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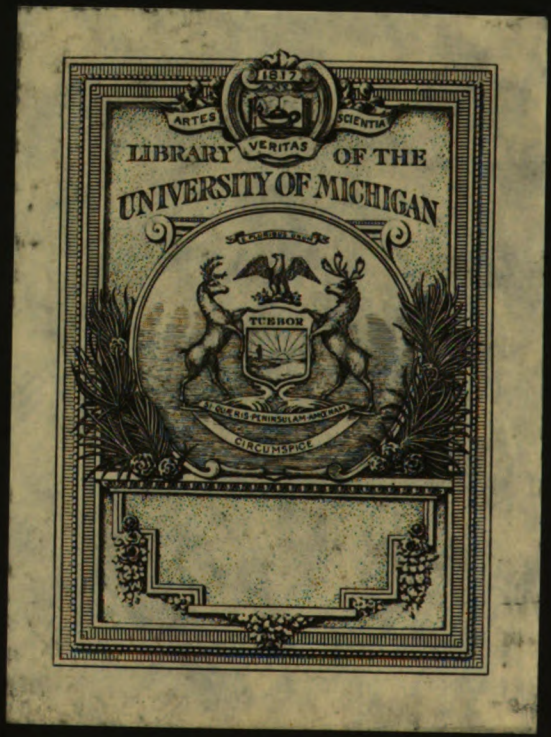

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And Memoir

BY ROBERT HALLEY, D.D.

PRINCIPAL OF THE INDEPENDENT NEW COLLEGE, LONDON.

VOL. X.

CONTAINING:

AN UNREGENERATE MAN'S GUILTINESS BEFORE GOD, IN RESPECT OF SIN AND PUNISHMENT.

EDINBURGH: JAMES NICHOL.

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AN UNREGENERATE MAN'S GUILTINESS BEFORE GOD, &c.

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AN UNREGENERATE MAN'S GUILTINESS BEFORE GOD,

IN RESPECT OF SIN AND PUNISHMENT.

BOOK I.

Of an unregenerate man's guiltiness before God, from the imputation of Adam's first transgression to every person of his posterity.

CHAPTER I.

The general design and division of the discourse.

We have seen the state of pure nature, as to the holiness and happiness thereof, by the law of God.* I come now unto man's fallen and lost condition in a state of sin and wrath, which is the condition of all by nature, and whilst in the state of nature.

My method shall be this:

I. To handle the sinfulness of all men by nature in respect of their birth-sin (which from Augustine we have used to call original sin), both in the guilt and corruption thereof.

II. To treat of it as it is a state, or an abiding condition, and therein to discover the several sorts of men remaining unregenerate in the church, and of a common profession of Christ: viz. 1, of ignorant persons; 2, profane; 3, civil and formal Christians; and to detect the deceits and false pleas which each of these have, why they think themselves happy if they should die therein. That which I intend therein is a conviction of all these sorts of persons (that are the generality of the church) that they are still in the state of nature, and, without true regeneration, will eternally perish.

III. The third is the sinfulness of sin, and the aggravations of it, as in sinning against mercies, against knowledge, &c.; together with the fearfulness of that punishment which is due unto men for the least sin in that estate.

* In the Discourse of the Creatures, and the Condition of their State by Creation in Vol. II. of his Works. [Vol. VII. of this edition.—Ed.]

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I. As to the first, my method is,

First, To shew the first entrance of sin upon all men by Adam's first sin, that is, the first imputation of that act to all men; and how far the guilt of that act is charged on us, and how far it was personal and proper only to him.

Secondly, To lay open that corruption of nature which hath defiled all our natures. Concerning which, 1, how it flows from the guilt of that first act; 2, that it is truly and properly a sin; then, 3, the great abounding sinfulness thereof; and, 4, the parts thereof in general, as that it is,

First, A total privation and emptiness of all that is truly good.

Secondly, Positive inclinations to all evils, which consist in two things:

1. In lusts, and therein of the nature of lusts, their inordinacy, their sinfulness and deceitfulness.

2. In an inbred enmity and opposition unto God, and whatever is holy and good (which I make the third particular branch of original corruption).

This in general.

II. More particularly, I lay open this corruption, as it is in the whole man, and in every faculty.

First, The understanding in blindness, unbelief, practical false reasonings and deceits, &c.

Secondly, The thinking power, the vanity of thoughts.

Thirdly, The defilement in the conscience.

Fourthly, The subjection and bondage of the will and affections unto lusts; then the varieties of these lusts, and of those master-lusts which are in the hearts of several men.

CHAPTER II.

The text explained.—That all men are in a state of sin.—That it is worth our inquiry to know how sin, which thus involves all men in it, came into the world.—That sin had its entrance by Adam's first transgression.—How Adam, being created holy, was capable of sinning.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was [*to*] *come.*—ROM. V. 12–14.

You read the story of Adam's fall in the third of Genesis, and here you have how it concerned his whole posterity, and that illustrated by the antitype of Adam, Jesus Christ, and his conveying righteousness unto his, of which Christ God intended Adam to be the type. And in this these two are parallel (as in other respects), that look as the story of Christ's birth, circumcision, obedience, and sufferings, are but barely and nakedly related in the three first evangelists, whereas the intent, efficacy, and benefit from thence accruing to us, was reserved to be set forth by the apostles in their epistles; so it falls out in this. Moses tells the history of Adam's fall, and Paul explains the mystery and consequence thereof.

That sin hath not only entered in upon the world of mankind, but hath universally overflown it for sin,* not a man excepted, is evident in that speech, 'all have sinned,' upon which, he says, 'death followed;' yea, this

* Qu. 'ever since'?—ED.

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is that which the apostle hath been proving at large all this while in the former part of the epistle, chaps. i.–iii. So then (as concluding he says) we have proved that both Jew and Gentile (which two then shared the world between them) are under sin, all and every one of them: 'Not one righteous, no, not one,' chap. iii. 10. And what need we say any more of it (says he), it being such an irrefragable truth, as every mouth must be stopped, and 'become' (in his own acknowledgment) 'guilty before God,' ver. 19. And it might be proved by induction of all men of all ages, and will be at the latter day, when the story of all the world shall be ripped up. There is no man in whom shineth but the light of nature, that either casts his eye into his own bosom, or looks out upon the sons of men, but must acknowledge as much.

Neither is it any new thing lately befallen the world, but it is the ancient brine it hath lain soaked in, steeped in, these six thousand years almost. 'The whole world lay in wickedness,' in John's time, 1 John v. 19. There was not by nature 'any man righteous, no, not one,' in David's time, when God looked down from heaven: Ps. xiv. 2, 3, 'The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doth good, no, not one.' Solomon says, Eccles. vii. 27–29, 'Behold, this have I found (saith the preacher), counting one by one, to find out the account; which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.' That he viewed men and women one by one: 'And, lo, this I found,' says he, 'that they are all corrupted.' And therefore at verse 20 he says, 'For there is not a just man upon earth, that doth good, and sinneth not.' So also his speech in his prayer, 2 Chron. vi. 36, 'If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near.' If you think the infant times (called the golden, innocent age of the world) was free, see what an account the text gives you: ver. 13, 'Sin was in the world from Adam,' the first man, 'to Moses;' take the account shorter, from Adam to the flood. God, whose all-seeing eye runs through the whole earth, views every man, yea, every thought in man, brings in this bill and account, having viewed them one by one: Gen. vi. 5, 12, 'All flesh have corrupted their way upon earth.' Yea, and that so as from the first imagination or act the mind puts forth, to the last, 'all and every figment of the heart is corrupt.'

To give you one evidence, which the text suggests, of this universal guilt and sinfulness of all men, 'death reigned from Adam to Moses' (or else that which is equivalent to death, a change, as in Enoch). It speaks of a mighty monarch here, *death*, the most universal and most lasting monarchy that ever was. It *reigns*, says the text; its sceptre hath subdued, and brought under, all the sons of men: 'Death hath passed upon all men.' Other monarchs never subdued all; some outlaws and nations were not overcome; here not a man but falls under it. Other monarchies cease and determine; this hath lasted in all ages, 'from Adam to Moses;' so the text says, and experience shews, ever since. Take the experience of the present age, not a man alive was seven score or eight score years ago; nay, it comes into your houses, tears your children from your dugs, and kills them before your faces, and you cannot resist it. Millions come into the world, and but salute their friends, and then go weeping out again, so says the text; that children who actually never sinned as Adam did (for that is the meaning of 'not sinning after the

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similitude of Adam's transgression'), do die as well as others. Now, if you ask death, as they asked Christ, Mat. xxi. 28, 'By what authority he doth these things'—by what title he reigns over all, even over children—the text shews his commission, and gives this as the ground of it (which we are now a-demonstrating therefore by this effect), that 'all have sinned;' and tells us that 'death entered into the world by sin,' being the 'wages' of it, Rom. vi. 23, and the 'child' of it: James i. 15, 'Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' And to the elect it is ordained, through the grace of God, to be his messenger to fetch sin out of the world, as sin was a means to bring it in.

2. Doubtless it is a matter worth the knowing, and our most diligent inquiry, how this deluge of sin and death entered in upon all the world, what was the first gap, the first breach made, that let it in; this universal flood that covers the face of the earth, which could never yet be drained and cast out; yea, and what should be the spring that should feed it all this while continually in all the thoughts that is from every man's heart, so as it should never be dry?

The greatest scholars of the world have spent their wits often in the search of the original of trifles; whole volumes are written of the original of other things; but Solomon, the wisest man that ever was, thought this very point (namely, how all men came thus universally corrupt) a point of deepest wisdom, use, and profitableness: Eccles. vii. 25, 'I applied my heart,' says he, 'to know, and to search, to seek out wisdom, and the reason of things;' and above all else, as appears in the next words, 'to know wickedness and folly, and to find the cause of it,' for that, the former words shew, is his meaning. For he says in the next verses that he took a survey of all the world of mankind—women first, with whom he was too much acquainted, and then men also—and observed their dispositions: ver. 27, 'And this I found,' says he, 'God made man (originally) righteous; but now they are all corrupt, and have found out many inventions.'

And indeed it is our privilege and advantage, who enjoy God's word, to know the original of this universal confusion in man's nature, and of the misery all are exposed unto; which the wisest men among the heathen, who, though they filled the world with complaints about it, as Plato in the second book of his Commonwealth complains that men by their natures are evil, and cannot be brought to good; and Tully,* as he is cited by Augustine in his fourth book against Julian, 'that man is brought forth into the world, in body and soul, exposed to all miseries, prone to evil, and in whom that divine spark of goodness, of wit and morality, is oppressed and extinguished:' yet they could never dive into the bottom of this universal disease and mischief. They found that all men were poisoned; but how it came there they none of them did know or could imagine, or would ever have found out, but run to false counsel, attributing it to destiny and fate, or some evil planet, its having a malign influence into man's nature, or to an evil angel that attended upon every man. All which, how short is it of the truth!

And together with this secret now made common to us, the knowledge of it is most profitable, yea, and necessary, for us, and is one of the main principles, yea, the first, which is committed to the church to be known and

* Cicero, lib. iii., de Republicâ, cited by Augustine, lib. iv., contra Julianum, cap. xii. p. 226, in tom. vii. oper. ed. Paris, 1571:—'In libro tertio de Republicâ, idem Tullius hominem dicit non ut à matre, sed ut à novercâ naturâ editum in vitam, corpore et nudo, et fragili, et infirmo; animo autem anxio ad molestias, humili ad timores, molli ad labores, prono ad libidines; in quo tamen inesset tanquam obrutus quidam divinus ignis ingenii, et mentis. Quid ad hæc dicis? Non hoc author iste male viventium moribus dixit affectum, sed naturam potius accusavit.'

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believed; and therefore was the first thing which, next to the creation of the world and man, God manifested in the first book that ever he wrote.

The first query will be, How all men come generally, and universally, and continually thus unrighteous, and thereupon exposed to death?

The text resolves us, saying, that 'by one man sin did enter into the world, and so death passed upon all.' If we had never heard of this same one man before, we would all be inquisitive who he should be. The fourteenth verse tells us it was Adam. You have all heard of him who in 1 Cor. xv. 45 is called 'the first man, Adam,' the first man that ever was in the world; for how could sin by him enter upon all if he had not been before all? Some men otherwise would have been free, if any had been before him. And the rest of the verses, from the 14th to the 20th, do generally inform us that he committed 'a transgression,' ver. 14; 'an offence,' ver. 15, 17, 18; that 'he sinned,' ver. 16; that 'he disobeyed,' ver. 19; and by that transgression, offence, sin, disobedience (call it what you will), it comes to pass that all other men are 'made sinners,' ver. 19; and that 'the guilt' of that sin 'came upon all men to condemnation.'

If you ask, how it came to pass that this man should sin, God having created him righteous? As Solomon, Eccles. vii. 29, 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions;' and as you read of him in the first and second of Genesis, that he was created in the image of God!

First, I confess I had rather, upon the experience of mine own frailty, fall down before the great God, and acknowledge mine own slipperiness and changeableness, as I am a creature, if left to mine own will, and that when so left, I am obnoxious to sin, over and above and beyond what corruption hath yet swayed me to, than dispute this point out with God or men; for though I came not into the world holy, and endowed with created inclinations and dispositions contrary unto sin, as Adam did, yet in the course of my life I have full often found mine own will hath of and from itself cast the balance, and given forth a command for many a sinful act, not merely out of that sinful bias and inclination it hath to commit sin, but over and above out of that mere mutability and fickleness which is in my will to cast itself to evil. And when inclinations and assistances unto the contrary have been sufficient to preserve me from so sinning, yet mine own will hath determined itself to an outward act of evil, so as I could and might resolve the act done into that uncertainty and aptness to change and fall, even (as I am a creature) to fall into that, which is a step into that nothing we were first created out of, namely sin; so that beyond what the bias or poise which corruption sways man unto, it appears that in many passages of a man's life a vertibility of will hath been the cause of sin, which is then seen, when strong motions and impressions have been to the contrary, as well as impulses of sin and wickedness (so as the man could not but say he had power not to have done it), from whence a man may discern what he himself was like to have done, if he had been in Adam's state and case.

Secondly, That also of James, that it is God's prerogative alone (and no person's else but he who is God withal, or one person with God), not to be capable of being tempted to evil, so as to be prevailed with by it: James i. 13, 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.' To be 'without variableness, or shadow of turning,' ver 17, proves my assertion. It is further evidenced by this, that the greatest and holiest creature that could be made by God, if but a mere creature, and having no other but that providential assistance due by the law of the creation, was not only capable to

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reel and fall, but was slippery, and might easily totter and fall, and so break itself, as a glass without a bottom.

Neither could this be laid upon God, that he upheld him not; because to have been invincibly kept and preserved by God, was above the due that, as creator, God was any way obliged unto, and must have proceeded from a principle of an higher kind, namely, his free grace, and was inconsistent with his covenant of works; so as God, in letting him fall, did therein no more but only not assist him by such a supernatural aid as was above the law of creation, and unto which God therefore was no way bound; and it was but to leave the creature, to shew what as a creature it might will to do, and so that it was mutable. Which prerogative of God's so to do, who shall deny unto him, or put the contrary upon him, as meet to be expected from him, when it was a pure act of supernatural grace to have done otherwise? The wisest of men, Solomon, having sought into the nature and original of wickedness and madness, lays all at man's door: 'God made man righteous, but they found or sought out many inventions,' Eccles. vii. 29.

Neither is it to be conceived that man's heart was exposed to Satan to infuse sin, as a piece of fair paper lies exposed to an external hand to cast a blot or stain of ink upon it at his pleasure; no, it must be an act of a man's own will, without the consent of which the devil cannot now in our corrupt estate force any man to sinning, much less then, when he had no matter in Adam to work upon.

The which mutability God (when Adam was at the best and prime of his condition), gave him an extraordinary monitory and warning of; yea, and that which was to be as a sacrament thereof unto him, God singled forth of the garden he was placed in, two trees: 'the tree of life,' which was ordained to seal his constant estate of life and happiness, if he would persist in obedience; 'the tree of knowledge of good and evil,' to signify that he was mutable from good to evil; and of this last tree God forbade him to eat, and that if he did, he died: Gen. ii. 17, 'But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die;' and that therefore he must look to himself, for this was his covenant, and the essential terms of it, and therefore sealed up by these two sacraments. Now the word disobedience here in the text points us to his sin, as it is also charged upon him by God: Gen. iii. 17, 'Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee not to eat,' which shews wherein lay the very sin. Adam had an express commandment from God, and the light of it, together with the principles of the law written in his heart, was in his understanding and judgment, ready to have guided him if he would use and ask counsel thereof, and attend thereto upon all temptations to the contrary. Neither was it possible that if he would have had recourse to those principles, and consulted with them, that he should have erred, or that his will should have inclined to such an act expressly contrary to God's law, if he had continued fully to consider what was at hand ready to his view, for neither could error befall his understanding, if he would use the light he had in that estate (for then his understanding must be said to have been created by God, not able to judge of what was good in every action), neither could man's will then but fixedly cleave to that which the understanding did think good; only he not being taken up into the seeing of God face to face, and so to have his understanding possessed with such a sight of God and his will, so filled and fixed with the possession of him thereby as he might not cast an eye to look and consider whether there might not be some further good as to himself, than he was yet possessed of in that condition; and then this being sug-

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gested to him by Satan that there was, he turned a sudden squint eye aside, as Lot's wife did hers backwards; and thus the Scripture expresseth his sin, by a not hearkening or attending to the light of the law, and the voice of it in his judgment, but an 'hearkening to the voice of his wife.' It was a not consulting with the command, or not suffering it to speak, or not cleaving fixedly to the advice thereof; but his will would have his understanding gad and wander with a glance, to see if there might not be something in what Satan suggested. And this very rash incogitant squint was his first slip from God, so as after it, when God's law came upon him, and was considered by him, yet this sin having first entered, thereupon followed a doubting of the truth of what God had said, a jealousy that God kept him from eating of that tree out of envy, lest they should be as God, and so hoping to mend his condition another way than by obeying God, and to be free of the service of God, which by God's law he was (if he would have happiness from God) to be subject unto; he rather chose to set up for himself, and seek his fortune, as we say, and so to be absolutely free as God is. And thus thinking he had found out a new trick to be happy, without and beyond what that condition would afford which God had set him in, he fell into sin and misery. And that this was the sin of his fall, is part of Solomon's meaning, when he saith, 'they sought out new inventions;' and having once left God, he doth now nothing else but seek a new way to be happy; but being a beggar of himself, finds he cannot himself support himself, and therefore is forced for happiness and comfort to go to every creature to supply him, and so is plunged into the worst of servitudes, 'whilst he promised himself liberty,' even to be a servant to every creature. This for that one man's sin.

CHAPTER III.

How sin is derived from Adam to all mankind.—What sin it is which is propagated by the first man to his posterity.—Whether original sin consists only in a corruption of nature, or also in the guilt of Adam's first sin imputed to us.—The imputation of that sin proved.—Adam, a public person representing us.—By what law he came to be so.—The justice and equity of God's imputing the first sin of Adam to us all.

Now there are but two ways to pass sin to another: the one is by way of example, as Jeroboam is said to have caused Israel to sin, and as Eve caused Adam; or else *participatione culpæ*, by partaking of the sin of another. Now by the first way this sin is not derived, for besides that Adam being dead 4600 years ago, the force of this example reacheth not to us, nor to the multitudes of ages past; that this was the way of deriving it, is not intended in the text, for then not Adam the first man, but Eve and the devil, should have been assigned as those by whose offence sin entered into the world, in that they were the 'first in the transgression,' and also because then children (as the 14th verse of the 12th chapter of the Romans affirms) should not be guilty, as yet that verse affirms they are, in that they die. Now God exerciseth no punishment where there is no fault; also the apostle intends a comparison of Adam with Christ, that sin comes by Adam, as righteousness by Christ. Now Christ conveys not righteousness to all by example, for many persons saved by him lived afore him, as all under the Old Testament, as likewise infants. This indeed, as is likely, was the way by which the most of the angels fell, whom Satan as a head drew into the

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faction with him, and those whom his example prevailed not with did stand, and do still, which no man doth, but 'all have sinned.'

Now concerning the second way how we should come to be partakers of Adam's sin, the Scriptures elsewhere tell us it was by propagation natural or generation, as David: Ps. li. 5, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' I will not earnestly contend that this way is directly expressed in this text, which yet Augustine pressed from the word 'entering into the world,' as a lues or contagion, and so passing and piercing through, or invading the whole world as it were by stealth; but this may justly be argued for it from the text, that even infant children are affirmed here to die upon the account of that first sin's entrance, 'who sinned not after the similitude of Adam's transgression,' that is, personally; which shews this to be the way of conveying this sin, for to them there can be no other. And why else were such children circumcised and now baptized, both being sacraments of remission of sin and sanctification? Col. ii. 11–18, 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.' And indeed this to be the way, other scriptures plainly affirm, not only that instance of David (though enough, for what could David have done before his conception that he should be conceived in sin? and there is the same case of all), but Christ plainly affirms it, John iii. 6, 'Whatsoever is born of the flesh is flesh,' that is, what is born of fleshly generation. The first birth (for he opposeth it to the second birth) is flesh, that is, sinful; for flesh he opposeth to that grace which in the second birth the Spirit works, called spirit there; and so Paul, Ephes. ii. 3, 'We are all the children of wrath by nature.' *By nature*, is there in part meant the natural course of propagating our nature, namely, generation, and conception, and propagation natural; and so Aristotle useth the word φύσις.

Now, if we be the 'children of wrath' by virtue of our natural birth, then, first, children of sin thereby; for God is not angry with us but for sin. And hence it is that because natural conception, by that ordinary law of generation, is the way of conveying sin, that therefore all men, all and every one, are corrupted; for to be sure all are born as from him, he being the first man, and having committed that sin ere he begat any. And why was it that Christ, though the son of Adam, Luke iii. 38, as having the matter of his body from him, yet was without sin, and born an holy one? How came he to be free and exempted, but because he was conceived not by natural propagation from a man, but by the overshadowing of the Most High? Luke i. 35, 'And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God.' So that this remains the only means why men are sinful, that they are propagated from Adam after the natural manner of all flesh; the ground whereof you have hereafter.

The third question and demand will be, What sin it is that is propagated and entered upon the world, and of which all men, as soon as they are made men by conception or birth, are guilty, by that one man's offence?

To make way for the answer of which we must know that all sins are reduced unto two branches: 1, that which consists in the guilt of some act of sin done and perpetrated; or, 2, an inherent corruption in the heart con-

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tracted by that guilt. Now it is certain, that whether every man had had this original sin or not, that yet upon any act of sinning committed by any man, there doth and should have entered in that man a depravation of nature; for by sinning a man is made the servant 'of iniquity unto iniquity.' Rom. vi. 19, 'I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness, unto holiness.' Which comes to pass not upon that mistaken ground that an habit follows upon acts in a philosophical way; for then it must be that many reiterated acts produce such an inclination, and so not any one act of sin; but depravation followeth by way of curse and forfeiture, even of the spirit of all inherent holiness, because man's having of it did hold of a covenant of works, of which more hereafter. Now therefore according unto this, Adam sinning, there were two things befell him: 1, an everlasting guilt of that act committed, binding him over to death; 2, a forfeiture of the Holy Ghost in him, and so of the image of God in holiness, and so by consequence the contrary depravation of his nature. Now Adam having contracted by his first sin both these to himself, if the question be, which of these two, or whether not both of these are the sin that entered, and is propagated by birth to all men?

The answer is, Both of them.

First, The guilt of that very act of disobedience, which was lately spoken of, so as we all are accounted guilty of it as he, and as truly as if we had had a hand in it; and that (besides what is to follow) appears plainly out of Rom. v. 12. For, first, it is said, that 'all have sinned;' secondly, the 16th and 18th verses clear it, for they say, that 'by the offence of that man, judgment (that is, the guilt of that offence, whereby they were judged guilty as well as he) came on them all to condemn them.' Now God could not condemn them for that act, unless he did in justice judge them guilty of it. And whereas it is said here, they sinned, the very text viewed and compared cleareth its own intendment. A person may be said to have sinned, or to have done a thing two ways: 1, when one actually and personally doth it himself; and so we did not sin that sin, but Adam only; for in ver. 14, it is said of infants that they 'sinned not after the similitude of his transgression,' that is, in their own persons; yet, 2, one may be said to have sinned in another. And look as the text gives that part of the distinction, that they sinned, not personally as Adam did, so it appositely sets out this other ἐφ' ᾧ, 'in whom all have sinned,' speaking of Adam; for that may be when one actually himself doth it not; as what a whole body doth, a member of the same body may be said to do; and so the word here, *they sinned*, is to be understood, that is, they are to be accounted sinners, as the word is in 1 Kings i. 21, 'That I and my son Solomon shall be counted offenders' (*Heb.*, sinners), upon what ground you shall hear afterwards; and besides, I must speak presently to this very point again.

The second thing conveyed is, a corruption of nature, which is a sin that is inherent, remaining and residing in us, and conveyed to us from him, as a leprosy is from the parent to the child, so as it may be said to be in them. Of this Job speaks, chap. xv. 14, 'What is man, that he should be clean? and he that is born of a woman, that he should be righteous?' And in the 16th verse of that chapter, he calls man 'filthy and abominable, drinking in sin as water.' In which place you see, that, first, there is a want of righteousness, which once he was made in; secondly, a contrary uncleanness or proneness to sin, and therefore he calls him filthy or greedy of sinning; and, thirdly, this is conveyed by his natural propagation by man and woman; for

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it is inserted, 'that is born of a woman.' So that now you are to conceive thus of it: that Adam committing that act of disobedience, his nature was thereby first in himself for ever defiled by it. We often see that one blow or fall strikes a man's members out of joint, so as of themselves they ever remain so, and so did that fall of his, though but one act of sin. If therefore we also be proved guilty of that act in him, then by the like reason also must that nature we receive from him by natural propagation be tainted with sin, as his was by virtue of that act; so as it must first be supposed that we are guilty of that act, as the ground and reason why our nature is thus infected, that being a consequent thereof, and in part a punishment of it, and so as indeed it could not have been inflicted on our natures as a sin, unless we be first found guilty of that act of sin itself.

Now, because this is questioned by some divines, I shall come next to speak unto this great and main proposal, namely,

Whether original sin doth consist only in a corruption and defilement of nature, and want of that first created righteousness? Or, whether not also in the guilt of that first act of sin and disobedience of Adam's, by way of imputation derived down unto us, and that as the ground of that corruption propagated?

That the corruption conveyed is the whole of original sin, and not at all the guilt of that first disobedience as imputed to us, is maintained by some, but usually (if not generally) by such as withal deny the imputation of Christ's righteousness also. And indeed the occasion why they have denied the imputation of Adam's sin, hath been for the sake of their other opinion, that we are not justified by Christ's righteousness as imputed, but only for Christ's sake, and for his righteousness. For they see that if they should hold the imputation of Adam's first actual disobedience, that then they might as well assent unto the imputation of Christ's righteousness and obedience, Adam being Christ's type.

The point therefore to be proved now is not, that the corruption is conveyed, but that the guilt of the act of his first sin is also derived down to us. I shall endeavour it out of this scripture, in Rom. v. 12, 18, &c. (Of the conveyance of the corruption itself I shall after speak.)

Now the proof of this is made up of these particulars laid together.

1. Let the general order of the apostle's discourse in this epistle about about man's sinfulness be considered. In the two first chapters, he had shewn how, in respect of actual sins and a state of wrath, first, the Gentiles, chap. i., secondly, the Jews, chap ii., are all involved; and then, chap. iii., he speaks of both together, Jew and Gentile, laying open that inbred and general corruption of nature, concluding that 'all are unrighteous, and fallen short of the glory of God.' Now, then, in this fifth chapter, he proceeds to shew the source and spring of this corruption, viz., Adam's first sin: 'By one man sin entered into the world.' So then, having fully treated of the corruption afore, he here orderly next treats of the consequence of the guilt of the act, which is the ground of that corruption.

2. The sin of that one man which he treats of in this chapter was, the act of sinning, and not so much the corruption of nature in him, which also befell himself, for he termeth it a transgression, ver. 14; an offence, ver. 15–17; and says, that he sinned, ver. 16; and a disobedience, ver. 19; and ver. 17, termeth it, that one offence.

3. When he says, 'Sin entered into the world by that one man,' he by sin means one and the same sin, which by him as the author was first brought into the world, the guilt whereof accrued to himself as the perpetrator of it, and to his posterity; so as in that word, 'sin entered into the world,' him-

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self first is to be understood as one of, yea, the head of, this world of mankind which sin entered upon; and he speaks of the first entrance of sin, therefore of that sin which was first begun in himself, and that is evidently the guilt of the act here spoken of, and therefore the same sin or guilt is to be understood, which is said that it goes on and is derived to the rest of mankind. And if otherwise it be understood, then, whilst Adam's sin is spoken of, and that as begun in him, one kind of sin, namely, the guilt of the act, but when the sin of the rest of mankind, then another kind of sin, viz., the corruption of nature, should be variously intended, which is not uniform to the apostle's scope.

4. He thereupon says, that 'death passed upon all,' this sin having first entered upon all; that is, death as the effect and punishment of that act of sin thus spoken of; and the connection of these two sayings is with an emphasis, 'and so death passed.' Every word is emphatical to this purpose: 1, *passed*, as a sentence upon a crime foregoing; and therefore, 2, he adds, *καὶ οὕτως*, *and so*, which words are causal, or assigning a reason why death and the sentence of death passed upon all, even because sin, and that sin of Adam had entered first upon all. And look as death seized on Adam for the act which he did, so still likewise the same sentence on us all for the same act. Now we find that unto that act of disobedience it was that death was threatened: Gen. ii. 17, 'That day thou eatest thou shalt die.' And look as it is one and the same death that seizeth on both Adam and us, so the guilt of one and the same sin entered on both.

5. And to that end he might be understood both to hold forth that sin of his to have been the cause of death, and also how sin, and what sin it was he intended, in saying it entered upon the world by that man, he further indigitates it and repeats it, in that (saith he) 'in whom all have sinned;' and this fully resolves us.

For, first, if no more had been said of all men, than that they sinned, *ἥμαρτον*, it imports an act of sinning; he says not, *made sinful*, but *have sinned*; therefore his intention is to speak them guilty of that act of his first sin, of which he manifestly speaks of afore and after. And further, seeing that many of them whom death reigned over were infant children, as well as others (for experience sheweth death reigneth over them also), and they are part of this world, which sin is said to have entered into, and that they are not guilty of any act of their own in themselves, therefore guilty they must be supposed of that act (if of any at all), viz., the first sin and disobedience of Adam (which he, you see, is discoursing of), nor of any other can they be supposed guilty in common together with all men else; so then put but *all* and *have sinned* together, it must be the guilt of his first sin that is intended; and then the manner of involving children in that guilt can be no otherwise than by imputation, for of personal sin in themselves they are not guilty.

6. Further, to clear this, take the words that follow: ver. 14, 'Death reigned,' saith he 'even over them that sinned not after the similitude of Adam's transgression.'

1st, That *reigning* attributed unto death upon sin's entrance hath, as Pareus observeth upon the words, a respect to those violent prerogative extraordinary judgments which were (long before Moses) executed, as the flood on the old world, and on Sodom and Gomorrah, &c., in which children and infants were involved as well as those of riper years.

And then, 2dly, those other words, 'even over them that sinned not after the similitude of Adam's transgression,' is a designing, by a periphrasis, infant children, and their case and condition, as those that death

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reigneth over, as well as others, though they had never actually or personally sinned, or in like manner as Adam had done. Now, besides other considerations, if only inherent corruption were the sin that had been intended, upon which it is that death had passed on all, and as that wherein infants, as well as those of riper years, are in common and alike involved, then the apostle had put no difference between Adam and them; for concerning that sin it might be said of infants that they have inherent corruption in their persons, after the similitude that Adam had it in his person; for it is expressly said of it, Gen. v. 8, that 'Adam begat a son in his own image or likeness.' And those (with whom in this point I have now to do) all grant that same corruption to have been the punishment of that first act of Adam's, as well in Adam himself as in us, and so in all these respects bearing the very similitude of that sinful corruption that was in Adam; but it is not so in respect of the guilt of that first act; we are not sinners in respect thereof after the similitude of Adam's transgression therein. So then, having first said that *all* had sinned, and yet of some of that *all*, namely infants, that they sinned not after the similitude of Adam's transgression, it is an explication or correction that they are to be understood to have sinned, not in their own persons, as Adam did, but that only by way of imputation it is yet reckoned to them, which is the only way whereby it can be imagined they should be said to have sinned therein.

And 7. After he had thus connected these two, the first man's sin and death, as cause and effect, he plainly sends us to that first curse directed against that very fact, 'That day thou eatest' (which was the first sin) 'thou shalt die the death.' And this the scope of his ensuing argumentation clearly shews that his meaning is, that death (then threatened) had, according to the tenor of that threatening upon that man's first sin, seized on all the world. His words that follow are these: ver. 13, 14, 'For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.' He lays his foundation of arguing thus: children and all men die, and death is but for some sin, and all sin must have some law it is committed against; now, what law should that be, says he? He removes any kind of sins forbidden in Moses's law, or contained therein, to have been the cause of that death of mankind, yea, of children; and yet it must be a sin against some law that was in the world, which must be the cause of that death; for 'sin is not imputed where there is no law.' Now what law is it (that was no part of Moses's law, nor contained therein) against which all, even children, should be supposed to have sinned, and by virtue of which death should pass upon them and all, but that which was given to Adam, over and above any other command that is in Moses's law, which so expressly threateneth death in it? That law which he first sinned against, namely, in eating the forbidden fruit; and therefore it must be the sin against that law which brought in death upon the world, in which law or command this curse was *in terminis*, and expressly annexed, 'that day thou eatest thou shalt die.' It is certain, then, that it must be by virtue of this law that children die, or by none, for they died when Moses's law was not yet given; so then, when you read that even children died afore Moses as well as others, you know what curse and what law to attribute it unto, even to the first law, and that first curse given to Adam, 'that day thou eatest, thou shalt die.'*

* Faius, the Geneva preacher, together with Calvin, in his comment on these words, resolves the apostle's argument thus:—Si est transgressio in infantibus, est

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8. If it prove that the words, ver. 12, are to be read thus, 'In whom all have sinned,' then the matter is plain that the guilt of that his first act is the sin conveyed by imputation, and that we sinned in him. But those that are opposite to this great truth catch hold of this, that the words should be read, 'in that all have sinned,' and not 'in whom;' and so our translators were pleased to read, although in the margin they also vary it, and say 'in whom,' as knowing that this latter might stand as well as the former. Now yet,

1st, If it be 'in that all have sinned,' as taking ἐφ' ᾧ, 'in that,' as a causal particle, yet still it implies that all have sinned, and were guilty of an act of sinning, as was argued.

2dly, Know that Pelagius was the first who brought up that other interpretation, 'in that, or for that all have sinned.' But Augustine, and all the fathers but Theodoret, say, 'in whom,' as meaning Adam, spoken of in the words before.

3dly, The apostle's speech seems an *hyperbaton;* for whereas the apostle in the beginning of the verse had said, 'As by one man sin entered,' and then should in the next sentence have repeated those words, 'by one man,' and so have gone on to have said, that thus or so death passed on all men by that one man, he omits the insertion of it there because of making a repetition, yet so as in this his close he emphatically brings it in, and with more advantage, in adding this as the reason or ground thereof, 'in whom all have sinned;' and so that ἐφ' ᾧ comes in fully referring to that one man, and to that his sin, as by whom he had said sin entered into the world, and death with it, as the reason of both.*

Then, 4thly, compare this sense given but with that speech, 1 Cor. xv. 22, 'in Adam all die,' this place, Rom. v. 12, 'in whom all have sinned,' and they are parallel; for look, as he plainly there affirms, that in Adam, as a common person, all did die, the same he affirms here of his sin, the cause of death, in whom all sinned. If, therefore, in the one place we are said to die in him as the consequent of that first sin (and actually in him we did not die when he died, for we are alive long after him), then much more it may be judged that the apostle intended to say here that we sinned in him then, when with the same breath he is proving that death entered upon all men upon the entrance of his first sin, so that the one place doth interpret the other. And although this here is put last in order of sentences, 'in whom all have sinned,' yet it is supposed first in order of causation, thus, in whom all having sinned, death hath by that passed on all; that is, all died in him, because they all sinned in him; for the law given him had said, 'That day thou eatest thou shalt die.' For these words there, 'in Adam all die,' do refer evidently to that curse in Gen. ii. 17, 'That day thou eatest thou shalt die the death,' even that very same curse and law which in the seventh consideration I shewed Paul pointed us unto. And if it were that by that law it came to pass they then died in Adam, then they must be considered in Adam when that was spoken unto him; and so this must have been, by the apostle's application and interpretation of it, God's intention, that when he said, 'thou shalt die,' that he included all mankind as considered in him when he spake it of and unto him.

To conclude this, consider but this further parallel of these two places, 1 Cor. xv., and this Rom. v.

legis alicujus transgressio; non est transgressio legis actualia prohibentis, ergo est transgressio legis alterius. Lex autem illa nulla alia est præter eam quæ violata est ab Adamo, qua scilicet prohibitus est Adamus Eden de fructu.—*Faius in locum.*

* See Cornelius à Lapide *in loc.*

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1. Adam is in both held forth as Christ's type, as I have in another discourse proved;* so in the Romans expressly, ver. 14, 'Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.' And as expressly, 1 Cor. xv. 45, 'And so it is written, The first man, Adam, was made a living soul, the last Adam was made a quickening spirit.'

And 2. Adam and Christ are held forth as public persons in both. First, in that 1 Cor. xv. 45, where he is therefore called the first man, not in respect of existence, but representation; for in what respect is Christ there called the second man, and Adam the first man, but in the same sense that Christ is termed the second? For they are set together as type and antitype, otherwise Cain was in order the first after Adam. So, then, it is spoken in respect of his representing all mankind; and so it is of Adam here in this Rom. v., for all along the emphasis is put upon this one man: ver. 19, it is said, 'by the sin of one man,' not one sin; and ver. 12, 'by one man sin entered.' I ask, seeing Eve sinned, and sinned first, was 'first in the transgression,' why was it not her sin? yea, and she was a root of propagation as well as Adam, why by that one man, Adam, and not Eve? No reason can be given but because Adam was the public person that represented us, and not she; so also why are not other parents as well? so why not Adam afterwards, but only in his first sin committed? Yet let me add this, that Christ and Adam are made public persons in a differing respect in these two places: in 1 Cor. xv. 47, 48, in respect of qualifications, 'Such as is the first man earthy, such are they that are earthy of him.' But here in the Romans in respect of acts, or what the one and the other did, and therefore the sin of this one man is made the sin of all in him, as the obedience of the other is made the righteousness of all in him; as the one for 'justification of life,' so the other for 'condemnation of death,' in whom all have sinned, and in whom all died. And indeed it is the law of all nations that the acts of a public person are accounted theirs whom they personate; the heads of the people of Israel sacrificed for a murder in the name of the nation, the females were circumcised in the males.

Lastly, The scope of Paul in this chapter is to set Christ out by the illustration of Adam his type, in respect of his conveying the righteousness of justification; so ver. 16–18 expressly, 'And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.' And his conveying sanctification to us is made a new and distinct business from this, which upon occasion of this he enters upon, chap. vi. ver. 15 to 20, and this we argue against the papists. Now therefore, if Adam's type in respect of conveying sin be brought to set out Christ's justifying of us by his righteousness, then the imputation or charging of Adam's disobedience, and so the guilt of the act, must be intended, or it had not served Paul's purpose; for if Paul should have intended how Adam conveyed the sin of corruption of nature to us, to set forth how Christ conveys righteousness to justify us, it would have been foreign to his design, for these are things heterogeneal and of differing nature, and no way parallel. But the apostle's words in Rom. v. 19 are express, that in one and the same parallel respect it is that we are made sinners in Adam and righteous

* See the Discourse of the Creatures, and the Condition of their State by Creation, chaps. viii. and ix. in Vol. II. of his Works.

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in Christ, 'for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' And the word *κατεστάθησαν* and *κατασταθήσονται*, made righteous and made sinners, there used, is a word noting an act of forensical or outward authority, applied therefore to the constituting of elders: Acts vi. 3, 'Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business.' *Κατασήσωμεν*, the word is. And so Titus i. 3, 'But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.'* *Κατασήσῃς* is the word there too. And so the justification of us by Christ's righteousness is an act of power, as when a king makes a man a nobleman by patent, constituting him such; and thus it is that Adam's sin makes us by nature's letters patents sinful, even by deriving down the guilt of that act, which, in Rom. v. 16, is thus expressed, 'The judgment was by one to condemnation;' that the judgment or sentence charging the crime, the guilt of the fact upon us, redounds to our condemnation. And so much for this great point.

The next query may be, How and by what law Adam came to be a public person representing us? For it will be objected that there only it holds, that the act of a public person is reckoned or imputed, when he is chosen by the consent of those to whom it is imputed, which Adam was not by any of us. To which I answer,

First, Adam being, as was said, Christ's type, I might ask, How came Christ to be a public person? and who chose him to be so? To be sure, he was not chosen by any of us believers; and yet it is said, that sin is not imputed to us, because Christ was made sin for us. By God's choice, and his own undertaking, 2 Cor. v. 21, Christ was appointed by God, and that by virtue of a covenant made with him for all believers, that what he did should be theirs: Isa. xlix. 1–8, 'Listen, O isles, unto me; and hearken, ye people, from far: The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord, that is faithful, and the Holy One of Israel, and he shall choose thee.' Why may it not satisfy us, then, that by the like reason God should choose Adam, being the first that was created, as perfect as ever any after could have been, as the first man, the chief? And so God made as good a choice in it as men could have done for themselves. And further, who being to be the father of all the rest, had the law of nature, as well as that of love and conscience (which parents have generally towards their chil-

* Qu. 'Titus i. 5, For this cause left I thee in Crete, that thou shouldest ordain,' &c.?—ED.

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dren's good as to their own), to poise and oblige him unto faithfulness, to whom God gave a law which did concern and bind his posterity in him as well as himself, and this covenant was expressly told him and made with him:—1. That he should be able to multiply and fill the earth: Gen. i. 28, 'And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.' And, 2, that, standing obedient, he should convey the same blessed estate to that his seed, and therefore that same which God speaks, Gen. i. 26, 'Let us make man according to our image,' is expounded by Solomon, Eccles. vii. 29, of all men in him, 'God made man righteous, but they,' &c. He speaks generally of all in the one and in the other. And therefore also, Gen. i. 28, he bids him multiply, and have dominion over all; that is, his seed as well as he should have the same privilege. Yet so, 3, as that if he disobeyed God, his seed should die as well as he; so that, 'That day thou eatest thou shalt die,' was understood by him, and spoken to him, as representing all, for it is so opened as the primitive intent of it in 1 Cor. xv. 22, 'For as in Adam all die, even so in Christ shall all be made alive.' All are said there to die in him, which could not have been unless they had first all lived in him.

But, *secondly*, to clear this the more, there are three ways by which it may be conceived or understood, that he was made a public person.

1. By the absolute prerogative of God, resolving it wholly into his own secret ordination and appointment of him so to be. Thus some. But this cuts the knot indeed, but unties it not; and I dare not wholly put it on that account. The covenant with Adam, both for himself and us, was the covenant of nature, as I have shewn: and it were hard to say, that in such a covenant he should use his prerogative alone; and in some respects this was higher (if we suppose it such) than that with Christ, with whom he dealt distinctly, fully making known to him all things that concerned that covenant, which he also voluntarily undertook for to his Father, as in that place cited in Isaiah, and also here appears.

2. A second way, therefore, is when it is by a covenant, and that so as though God's will to have it so, that he should represent us, was the main foundation it should be resolved into; yet so as withal God should plainly utter this, and declare it aforehand to him, as he did to Christ in that place of Isaiah, 'I will give thee for a covenant to the Gentiles,' &c. Now, there is no such record of this, more than what hath been mentioned in the former answer, now extant I know of, whereby God declared he would constitute him such, or laid it explicitly upon him, otherwise than in those particulars which yet I confess by just and like reason do infer it, so as I would not wholly put it upon that account neither; for we read not of God's saying this to him in distinct words, nor of his accepting or undertaking so to be, namely, a public person, that if he sinned his posterity should sin in him. Therefore,

3. I should think it to be mixed of the two latter, both that God made him and appointed him to be a public person, as 1 Cor. xv. 45 (see my exposition on those words*), yet not so out of mere will, but that it also had for its foundation so natural and so necessary a ground, as it was rather a natural than a voluntary thing. And necessary it was he should be so appointed, if the law of nature were attainted. And to assert this, I am induced, among other grounds, by that which, in handling the state of Adam in innocency, I then† pursued. That his covenant was a natural covenant,

* In the Discourse of the Creatures, chaps. viii. ix., in vol. ii. of his works. † Ibid.

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and such as according to the law of his creation was due and requisite, and founded upon, and consonant to the principles of nature, and therefore I judge this law concerning the propagation of man's nature to his posterity to be such, and that God did not put forth his prerogative in giving forth this alone; but that it being a part of his covenant by the law of nature, it was therefore so well known to him, by the light and law of nature, that he needed not have it given him by word of mouth; though in those fore-mentioned charters, common to him and his posterity, of having dominion over the creatures, and begetting in his likeness or kind, it was sufficiently held forth; and so as that threatening was to be understood in the same manner by him, 'That day thou eatest thou shalt die,' wherein all mankind are not only meant, but expressed by the same law that they are in those words, 'subdue the earth:' Gen. i. 28, 'And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth;' which are spoken to Adam immediately, and yet meant of his posterity. And it is certain that, in respect of conveying all that which was good, he was a common person; as in that of conveying a lordship over the creatures, a covenant of life to them, &c., and by the same reason he was a common person to convey sin too. And truly those words, that we are said to be 'children of wrath by nature,' I understand not only (though so too) by birth, but even to extend to this sense, by the law of nature. See my exposition on those words.*

Now, the natural necessity upon which this designation of him to be a public person was made is this: God had, as author of nature, made this the law of nature, that man should beget in his own image or likeness. Look what it should prove to be either through his standing or falling afore he puts this nature out of his hands; and this law is in their kind common to beasts. So, then, in this first man the whole nature of man being reposited, as a common receptacle or cistern of it, from whence it was to flow to others, therefore what befalls this nature in him by any action of his, that nature is so to be propagated from him, God's ordinance in the law of nature being, that all should be made of one blood, which could not have been said of any other man than of him (no, not of Noah, because of the mixture of marriages afore with the posterity of Cain). And thus, also, man's condition differed from that of the angels, of whom each stood as single persons by themselves, being all and each of them created by God, immediately, as even Adam, the first man, himself was. But all men universally by the law of nature were to receive their nature from him in his likeness; that is, if he stood and obeyed, then the image of holiness had been conveyed, as it was at first created; if he fell by sin, then seeing he should thereby corrupt that nature, and that that corruption of nature was also to be his sin in relation to, and as the consequent of, that act of sin that caused it, therefore, if the law of nature were ever fulfilled so as to convey his own image as sinful (suppose he should sin), so as it should be reckoned sin in his children, as it was in himself, this could not take place, but they must be guilty of that act that caused it, so far as it cast it, as well as himself. If indeed any way could have been supposed how he might have been bereft of that holiness he was created in, without a precedaneous act of sinning as the cause, then indeed we might have said that privation of holiness should not have been reckoned sin either to himself nor his posterity in that case. This corruption of nature, or want of original righteousness, in such case would not have been, nor could not have been accounted a sin, (a punishment it might),

* In Comment. on Ephes., Part ii. [Vol. II. of this Edition of his Works.—ED.]

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but it comes only to be a sin as it referreth to, and is connected with, the guilt of an act of sin that caused that corruption of nature. If, therefore, that corruption became truly and properly a sin in them as well as in him (and else it hath not the *formale* of his image), he must necessarily be constituted a public person, representing them even in respect of that act of sin, which should thus first infect and pollute their nature in him, or else the law of nature will not in this respect have its due effect; for that which makes it a sin is not the want of it simply, but as relating to a forfeiture and losing of it by some act those are first guilty of who lose it. Hence, therefore (I repeat the force of my reason again), if he will convey this image acquired by his sin as sinful, there must be a guilt of that act of his sin which was the cause of it, and therefore he must be a public person in that first act of sin; so as without this, as the case stood, the law of nature could not have had its course. See more of this in my sermons on Ephes. ii. 3, 'Children of wrath by nature.'

Two objections clog this.

1. *Assertion.* Why should not, for the same reason, his actual righteousness be conveyed?

I *answer*, There is a differing reason: for his acts of righteousness they were only means of preserving holiness in him, as causes without which he should else lose it (for omission would have lost it as well as commission), yet he had it not given him at first from acts of righteousness, but by creation and free donation. But this sinful image, considered as sinful, was to come in wholly and merely from a sinful act, as the sole efficient or meritorious cause of it; and that was it alone could bereave him of it, and which alone could make the want of that righteousness to be sin.

2. The second *objection* is, Why was not Adam, in others of his sins (which also corrupted his nature), a public person, to convey the guilt of them with that corruption, as well as this first, seeing the law of nature is to beget in his image? Yea, why are not other parents public persons also, seeing this law to beget in their likeness is theirs as well as Adam's?

Ans. 1. It was the first act of sin in Adam that first cast his condition, that is, himself and all his posterity, into that utter privation of all righteousness, which was equally, for the substance of it (if I may use such an expression of sin), to be communicated to all mankind; and as in the being of man it is in the integral substantial image, not the gradual, that the law of nature seizeth on, as to beget an entire whole man, not of such a stature, &c., so it is in corruption the integral body of sin, the integral substance of that corruption, which is equally to be derived to all, was at first cast and caused by that first act of his, and therefore upon that he ceaseth to be a public person, for there was wrought in him thereby an utter privation of all righteousness. It was a privation total and integral, that had all sin it; and, therefore, though he by other acts might afterwards corrupt himself more by degrees, yet the law of nature for begetting in his likeness extends not to degrees in any kind, but *integralitas*, a wholeness of parts; as to beget a whole man, a soul that hath all faculties, a body that hath all members; but the degrees of abilities or stature, that is not in the common law of nature; for else Seth should have been more corrupted than Cain, and the latter children of a wicked man than the elder; and that is a strong argument that it is not by mere propagation, but as conveying with it the guilt of the first sin.

And, 2, for other parents; though they are means to derive down this image from him, yet they are not public persons; nor was it necessary, for the condition of all Adam's acts being cast by that first act, and a total

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entire privation of all righteousness, as the common standard of all men's original sinfulness, being cast by Adam and his first act of sinning, there needed not such constituting other parents as public persons, but only as bare instruments by generation (which is but the channel of it) to convey it down. For the full scope and extent of the law of nature to convey the whole image of sin, for the substantial and integral parts of it, was by his sin enough attained; and therefore himself ceased upon it to be a public person, and other parents are never put into that office. And the scope of the law of nature is not to convey more or less degrees of sinning, according to the degrees of corruption in the parents that beget, as it is not to beget children as great or wise as themselves.

The next thing to be spoken unto is the justice and equity of the imputation of this first act of sin unto us by God.

The difference of this our first parent, and that of other parents, why he, and not they, were singled out to represent us, and stand for us, having spoken to, even now in answer to an objection, and also afore; and so supposing the justness of that difference, I shall now come to the clearing of the justness of this imputation of his first sin to us, and the corruption of it.

Now for this general ground which the text holds out, that he was that one man, as hath been shewn, as no father else is said to be. There are several ways by which a multitude are reckoned as one man, as included in one other man that stands for them.

First, One that is head of many; and Adam was the first head and father of mankind. Now the elders and first heads of any tribe did still appear as public persons in the stead of the rest, as our knights in parliament do for a shire, and for kingdoms or nations, only they are chosen by the multitude they represent; but by the law of nature, the first had that privilege by nature, and so all the rest of that tribe were looked at as one man, in that man that represented them. And this holds good to this day in nations, namely, that some one represents a multitude, and stands for a whole corporation in matters of greatest moment: what such an one passeth, they are said to enact. It is Aristotle's maxim, *Quod facit princeps civitatis, id tota facit civitas*. Now in this sense all mankind were (upon the principles we have given) but as one man in this one man; and therefore the Scripture puts it upon this first man Adam, as from whom we receive the image which was in him, and by him left in our nature: 1 Cor. xv. 47–49, 'The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' And he was also thereto ordained and made by God in his first creation to represent us; and so what this the head did, is reckoned to us the parts and members of him. His will was *voluntas totius generis humani;* his will was the will of us all, as the will of the head or chief is of the whole corporation. The Scripture declareth him the first man, to have all men in him; why else is Christ termed the last man? and so all sinned in him, as in that one man. And this justly derives the second.

Secondly, We were all as one man in him, *tanquam in origine;* so the buds or branches are one with the root, and receive their tincture or kind from it; and also may be reckoned to be in it long before they sprout forth. Rebekah having two sons in her womb, is said to have two nations, which were to spring out of each of them, as the respective roots of them: Gen. xxv. 23, 'And the Lord said unto her, Two nations are in thy womb, and two man-

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ner of people shall be separated from thy bowels.' This is spoken of them long afore these nations came forth out from them. And Adam was the root of all the world, and had the whole of man's nature in him, *tanquam in origine;* and was, as all other things, even as plants, to bring forth in their kinds, so he in his kind. We were all made of one blood: Acts xvii. 26, 'And hath made of one blood all nations of men, for to dwell on all the face of the earth.' And if that blood were tainted in him, the law of nature and nations justifies this attainder; and if the apostle Paul makes use of a law of nature, in the case of God's election by grace, to say, 'If the root be holy, so are the branches,' Rom. xi. 16 (God having, in his ordinations of grace, often taken in the rules and ordinary laws of nature, as I have elsewhere shewn*), this maxim must needs justly hold much more here. If the root be sinful and corrupted, so are the branches; and therefore it is, Gen. v. 3, remarkably said of Adam, when fallen, he 'begat his son in his own likeness;' and so, 1 Cor. xv. 47–49, he calls Adam the earthy man, of whom are all earthy men; and as he is (says he) such are they for qualities as well as for substance; and by that common law is that which the apostle there adds, 'We have borne the image of the earthy man;' which, though spoken in respect of the substance of flesh and blood, yet when fallen, it holds good by the same common law to both substance of our nature and qualities of our nature; and because that generation is the means by which we spring out of this root, therefore this is the means of propagation. And therefore, though Adam's nature personally was afterwards sanctified, and so are many of his sons, that beget children, as Abraham, &c., yet all are still begotten in Adam's sinful image, because a man begets not his like in person, but in the common nature; and the common nature of man, whilst betrusted as in common for us, in him and with him, having been in him corrupted, therefore, though in his own person his nature was afterwards sanctified again, and in others also; yet men beget their like corruption of nature, as a grain cast into the ground without chaff comes up with chaff, for that it is the common nature of it to do so; and a man circumcised begets a son with uncircumcision, because it is according to the common nature of all to be born so; so it is here.

I further add, *thirdly*, Suppose that a king should raise up a man out of nothing, to a great and noble condition, which he also gave him not for his own person only, but for his seed for ever, might he not make this covenant with him, that if he ever turned traitor, he should forfeit all for himself, and his posterity likewise to be made slaves? And would not this law justly take hold of them, though they were not born then? Yes, God will justify his proceedings by this course in the world generally in all kingdoms, which shews it is the law of nature, and there is a justice in it, for the law makes the blood of a nobleman a traitor, tainted till restored; it is all the world over, it was so in other ages also. Therefore also Esther, a godly woman, made a request that not Haman only, who was advanced by the king, but that his sons also, should be hanged, and they were so, Esther ix. 12–14.

Fourthly, It is an equal rule, that by the same law, by virtue of which one may come to receive good freely, he should upon the same terms receive the contrary evil deservedly upon offending; as Job said, 'Shall we receive good from God, and not evil?' Job ii. 10; so say I. Shouldst thou have received the fruit of Adam's obedience in having an holy image conveyed to thee, if thou hadst† stood; and shouldst thou not have received the contrary if he fell through the guilt of his sin? If God had made the

* In the Discourse of Election, book v., cap. vii., in vol. ii. of his works.—[Vol. IX. of this Edition.—ED.]

† Qu. 'he had'?—ED.

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law only to have received evil upon his offending, who could have found fault? Much less when he put him into an estate which would have proved so happy for us if he had not offended?

Again, *fifthly*, it was equal, for it was indeed the best way; for else all men should have stood on their own bottom, and after never so long standing have been subject to have fallen, and so by the poll every man might have fallen off from God; whereas this is put upon one man's obedience, who was as good as any of them.

Sixthly, If this course yet seem severity, then consider the goodness of God making use of the same rule for the salvation of multitudes of mankind, in ordaining Christ in our nature, a second Adam; in like manner sustaining the persons of multitudes of mankind, undertaking to be a common person, representing them to effect a 'common salvation,' as Jude terms it, for them, ver. 3, that whereas all of mankind, if they had their estate to cast in their own hands, would certainly man by man have perished. God, according to the same law, whereby man was thus even by the law of nature cast and condemned, by the very same law and the equity of it saved us in our Mediator, who was 'made sin, that knew no sin, that we might be made the righteousness of God in him,' 2 Cor. v. 21, without which all mankind would have perished, as Sodom and Gomorrah. But in this very way of grace comes a mighty remnant of them (take them first and last) to be saved by imputed righteousness, so as God hath turned justice into mercy. 'By grace we are saved' this very way.

Add to these, *seventhly*, that if all the creatures then upon the earth, and the earth itself was cursed for man's sake, as it is, Gen. iii. 17, 'Cursed is the ground for thy sake; in sorrow shalt thou eat it all the days of thy life;' and Rom. viii. 20, 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;' and if these creatures were not willingly subject to vanity, and if not only the creatures then alive, but ever after to this day, were thus accursed for man's sake, then much more justly is this sin, and the guilt and heavy punishment of it, derived to his posterity that came out of his loins, that have a nearer relation to him than those creatures had.

And *lastly*, if, Heb. vii. 9, 10, Paul says he might truly say, that Levi and all his posterity paid tithes in Abraham, for that he was yet in the loins of his father, when Melchisedec met him, then may all Adam's posterity be as truly said to have committed sin in Adam, for that yet they were in his loins when he did eat the forbidden fruit.

CHAPTER IV.

How great every man's sinfulness is in having the guilt of Adam's first transgression imputed to him.—How far we are all guilty of his sin.—What the aggravations of Adam's first sin were.—Whether they also, as well as the sin, are charged upon us.

For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound. —ROM. V. 19, 20.

Before I come to what I mean to speak of out of these verses, I will briefly recapitulate what I delivered out of ver. 12 concerning the derivation

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of the guilt of Adam's first sin, and that corruption of nature following thereupon.

1. I shewed you that the conduit-pipe, or means and way of conveying both these, was only this, coming from him by natural generation; for to this condition the conveying of sin is limited; for otherwise Christ, who came from Adam, was his son, had his matter from him, should have sin propagated to him, as well as we. Yet,

2. Understanding this so as though it be the conduit-pipe, and means and condition to carry to all from him, yet not sufficient ground or full reason alone why it should; for then, why should not other parents, from whom we are thus naturally generated, as well as from him, convey their sin also, which God hath said should not be? Ezek. xviii. 20, 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.'

Therefore, 3, there is some further ground of this, which holds peculiarly in Adam, not in them, which is a covenant struck with him, he being the first man, the common cistern, or rather spring of human nature; such a like covenant (in respect of being a common head and fountain of derivation) as was made with Christ for those that should come of him by a second birth, the fifteenth verse telling us Adam was therein a type of Christ. By virtue of which covenant,

4. We were all one in him (as also Christ's members are in him), and that two ways, which in other parents holds not.

(1.) *Representativè.* As the tribes in the heads of them, or as one burgess in parliament represents all the borough, so did Adam all men, as Christ also all his members, therefore styled in 1 Cor. xv. 47, the one, 'the first;' the other, 'the second man;' God looking upon all as severally represented in these two, as if there had been no more men in the world. As Christ was the head of his body, and they one man in him, so were all as one man in Adam, the type of Christ therein.

(2.) We were one in him, *tanquam in primâ origine et radice*, in the same sense that two whole nations are said to be in Jacob and Esau whilst in the womb, Gen. xxv. 23. Even as the root and the branches make one tree, so he the root, we the branches, one man; as Christ also is, John xv. 1, Rom. vi. 5.

By virtue of which union thus made by covenant, and that founded in nature,

5. It comes to pass that most justly, and by the right of all kind of law ordinarily in force with men, and the law of nature, both the guilt of his sin, and the corruption of his nature, should be derived unto us.

(1.) The guilt of his disobedience, by virtue of the first ways of our being one with him, is derived. For it is a law in force with us, and in all nations, that what a person representing doth, the persons represented are likewise said to do. It is also the law of nations and nature, that if the head doth plot, or the tongue speak treason, the whole man is truly said to do it also. And,

(2.) The corruption of his nature is derived by virtue of the latter way of our being one with him, and that even by the general law of nature; for every root brings forth according to its kind, so Adam in his image, Gen. v. 3.

Only, 6, this covenant comes to be examined, whether justly struck and imposed or no? And for that I answered,

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(1.) That God out of his sovereignty might make it, and impose it without injustice, especially man being innocent, whenas God imposed the like in the case of sinful Achan upon the whole nation of the Jews, Achan's sin becoming the sin of the whole camp: Joshua vii. 1, 'But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.' And this was by virtue of a covenant made with every one for them all: Joshua vi. 18, 'And you, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.'

(2.) Yet here is a further equity; for it is an equal condition, that if we should have received good from him if he obeyed, we should receive evil also if he disobeyed, especially when all the good itself was given by God himself, the maker of this covenant, and the obedience he required was due in itself. If a king should raise a favourite out of nothing, give him all his honours for himself upon condition of obedience, yet so as if he rebelled, not only he, but his house should perish, he dealt not only equally in this, but bountifully both with him and his.

And yet (3.) there was a farther conveniency in it, and a good provision made; for better it was that all our estates should be ventured into a father's hands, the most perfect man that ever was to come, he himself being a venturer also; and so after a while of obedience (viz., after he had put our nature once out of his hands, as is probable), then all to be confirmed in grace, than for every man to be left to himself, and after many years' obedience left to a possibility of falling away by the least error and swerving.

7. And, lastly, if you think much that yourselves did not choose him that should thus stand for you, I answer you, (1.) That God made as good a choice as you could have done, took the best and perfectest of men. And (2.) I ask, Who chose Jesus Christ to be a covenant for his people? Why might not God choose in the one as well as the other? And if you yet think it harsh that another's sin should thus be put upon you, I answer you, God offers the righteousness of another to be imputed to you, which you never performed; and lest all men should perish, hath ordained Christ to be in like manner a common person for multitudes of mankind; and Adam was his type herein.

You see how Adam's sin becomes all ours. We cannot deny the debt we inherit from him; God hath a bond, a covenant to shew for it at the latter day.

It is fit now we search what the debt is, how much it comes to, how far we are liable to pay it. Now the abounding greatness this sum swells to, the apostle intimates in this 20th verse, and shews us the arithmetic we must use to cast it up by, the law, which God taught man to this end, and brought this new art into the world, that man might by the rules thereof see the greatness and multitude of his sins: 'The law enters that the offence might abound.' Now in that he says the offence (τὸ παράπτωμα, *that* offence), though he means generally the sinfulness of man, yet especially, as by the coherence seems evidently to me, he points at that first sin of Adam which he had spoken so often of in the 15th, 16th, 17th, 18th, 19th verses under the same name. And having shewed how by that offence, and by that one only, which seems, and hath seemed to many, so small a matter, that God should condemn all the world for eating of an apple, as one of the popes blasphemously said;—to prevent this, and to shew the end of the law

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also, he brings in these words in this sense, if we did but know what an aboundingly heinous and evil sin, even the least, is, and in particular what an abounding offence that was, we would not think so. Now that men might see it, and acknowledge, and be humbled under it, therefore God sent the law into the world, not to make sin to abound the more in itself, but to discover the abounding sinfulness of it, and of that particular offence as well as of others, as a glass that discovers spots and deformities in itself causeth none.

I design to shew what an abounding sin that one offence of Adam was, whereof we are all guilty.

In the inquiry now into old Adam's debt, three questions are to be discussed.

1. Whether only that offence be imputed, and no more, and why? For we would be charged with as few as we can, the guilt of the least circumstance in a sin being more than ever we shall be able to pay.

2. How far we are guilty of it, whether of all aggravations considerable in it?

3. How great the guilt of it was, as it extends to us? It 'abounds,' the text says; and this latter is the main thing in the text, the former makes but way for it.

1. For the first, we are guilty only of that first disobedience in eating of the forbidden fruit, and not of his other sins afterwards committed, though never so great or many. For still, in ver. 15, 16, &c., it is called '*the* offence,' '*the* disobedience,' and in ver. 16, it is expressly said, that 'judgment came by *one* to condemnation, but the free gift is of many offences to justification;' where by *one* he means not *one man* but *one offence*, as the opposition, *many offences*, in the next words shew; his scope being to shew the abounding of the gift of grace through and above Adam's sin. He compares not persons only, but things conveyed; but 'one offence' God lays to our charge, no more; but in Christ 'abundance of righteousness' for many sins. But the guilt of one sin is conveyed by Adam, but through Christ there is a justification of us from multitude of offences. And so in ver. 17 also, 'For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.' And there is this demonstration to confirm it, for he could convey sin for no longer time than he stood a public person; and when that office and relation was laid down, then he became a private person again, and then sinned for himself alone. Now when the second covenant and promise of the second Adam was published, which was presently after the fall, then it is evident he was put out of office, for otherwise his faith in the promise must have been imputed also to his seed; now God says, Hab. ii. 4, 'The just shall live by faith.'

And withal, mark the reason why he remained no longer a public person after the first sin accomplished; for the end of his being appointed thus a public person for us was but to cast our condition either into an estate of sin or righteousness, for our estate was laid as it were at the stake in him, and he was to cast the dice, as I may so say, either for the winning or losing of all; and though indeed, to have won all, many righteous throws were required, it may be, yet one bad throw lost the game as well as twenty, cast it which way it should go; and therefore God looked at no more, the covenant then ended. And if men think that unequal, being to cast but one bad throw, so to lose all, we must consider this too, that he had an inclination to what was good, none to evil, only a possibility or *potentia remota*. And to give another similitude: as he was made the fountain of natural life for us, 1 Cor.

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xv. 45, &c., so also of our spiritual. Now for him to have conveyed natural life to us, it was necessary he should not live one or two days, but perform the continued actions of life, even till he should beget a seed, for had his natural life been extinguished before by one death, we had all died in him, one death would have been enough. So for the conveying our spiritual life, and preserving and continuing the life of grace to us, it was necessary he should go on in all the actions of righteousness and obedience; but one sinful deadly blow of sin was enough to extinguish all, and so cause us to be born dead in sin, as we all are; so that it is clear, that though he should have stood longer as a public person if he had continued righteous, yet this ceased upon the first sin.

2. To the second question, how far we are guilty of it; I answer, that though the guilt of the whole act be imputed to us, and we counted sinners by it, as truly guilty of the whole act as he, yet not with so much guiltiness as doth arise to him himself, and his share who was the actor. Something there is that doth redound to Adam's person therein more than to us. For,

(1.) There is a personal guiltiness, in that he did the fact, which is more than barely to have it imputed, and to be accounted to have done it; though we be as truly guilty of the whole act, yet the manner lessens the blame. There in ver. 14, speaking of children, who die only for the imputed guilt of that sin, and corruption of nature inherent, he speaks as diminutively of their guilt in comparison of his; 'for,' says he, 'death reigned over those who sinned not after the similitude of Adam's transgression,' though as truly guilty as he; for they died, yet not like to him, which is a diminution and a lessening, as it were; as if he had said, though they actually and personally did it not, or any other sin, sinned not like to him, yet they died. For example, to clear this by the second Adam, of whom this was a type, though we have his whole righteousness, active and passive, as truly accounted ours as it is his, yet it is said to be his, with this peculiar prerogative, that it is personally his, as light is the sun's, the stars but borrow it. So as in all things he retains a pre-eminence: Col. i. 18, 'And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.'

(2.) There is this difference, as in the manner, which makes it, as hath been said, a deeper guiltiness in him, so in this peculiar aggravation, that he may be said to be guilty of the overthrow of the whole world by it, and this is peculiarly his; for none of us, though we be truly guilty of the act, yet not of this circumstance, can be said to be the overthrowers of the world, as he might. This also may be cleared from the former instance of the second Adam, for though a believer hath all Christ's righteousness communicated to him, and enjoys the fruits of it, yet this glory he gives to none, that they should be saviours of the world, that is his alone.

That distinction in logic, concerning the *genus* communicating its whole nature to the *species*, illustrates both these to scholars; for it is truly said that *tota natura generis communicatur singulæ speciei*, but not *natura generica*; it makes not the species a genus as itself.

3. Now the third thing follows, namely, what a great sin that first sin was, as the guilt of it is extended to us, that so we may be humbled under it.

In all great sins there are two things to be considered:

First, the substance; *secondly*, the circumstance of the act.

First, for the substance of the act, it hath inwards and outwards, an inside and an outside. There was an outward act committed, and inward acts as the principles of it.

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The outward act seems small; as it hath usually been said, it was but the eating of an apple, stealing of a little fruit. Yet consider,

(1.) The smallness of the matter or thing forbidden often aggravates the offence. To dare to offend the great God in a small matter is not a small disobedience. I may allude in this to the speech of Naaman's servant to him: 2 Kings v. 13, 'And his servants came near and spake unto him, and said, My father, if the prophet had bid thee to do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?' So in this case. If God had forbidden doing some great thing, should he be obeyed? how much more when he forbids so small a thing? *Cogita* (says Augustine) *quanta fuit iniquitas in peccando, cum tanta facilitas non peccandi.* He gave them leave to eat of all the trees in the garden, forbade them but that one, even by Eve's confession, Gen. iii. 2, 3, 'And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.' Thus Nathan aggravated David's sin: 2 Sam. xii. 3, 4, 'But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.' He had many lambs of his own flock, and yet took that one of another's. Adam had fruit enough, yet these would not content him, but he must be tasting forbidden fruit.

(2.) Sin is to be measured by the law that is given; for sin being in the nature of it, *transgressio legis*, the more urgent or greater the law is, the greater the transgression. Now that some laws are greater than others, Christ implies, when he saith, Mat. xxiii. 23, 'Woe unto you, scribes and pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.'

Now, of all laws this was the greatest given to Adam.

1st, It being given only as a trial and testimony of his obedience in all the rest, called therefore *symbolicum præceptum*, as being a profession of his subjection to God in all the rest; such as is doing homage by a vassal to the lord of the soil, which, though it consists in some petty small rite or acknowledgment, the neglect of which (though the least of all to perform), or denying to do it, is the loss of what they hold of him, as being the breach and highest kind of more than other acts, and greater neglect in other things.

2dly, The more expressly the will of the lawgiver is manifested in a law, the greater the enforcement and obligation is to that law. Now, God's will was more expressly manifest in that than any other written in his heart.

1. His will was more in it, in that there was no reason for it, but the will of the lawgiver only; *stetit pro ratione voluntas.* Other laws Adam might see a reason for; of this none but God's will trying his obedience.

2. More expressly, for none else were delivered *vivâ voce* but this, as being an especial charge above all the rest. Other instructions he had only written in his heart, but this was given by mouth as an especial charge.

3. None else so expressly threatened with death but it; yea, that other law had its sanction in that threatening given to this. So God's will appeared to be more in it, because backed with so severe a threatening, a sign he was more earnest in it.

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Secondly, Let us look to the inside of Adam's sin. Now, though the laws of men examine not the inwards of an action, as not in murder, not how much or little malice or cruelty was in the fact, so it be proved by circumstances it was in any degree wilful murder; but the law of God looks most hereto. And so a sin, which for the outward act is small, may in regard of the inwards of it be a great one. As that act of the man gathering sticks on the Sabbath day, a small thing in appearance, to get a few sticks to make a fire; but he doing it in contempt of Moses, so as to put Moses into a strait, since if for so small a thing he executed or inflicted any punishment, he would have been thought a cruel governor by all the people; but, on the other side, if he should pass it by, he opened a way to have the Sabbath broken; so as it was done in high contempt both of God and Moses, and this God took notice of especially. And it is in sins as in duties; a man then performs duties best when God is most sanctified in his heart. If you would know when you pray best, it is then when you sanctify God in your hearts most, with most sanctified apprehensions of him, his greatness, goodness, all-sufficiency, working a sense of what it is to offend him. So a man then sins most when he dishonours God most in his heart.

Now, then, for the inwards of this action, the sinful acts of his mind in it, they were principally ill opinions of God, which were the principles of it, which provoke most, and dishonour most. 1st, Ill opinions of a person provoke most, for we see men then most provoked when they see they are meanly or badly thought of: this incites, and inflames, and blows anger up to its height; and men are angry at ill words given them by other men, but so far as they are expressions of their evil opinions of them in their hearts. 2dly, And ill opinions of a person dishonour most, for all true honour lies in opinion: so much greater is the honour as the opinion is greater. *Honos* therefore is said to be *in honorante;* and so on the contrary it is as to dishonour. And God is therefore then dishonoured most when we have dishonourable thoughts of him. Now, they were low and mean under-conceits of God that first crept into Adam's heart, and are necessarily to be supposed to have been the foundation of this sin in his heart.

1. He undervalued the Lord in his heart, ceasing to think him any longer to be the chiefest good. He would never have done it had he not thought he could better his condition without God, and better his condition by that means, by the virtue of an apple, whereby he should come better to know what was good and evil, than by keeping God's command, which is only true wisdom; and so he thought to be as gods therein. The text expressly affirms this was the main motive, and is set down therefore last, which the woman had, Gen. iii. 6. She thought it 'to be desired to make one wise,' which, but that the Scripture affirms, a man would scarcely have imagined, much less believed, of our first parents, for no wise man now would think an apple to have, or that it could have, any virtue in it, such as to make a man wise. To better the temper of his body one might imagine it to have a virtue, but it was *extra sphæram* the capacity of such a creature to give wisdom to the mind. Besides, they might easily think that if it had any such virtue in it God had put it in, and then that all wisdom comes from him alone, as James says, chap. i. 5, 17, 'If any of you lack wisdom, let him ask of God,' &c. And, besides (which aggravates their sin), they had already tasted of the goodness and excellency of God, having had some communion with him. Now, then, to leave a certain infinite good now enjoyed, for so uncertain, so unlikely an one, this aggravates his sin above what is in our own sins now in our natural condition, for, alas, we never knew, or at least never tasted better; therefore, no wonder if we go after the creatures: but

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he knew and had tasted. And this aggravates in like manner a regenerate man's sin, because he hath had communion with God; and then to forsake him, and go after the creature, how sinful is it!

2. Another ill opinion they had of God was, that God was not faithful and true. God had said, 'Ye shall die the death;' the devil had said, No; and to hear a creature affirm this confidently, and to be, and exist, and still to reason the case, they thought there might be something in it, and this staggered their faith. Now, to conceive thus of God of all other was the worst, foulest, and most dishonourable conceit; for is God 'such an one that he should lie' (saith Samuel, 1 Sam. xv. 29), 'or as a man, to repent?' Nay, even men, who are all themselves but a lie and deceitful, yet value their truth and faithfulness as their greatest jewel; and though they acknowledge want of excellency other ways, yet they will say they are true, &c. Therefore to call God's truth into question, was worse than undervaluing his other excellencies; yea, men that are profane will wipe off the disgrace of a lie given them with their dearest blood. And then add to this, their believing the devil, contradicting the Lord merely by his own authority, so as his word should sway more than God's. This was greater than the prophet's sin in believing the old prophet (for which yet God slew him by a lion, 1 Kings xiii.), for the old prophet pretended he had a contrary revelation himself, having the reputation of a prophet as well as himself. He opposed not his bare word and authority to God's, as the devil in this, but pretended a new commission, bearing date since, from God himself.

3. There were jealousies engendered in their hearts, of unworthy designs and ends, that God had in prohibiting them; for so the devil suggested, 'God knows that in the day ye eat thereof your eyes shall be opened, and you shall be as gods;' as if he should have said, God knowing what virtue there is in the apple, hath purposely forbidden it, because he would not have you be so happy; which believed, must needs engender these thoughts, that God loved them not so well as they imagined, for he prevented their preferment, and so far hated his creature, in not only not wishing it, but keeping it from that good it was capable of; which must needs engender hatred of God in their hearts again, or that perhaps they should imagine he envied their happiness, which must argue that they thought that God feared to be equalled or matched by them if they should know as much as he, and be as God in the knowledge of good and evil. All which thoughts, or any one of them to entertain of God, what more dishonourable? Whilst they seek to be as gods, they would make God as base as the devil, for malice and envy are his two sins.

4. He sinned against the sovereignty of God, for what was the thing that hooked him in? It was to be as gods; nothing else could have moved them; and so they thought to be independent of God, no longer under him; and though they should sin against him, that they should yet be able to make their party good with him. These to have been the thoughts that drew on the sin, is argued from the temptation which suggested these things, and did engender them, and in the issue prevailed.

CHAPTER V.

The practical improvements which we should make of these truths delivered.—That we should charge ourselves with the guilt of Adam's first sin, and be humbled in the sense of our guilt of it, as well as for the sins which we actually commit ourselves.—That since our first father failed in the trust

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committed to him, we should not put confidence in any creature, though most noble and excellent.—From Adam's example, who thus betrayed the trust placed in him, we should be awakened to be more watchful and more faithful to any trust reposed in us for ourselves and posterity.—If the state from which Adam fell was a state of holiness, then no man should be ashamed of being converted and regenerated, since it is but a returning to that primitive condition again.—Since Adam obtained mercy after having so highly and heinously sinned, the greatest sinners should be encouraged to hope, and to come to God for mercy.

The first use you ought to make of this is, to take upon you the guilt of the first act, so far as you have heard it belonged unto you, that so you may be humbled before God for your share of guilt in it. And indeed till the guilt of Adam's sin be acknowledged as truly as any of your own, and your hearts rest satisfied in it, you will not be humbled before God, but will have something to plead; for still it will be said, How came I thus? who made me thus? And therefore the apostle, endeavouring to humble men, in this epistle to the Romans, convinceth them, in the first and second chapters, of evil works; then in the third chapter, of the evil of their natures; then of the first entrance of sin by Adam's sin, in the fifth chapter; the ignorance of which made the Gentiles complain of nature, that is, the God of nature, for bringing man into the world prone to evil, void of good. And this likewise makes many people think God made no creatures to destroy them, and on that false principle hope to be saved; both these being alike ignorant how that this world of mankind was once righteous as it fell out of God's hands, and that God looking on you now can say, They are not as I made them. As therefore a potter breaks a vessel that hath poison put into it by another, though it be his own vessel, so God justly destroys his own creature when corrupted by the devil. Let him therefore be justified, and the creature condemned, which cannot be but by the acknowledgment of this; for if we go from works to nature, it will be asked, How came my nature thus? I answer, by the guilt of this sin. So David, in acknowledging his sin, Ps. li. 4, 5, 'Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me.' He hath recourse to this, and professedly to this end, that God might be justified. It is the speech of a godly divine, that the first step to the heavenly paradise is to see and acknowledge that which casts us out of the earthly, and that striking one of the last strokes is humbling the creature.

Now for this let me give you two directions.

1. If you cannot see reason for it, bring faith with you to believe it, for by faith we believe the world was made of nothing, which yet we see, Heb. xi. 3, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh.' Why then we are to believe by the same reason that God made man righteous, and that he fell, and we all in him, for faith is the evidence of things not seen. And as one said on his deathbed, in acknowledging his sin, The oldest man alive, that we use to bring to know landmarks, knows not of this; so we may say of Adam's sin, committed so many ages past. Now, to help your faith, resolve all into the wisdom, holiness, and justice of God, who therefore must needs make man holy, and justly impute his fall to all his posterity; and if his wisdom cannot clear it at the latter day, when this very thing shall be scanned the

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first of any thing; if God cannot make his party good against all the world in this, and stop all their mouths, so as you shall not be able to plead not guilty, he must shut up his books, and go no further. Custom, indeed, will not carry it, unless the entrance was just, though it doth so with tyrants, but God is none. And as in the believing Christ's righteousness to be ours, believers use to have recourse to inherent righteousness, which is the fruit of it, to help their faith, so have you to help in this, viz. as to that unrighteousness of nature you found in you from the beginning, think some or other cast poison in at the beginning, and that you are guilty of some sin or other, whereof this is the fruit.

2. Let not the commonness hinder your sensible acknowledgment of it. Men think because all are guilty it concerns them little; indeed, if the debt were so common as divided amongst you, then it might be slighted (if the least part of the guilt of a sin might be), but the whole resides upon every man, as if none else were guilty of it but he; Adam communicating his sin as *genus communicat totam naturam cuilibet speciei*, that is, as a general nature communicates the whole of its nature to all the kinds which are under it.

Use 2. Did Adam, who, as he was created and fell out of God's hands, was the most completely accomplished man with all habiliments of wisdom and righteousness that ever was, insomuch as God chose him, and thought him fully fit to be the sole burgess, head, and root of all mankind, yet did he (I say) thus perfect, so foully miscarry and overthrow himself and us, and that for so small a trifle, two toys, an apple and a woman? Then hence learn not to put confidence any more in men, or anything in man, be it never so excellent. For my part, would I ever have chosen a man (go through the bead-roll of them) since men were upon the face of the earth (Christ only excepted, that was more than man), to whom I would betrust my life, my goods, my portion in eternity, and into whose hands I would have put all the good I look for in this world or world to come, it should have been none but Adam; but by woful and lamentable experience we all find it, that he, when he had the lives and riches of all mankind ventured in him, yea, and himself, the greatest venturer of all the rest, a man judged able to have performed what was committed to him, to have steered and brought in safe this great cargo into the haven of life and happiness; yet he, even he, deceived us all, foully and foolishly split himself upon a rock he might have avoided, and cast away himself and all. Hereafter trust not in any creature, much less in man; but trust only in the Lord, who is 'Jehovah, and changeth not,' for all the good you look for to you and yours. It is a meditation David hath, Ps. lxii. 7–9, 'In God is my salvation and my glory; the rock of my strength and my refuge is in God. Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.' At ver. 9, he concludes that all men, high and low, are vain: 'men of low degree,' which for their multitude and number might be relied on, are yet vanity; 'men of high degree,' who have the government of states committed to their charge and trust for their wisdom and authority, yet they are a lie, deceitful if leaned on. Remember Adam deceived you all; lay then all men in one balance, and vanity in the other; they are overswayed even by trifles, often moved this way and that way, as our first parents with an apple. Therefore, saith David, ver. 7, 'In God is my salvation, the rock of my strength and my refuge is in God.' Trust to none but to him, to him only, ver. 6; and 'trust in him at all times,' ver. 8. Whatsoever your princes

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be, your great men, your parliaments,* all which, as Adam, are betrusted with your lives and liberties and the gospel, be they never so wise, never so holy, leave them not to themselves with these, no more than you would let out a brittle bark to sea that had all your lives and goods in her, and leave her to herself, to be carried whither every billow and wind would toss her, but go to God to be the pilot, pour out your hearts before him: 'God is a refuge for us,' ver. 8. Desire him to have an hand upon the stern, to guide the hearts of princes; say not they are wise, and venturers themselves; remember Adam, so was he, yet how miscarried he when left to himself! Oh see what need there is to pray for public persons, or any to whom public good is betrusted. As you are not to trust them, so not to trust to yourselves, your own graces, your hearts, go not in your own strength: Jer. xvii. 5, 'Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' Tremble to put yourselves upon the occasions of evil. Are you stronger than Adam, who had no inclination to evil, nothing but the contrary, and yet miscarried, held not out the first brunt? Thus Nehemiah argues in the case of marrying strange wives, when he would dissuade the Jews from it, as being occasions of evil, Neh. xiii. 26, 'Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless, even him did outlandish women cause to sin.' Did not Solomon, king of Israel, sin by these things? a man so wise, and one who was beloved of his God, nevertheless 'even him did outlandish women cause to sin.' Are you more holy than he? I add more; did not Adam transgress, whom God made king over all the world, and thought him fit to betrust all you had with? Yea he, even he, transgressed. See Eliphaz his collection: Job xv. 15, 'Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.' God puts no trust in his saints; his angels whom he created righteous deceived him; so did man. How much less confidence is there to be put in vain man, which drinketh iniquity like water: Job xv. 16, 'How much more abominable and filthy is man, which drinketh iniquity like water!' Trust your own hearts no more than you would do the veriest thief or adulterer in the world.

Use 3. Did Adam, being betrusted with all our inheritances, thus foully and fearfully by one sinful act overthrow the world? Then learn we, whensoever we are betrusted with anything which concerns the good of succession and posterity (as Adam was), to be more faithful, more wary by this his example. How doth all the world rue that one act of his? Had God lengthened his days through all generations, what curses think we would he have had thrown at him by his offspring, made miserable by him, still as he rode through! There is none here but will say, Were I to be in his case, I would never undo myself and them as he did. Why, my brethren, let me tell you, you that live in this kingdom have many things, yea, as great things committed to your trust for the good of your posterity as he had for his. If you ask me what? I answer, Besides many outward liberties and privileges, the glorious gospel; this book, which is all the evidence you and yours have to shew for that glorious inheritance in heaven, and the only means to attain it, which is so rich a casket as it contains the revenues of Christ's blood. This, as to the Jews of old, is committed unto you as yet: Rom. iii. 1, 2, 'What advantage then hath the Jew? or what profit is there of circumci-

* This was preached at St Andrew's in Cambridge, 1626, when a parliament was called.

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sion? Much every way, chiefly because that unto them were committed the oracles of God.' To them were committed the oracles of God, committed as a matter of trust to be transmitted to posterity; for whilst men walk in any measure answerable unto the light of it, they are not only converted by it, but they whet it on their own and their children's hearts: as Deut. xi. 18–21, 'Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.' And as for God's part, see what a covenant he makes with them that truly turn in Jacob: Isa. lix. 20, 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.' As for me, for my part, says he, this I will make good, if men turn in Jacob. The gospel, my brethren, is as good as your freehold for you and yours, and God will not take it from you till you basely sell it, and carry yourselves unworthy of it: what else doth that place import, Prov. xxiii. 23, 'Buy the truth, and sell it not'? God takes it away from no people, or no man till he sell it, as Esau did his birthright, or as Adam did his primitive condition for an apple, till they lay it to pledge for base lusts. Why else doth he exhort them to buy and sell it not? See this in that example of the Jews, Acts xiii. 46, 'Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.' The Jews having been the pillar of the truth of God, that had kept it and preserved it for many ages, when the gospel came to be preached, and more grace and truth discovered, new mines digged up which never saw light before, see what Paul and Barnabas say: Acts xiii. 46, 'It was necessary,' (mark it) 'necessary the word of God should first have been spoken to you' —necessary that it should have been first spoken to them in regard of covenant; but, say they, 'seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles,' and so their seed are left in darkness unto this day. God put them out of his will, and put the Gentiles in, and hath given them all. God doth as a good chapman doth with his old customers, they shall have the first offer of it; but if they refuse, and by their contempt of it shew themselves unworthy of it, he goes to some other market that will give more than they. Consider also that one place, Rom. xi. 20, 22, 'Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off.' 'Because of unbelief they are broken off.' Mark, *if thou continue*. My brethren, let me speak freely to you. The truth hath been purchased for you, and transmitted to you at a dear rate; it cost Christ his blood at first, and it hath cost your forefathers something. In Queen Mary's days they bought it with their dearest blood; since it hath cost many a preacher his best blood, spent, though not spilt for it; it cost many a prayer; it cost many a converted soul amongst us all their sins; it hath cost God himself much patience, the riches of his forbearance (notwithstanding our unworthiness), spent in great deliverances; and thus you have it yet for you and yours. Murderers, will you undo your children; will you sell it away from you by unbelief, by remaining still in your sins; by corrupting the

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doctrine of the church, bringing in this more corrupt tenet than that of Popery and Arminianism; sell it away as spendthrifts do their lands, now a piece and then a piece; run so far behind-hand by unworthy walking in it, till it fall mortgaged, and then you and yours be undone? Do, cut-throats, do, and let your children's blood, that shall be starved for want of bread, lie upon your heads!

Use 4. Was the state of man, as he fell out of God's hands, an estate of holiness and righteousness? Then to turn from sin and become a saint again is not a thing men should be ashamed of, or mocked for, for it was your primitive and first condition, that which you were all created in; it is but a returning to that which all once were in Adam, and which we ought to be in still; and men are damned because they are not found to be so. Remember, holiness is older than sin: 'God made man righteous, but they sought out many inventions,' Eccles. vii. 29. Sins are but new inventions and new fashions, which though universally received, and so have obtained, yet grace and holiness is the ancient fashion and apparel our forefather was arrayed with, which till he lost he never met with shame, and though he was naked he never knew what it was to be miserable. In Col. iii. 10 the apostle useth this motive, and in a manner this resemblance, 'Put on the new man, which is created in knowledge, after the image of him that created him.' He calls it indeed a *new man* to be put on, in comparison of this sinful habit, and old rags of sin we are now apparelled with.

Use 5. Are all born into the world sinners and enemies to God? You see, then, that the devil's kingdom is aforehand provided for the maintaining of it; his faction is sure to be increased, his army to have fresh supplies in every age. Every one born into the world is enrolled into his band, and at first fight under his colours. But Christ hath none but who turn from the world, and separate from it. You, then, that are for Christ, and the advancement of his kingdom, had need bestir yourselves for the increasing of his kingdom, seeing all must be won off out of the companies which are in the devil's empire. Suppose that, whereas there is in this kingdom a strict law that Jesuits should not come into the land, there were a statute that none else but such as are Jesuited should come over, were not this church in danger? Now, so is the case here. Every man that cometh into this world is for the devil: how, then, should we endeavour to continue a seed to God of his friends' children? Otherwise the world will naturally be overgrown with tares.

Use 6. You have heard what a fearful hideous sin this first sin was, on our father Adam's and Eve's part, who were the personal actors of it, and by which they overthrew all the world, which (as I then said) was a peculiar guilt residing in their persons. And if it was the aggravation of Jeroboam's sin, and stuck by him as a brand, that he 'made all Israel to sin,' 1 Kings xiv. 16, then must it much more hold in Adam's sin, and lie heavy on them, as those that made all the world to sin. We would all be ready to think now, that for these two, of all men else, there should nothing remain but a certain looking for of vengeance and fiery indignation to devour them; nothing but damnation could certainly be the end of them, so abounding was their offence.

But yet, my brethren, behold and wonder, God offered these two mercy and pardon; yea, and when there was none to be a messenger and an ambassador to bring them the news of it, rather than they should want it, God came himself to tell them the news of it, and to preach the gospel to them: Gen. iii. 8, 9, 'And they heard the voice of the Lord God, walking in the garden in the cool of the day: and Adam and his wife hid themselves from

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the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou?' He calls them out when they ran away from him. He took the pains to examine them punctually, and all the partakers in it; was content to put up an affront given him by Adam to his face, that the woman that he gave him had ensnared him, for so far was he from asking mercy, as he obliquely, and afar off, chargeth God with his fall. Yet when their conscience was, for all their shifting, filled with terror for their sin, ver. 10, and he stood trembling by, and could not but look every minute when God should fly upon them in wrath, yet then God lets drop a word of promise of a second Adam, of whom he was a type, that should destroy the kingdom of sin, and cursed works of the devil: ver 15, 'And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.' Yea, and undoubtedly they laid hold upon it by faith, and were saved, notwithstanding this sin, which hath abounded so in sinfulness. Of the woman it is expressly said that God put enmity between her and the devil, such as between wicked men, and Christ and his saints, and therefore she (who yet was first in the transgression, and is put in the greatest blame, 1 Tim. ii. 14) was saved, and plucked out of the kingdom of Satan; and so likewise Adam; for God preaching the gospel himself to them both, having first prepared them for mercy by examining their sin, surely this his first sermon was not in vain, himself being the preacher. And a church was to be called from the beginning of the world, and God's worship set up, and a kingdom erected in men's hearts through the preaching of man's fall, and the promise of a Mediator, which none but these two knew, and of which, therefore, it must be supposed that Adam, as a priest and prophet, instructed his children in, as appears from Gen. iv. 3, 4. The first news we hear of his two children is their offerings to God, and God's accepting Abel's: so as they were instructed both in the knowledge of the true God, and of the second covenant, and Christ revealed therein, of whom sacrifice was a figure. And in that Cain, a wicked man, was brought to it as well as Abel, it argues it was the force of his education, and his parents' authority and instruction brought him to it; yea, and when Abel was dead, the punishment God inflicted on Cain argues this, for it was an external excommunication and casting him out of the church, which was a real sign to him of God's casting him from his favour and kingdom, which filled his heart with terror, as it doth excommunicated persons often. I say, he was excommunicated out of the church, which could be no other than Adam's family, for so the 16th verse of chap. iv. evidently implies, for it is said, 'Cain went out from the presence of the Lord, and dwelt in the land of Nod.' And the opposition shews that he went from a communion wherein God manifested his presence, to another place where he did not. And the face and presence of God is taken in Scripture for the society of the church, where his ordinances are received: Psa. xlii. 1, 2, 'As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?' Now, there was no family in the world but Adam's, of which he was the head and guide.

Considering, then, with this the greatness of their sin, what use shall we make of all that hath been spoken, but even to admire at the greatness and goodness of God's grace, which is the next thing this scripture in Rom. v. 19, 20 suggests, 'Where sin hath abounded, grace did much more abound.' From the beginning of the world to this hour, there is not the like instance of the greatness and freeness of God's grace. For if you would go rifle the heap of human offences committed from the first to the last, search God's

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debt-book wherein all men's sins are registered, you shall find none like to this, the sin against the Holy Ghost excepted; it being (besides other aggravations) the mother-sin of all sins, as truly as Eve was the mother of all the living, as Adam calls her: Gen. iii. 20, 'And Adam called his wife's name Eve, because she was the mother of all living.' For, as lust conceived brings forth sin, so this sin thus conceived brought forth the mother of all lust: *causa causæ est causa causati.* And yet, behold mercy and pardon offered by God to these two for this sin, and that unsought for by them. Kings use to hang up the general ringleader in a rebellion, even when they offer pardon to all the rest, as an example of their justice and terror to them all. No one would have thought that though God might have after published his extent* of saving others of mankind through Christ, to the rest of men his seed, as being but brought in by Adam to the guilt of this rebellion, that yet neither he nor Eve should ever have had the least hope of it; but behold, God, instead of making them an example of his justice that way, hath made them (as he did Paul) a pattern of the riches of his grace, to toll in the rest of the rebels, be their sins never so great.

That which discourageth many a poor soul from laying hold of mercy, and to put off the promise of grace, as not made to them, is the guilt of some great and hideous sin, which, if they themselves had never so and so committed, they would and do think that then they might have had mercy. It was the case of Cain, the next man to Adam, who, notwithstanding this instance of his father before him, yet when he had murdered his brother, he thought, Gen. iv. 13, 'his sin greater than could be forgiven,' for so interpreters† acknowledge it may be read; and thus the Greek and Chaldee paraphrase translate it. And yet compare but Cain's sin with theirs: Cain murdered but one man, his brother, and but his body was murdered by him, his soul he could not kill; but Adam and Eve murdered all men, who were their own children, and murdered not their bodies only, but their souls, these being born dead in trespasses and sins from their guilt, and the children of wrath by reason of that offence: Eph. ii. 1–8, 'And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.'

And tell me now, what can there be in any of thy sins, whosoever thou art, that was not in this of our first parents, who yet found mercy at God's hands? If thou sayest thou hast not offended one of the little ones only (commandments I mean), but against the great things of the law, Adam did so in this, the law of the forbidden tree being the greatest commandment (as I formerly shewed) that God gave to man; yea, and his sin was more also, as some divines shew, even against all the commandments. If thou repliest again, that thou hast sinned against a great deal of light (which ingredient aggravates sin the most of anything), our first parents had the light of the law recollected wholly and fully, gathered together in them, as all light was in the body of the sun. For Adam was the great and common taper God set up for us to light our candles at. And the mind of man is thus called, Prov. xx. 27. He had also strength enough to have withstood it, had he used it, which we want often when we have light enough. And evident it is, that Eve did distinctly consider the law given to the contrary; for before she ate, she herself repeated the commandment, with the penalty annexed, to the

* Qu. 'intent'?—ED. † Septuagint: Μείζων ἡ αἰτία μοῦ τοῦ ἀφεθῆναί με.

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serpent, Gen. iii. 2, 3. She did it therefore wittingly, and not out of ignorance; as Paul excuseth his great sins against the great things of the law, 1 Tim. i. 13, 'I was a persecutor, and a blasphemer, but I did it ignorantly;' so did not she. The weak light of nature, not joined with strength to do what it enjoins, makes the Gentiles' sins so much more sinful, Rom. i. throughout. And therefore so much more light, so much more sin; then how doth their light aggravate this of theirs, for disobedience against light is more than witchcraft.

If thou say, thou hast fallen into thy sin, since thou hast tasted of the good word of God, and hast been affected with it, and the ways of God, which is a higher aggravation of a sin than the former, as Peter makes it, 2 Pet. ii. 21, 'It had been better not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.' He speaks of a tasting and affecting knowledge there. Consider, our first parents' was more; for they had enjoyed certainly sweeter communion and fellowship with God then, being created perfect in his image, and more near and intimate, than thou hast done; and, therefore, as David takes it heinously, and much more heinously, an injury done him from a familiar friend—Ps. lv. 12, 'Had he been my enemy, &c., but thou my friend, that had took sweet counsel together,'—so might God much more resent it of Adam, who had tasted of his goodness, knew what comfort and happiness was to be had in him, and yet did forsake him. If thou thinkest thou hast turned the grace of God into wantonness, he did much more.

If thou sayest, thou hast sinned against abundance of kindness and mercy received from God, and yet that immediately after that some great favour received, thou hast fallen into some great sin; so did he, and much more, for God had obliged him to him by all the highest ties of friendship. God had made Adam his darling and especial favourite at his first creation; had raised him out of nothing but a little before, out of the same dust the rest of the creatures (which sprang forth of the earth) were taken out of; breathed into him an immortal soul, reasonable, which they want; set him next himself, over them all in his throne: 'Have dominion,' says he, 'and subdue them,' Gen. i. 28; so as God might say to him as he did to David, 2 Sam. xii. 7, 8, 'Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel, and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.' So God might have said to Adam: Did I not anoint thee king, gave thee a large dominion, and would have done much more also? Wherefore hast thou despised the commandment of the Lord, in doing evil in his sight? If thou sayest, thou hast in thy sin made others sin, and to fall with thee, and hast carried others into the same rebellion, which is a great aggravation, as appears in Jeroboam's case, the great aggravation of whose sin was, that he made others to sin, 1 Kings xiv. 16; why, the sin of Adam was much more, for he made men to sin, not only by his example, but he derived sin down to them; and he did what in him lay to condemn all the world; and thousands are gone to hell for his sin, which sinned not so much as after the similitude of his transgression, Rom. v. 14.

Wilt thou say, lastly, thou didst sin willingly and wilfully? which is a great aggravation of sin also; for as the more God's will is expressed against a sin, the greater it is; so the more our wills are expressed in it, and for it, the greater the sin is too, insomuch as many make it essential to sin, that it be voluntary, and therefore so much the more sin, by how much more

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voluntary. Consider that this sin of Adam's was most free, most voluntary, for the devil and his wife were but external means, could not have necessitated him to it; and the devil could not have necessitated them unto it; and so much the more free it must needs be, by how much he had no sin within to incline and sway his will to it, no principle for Satan to work on, as we all now have; so that as Paul, being a regenerate man, complains to the lessening of his sin, Rom. vii. 17, it is 'not I, but sin that dwelleth in me,' Adam, on the contrary, might truly say, It was not sin dwelling in me moved me to it, but mine own will only.

And yet thou seest that, immediately after the commission of this great sin, God offered him mercy; and so he doth thee, if thou wilt lay hold on it, and turn to God, as indeed he did. Learn this, and remember it, that as you must not think you shall be received to mercy the sooner for the smallness of your sins, so neither be denied it the more for the greatness of them. They are not simply your sins, though aggravated with all these circumstances, that keep you from mercy, but your impenitency, hardness of heart, going on presumptuously, and saying in your hearts, as they in the beginning of the next chapter, Rom. vi. 1, 'We may continue in sin, for grace will abound.' And let me now turn my speech, and work upon your hearts, since the mere guilt of your former sins shall not hinder you from believing, and repenting even after Adam's example. Let me expostulate the matter with your impenitence and unbelief, and aggravate it by the consideration of his example. You have gone on many years in hardness of heart, and a course of rebellion, but so did not he. He immediately, after he had entered into that rebellious course, upon a proclamation of pardon, relented and came in, and laid his weapons down. You have had thousands of precious promises of mercy (he had but one) to win your hearts; proclamation of pardon after proclamation, that he that runs may read and understand them, but so had not he. God let fall but one promise, and that an obscure one too; yet as Benhadad's servants, 1 Kings xx. 33, watched when any word should fall from Ahab, that should give them intimation of the least of his inclination to pardon, they greedily catched at it, even so did he. Adam and Eve having but one promise, and hearing it but once, yet believed and repented, though they had no other of mankind before them that gave them example or hope that sinners should be received. Now great is the force of examples, which, as they illustrate rules, so they confirm precepts; *non minus docent, quam præcepta.* Therefore former examples help to draw in the heart, as well as promises, as in Paul's conversion; but now you have not only the example of your first parents' faith, but millions of examples of as great sinners as yourselves, hung out by God, as patterns and flags of mercy to toll you in. Neither need you go to fetch them from former ages; you have some walking in your streets who have been as great sinners as you, who yet have obtained mercy.

If you object and say, God himself preached to Adam, but so he doth not to me; I answer you, as Peter doth, 2 Pet. i. 19, speaking of the Scriptures and salvation offered in them: though, says he at ver. 17, ye heard not God's voice from heaven, which we heard, yet we have as sure a word of prophecy; you have his hand for it; and you that will not believe when Moses, the prophets, and apostles, and ministers, call you to repentance, would not, if Christ should come down and preach to you.

What shall I say more to you? If you will not lay hold on mercy thus offered, notwithstanding your sins, and repent as Adam did, you shall be damned, and so was not he; yea, and with a greater condemnation than he should have been condemned withal, because your means are greater.

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BOOK II.

An unregenerate man's guiltiness before God, in respect of that corruption of nature with which all mankind is infected, and the whole nature of every man is polluted and depraved.

That which is born of the flesh is flesh.—JOHN III. 6.

CHAPTER I.

The words of the text explained—An enumeration of the several errors concerning original sin.—Pelagius denied that there was any such thing.—Pighius, and some of the schoolmen, though they acknowledge some guilt to accrue to us from Adam's first sin, yet deny any corruption of nature to be derived from it.—The papists make it wholly to consist in the want of original righteousness, excluding concupiscence from being any part, and consequently deny what they call the motus primi, *to be sins.— Others say that this corruption hath not infected all the faculties of the soul.—To refute these errors, several propositions asserted and proved.—That to every man born into the world there is more derived than the guilt of Adam's first sin.—That there is a corruption inherent in his nature.—That this corruption is the predominant principle of all his actions.—That man's nature is thus totally corrupted, demonstrated.*

MY scope in choosing this text is to proceed in discovering the abounding sinfulness of man by nature, whereof already I have shewn you out of Rom. v. 12, the spring and source at which sin first entered upon all mankind, 'by one man,' and 'one offence:' by Adam our first father, whose first sinfulness we, as his heirs, appointed by a just and necessary covenant, do inherit, as we should have done his righteousness, the particulars of whose debts, and the immense vastness of them, I have begun to search into, out of the 20th verse of the same chapter, and shewing the abounding sinfulness of that sinful act and offence, whereof I proved we were all guilty, which was the spring and flood-gate at which sin entered.

The next thing which in order I am come to, is to sound that abounding gulf, bottomless sea, and lake of that corruption and sinfulness of nature within all our hearts (the miserable vessels and cisterns of it), this first act of sin, as the original spring and source, through the channel and conduit-pipe of natural generation, empties itself into and determines in.

For as I intimated before, and this scripture will more fully inform us, we are arrested not only as guilty of that first cursed act which he personally performed, and so in regard of it are termed sinners, and exposed liable to God's wrath, but also as guilty of an universal, total, sinful defilement, spread over all faculties of soul and body, containing in it a privation or

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want of all good, and an inclination to all evil (which our Saviour Christ here, and the Scripture elsewhere, calls flesh), which is traduced unto us by birth and fleshly generation, 'that which is born of the flesh is flesh,' and which infects all mankind, even all that is said to be 'born of flesh,' all that is in man: 'that which is born of the flesh is flesh.'

And that this is Christ's meaning here, appeareth by the coherence of the words, for his scope is to convince Nicodemus of the necessity of regeneration, whereby a man is to be made, and all in man, 'spirit,' or 'a spiritual man,' as the word spirit may be interpreted: 1 Cor. ii. 15, 'But he that is spiritual judgeth all things, yet he himself is judged of no man;' and a man is thus made spiritual by the work of the Holy Ghost. 'That which is born of the Spirit is spirit;' and he convinceth him by this reason, because all that is born in man by the first birth is nothing but flesh, that is, a thing contrary (as the opposition to spirit shews) to that which the Holy Ghost works. It is a mere lump and mass of sin inhering and sticking in man's nature, as you shall hear afterwards when I come to open what this flesh is.

Before I do that, let me present to your view a link and chain of the contrary errors about original sin, with the doctrines and deductions I shall make hence, which will evidently refute those errors, as being diametrically opposed unto them.

All which errors have not been so much in going too far, or in making too great a matter of it, but diminishing and extenuating it rather, thereby to make way for the extenuating withal, more or less, according as this is extenuated, even of the superabounding grace of Christ; for as long as that stands true that is said, Rom. v. 20, that the more man's sinfulness abounds, the more God's grace superabounds, grace being but the remedy or medicine of sin, so long it will be charged on those that extenuate and lessen man's natural sinfulness, that so far as they do extenuate it, they extenuate and make void, and take from the grace of Christ; for he that lessens the disease disparageth the virtue of the medicine.

View but the errors in their several degrees of detracting from it, beginning at the lowest step or stair.

First, Pelagius at one stroke dasheth out all the debt, and says that we stand bound to God for nothing by reason of it. He denies any communication of the guilt of Adam's fact, or corruption of nature thence traduced, and says that all the harm Adam did was to bring in a bad example, which we all follow, and in no other sense did sin enter upon the world. Suitable to which conceit of man's sinfulness is that of Socinus, concerning Christ's righteousness and grace through him, that all that Christ did was to give a good example, and to shew the way to heaven.

Secondly, Pighius and some few of the schoolmen they further acknowledge guilt and binding over all to death by reason of being guilty of the first sinful act indeed; but corruption of nature thence traduced, they acknowledge not. That look as the papists do acknowledge sanctification or inherent righteousness, but without Christ's righteousness imputed, and so diminish from the abounding of grace, so, on the contrary, these acknowledge condemnation indeed for Adam's offence, but without inherent corruption conveyed, and so detract from man's corruption and sinfulness.

Thirdly, Some other more secret entrenchments upon the boundless limits of God's grace, acknowledge indeed a true and real imputation of the guilt of Adam's sin, yea, and also a want of original righteousness, a corruption also and disease of nature inherently derived, which is here called flesh, yet they circumcise the sinfulness of it, as you shall hear afterwards.

Fourthly, The papists, though they further acknowledge in this point more

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than those others, viz., that that corruption which is thus in us is a sin, yet half the debt they strike out of the account; for making it only to consist in the want of original righteousness, they cut off the grossest and greatest part of it, denying concupiscence to be a part of it.

Fifthly, Both they and others do exclude some of the faculties of the soul from being infected with it, making fewer debtors in man obliged to death by reason of it than indeed there are: so to maintain their detraction from the sanctifying grace of Christ in conversion in this, as in the former they did from the justifying grace of Christ.

Against all which, in my following discourse, I shall (God assisting) oppose and make good these several propositions, diametrically opposite.

Against the first, that which hath been delivered out of Rom. v. 12 may suffice.

Against the other, out of this text, and other scriptures compared with it, take these ensuing conclusions.

I. That there is something inherently derived to us by birth, called here flesh, which is more than simply the guilt of Adam's sinful act committed by him.

II. Which I will prove to be a corruption of our nature; which, put together with the former, contradicteth Pighius his error.

III. That it is properly a sin; which contradicts the third error.

And in shewing the great sinfulness of it, that it is,

IV. More than a want of righteousness, and also a positive inclination to all evil; which is against the fourth error.

V. That also it is seated in each particular faculty of soul and body: 'That which is born of the flesh is flesh,' there is not one thing in man but is infected with it; which is opposite to the last error.

I. The first is that, by birth, there is more derived than the guilt of Adam's sin, something else that sticks in our natures; for it is here said, 'that which is born of the flesh is flesh;' and for the meaning of the words, when he says *of flesh*, he means, of man after a fleshly manner; but by the latter, *is flesh*, he means not flesh and blood, the substance of man, but inherent corruption. For as in the next words, 'that which is born of the Spirit is spirit,' *spirit*, which is the thing begotten, and differs from the *Spirit* which is the begetter, and notes out the new creature of holiness wrought in the soul, and inherent there, and therefore is called 'the seed of God remaining in him,' 1 John iii. 9, so likewise *flesh* notes out inherent corruption, which is derived by generation, which also is evident from Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other.' *Flesh* and *spirit* there are put as two inherent qualities, conveyed by these two several births, and so are there opposed; I say, inherent qualities, sticking in man's nature; for the flesh is said to have works or fruits, in Gal. v. 19: 'Now the works of the flesh are manifest, which are these: adultery, fornication,' &c. Whence it appears that this flesh is a rooted thing in man's nature, whence operations flow, as buds from a root, which though they be transient, yet the root sticks in the earth; and so it is as to this flesh in man's heart.

Secondly, The scope of Christ shews it, for it is to shew what need, yea, necessity, there is of regeneration, which is nothing else but a working of new spiritual dispositions in the whole man, called here *spirit*, without which no man shall enter into heaven; for says Christ, 'that which is born of the flesh is flesh,' whereby therefore he must needs mean the clean contrary to the spirit of holiness, which is to be wrought in the soul. Now, then, if

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only a guilt from Adam was derived, and no corruption inherent in the soul, we should need only justification, which is properly a doing away of the guilt of sin; but Christ says there is a work of regeneration also required, which is a renewing the nature of man, making it of flesh, spirit, regeneration being a work upon the soul; therefore flesh notes out a corruption sticking in the soul.

Thirdly, The manner of the predication here used shews it; for flesh is predicated of man (as he is first born) in the abstract, which if it noted out only the act of Adam's sin, could not be.

So that the first doctrine I propound in these terms, which I will severally explain, is this,

That in every man's nature, that is born into the world, there is a mass of corruption that inheres or sticks in him, which is the principle of all his actions, whence they proceed; yea, which is in some sense the nature of man, as being the predominant quality, which is in all, and guides all.

And this is directly contrary to the error of those that say Adam's sin is only conveyed. This I will particularly explain.

1st, I say it is corruption; for so this, which is called here flesh, is called in Eph. iv. 22, 'the old man, which is corrupt,' &c. Now, then, corruption must needs be of something which was good before; and even so it is. God made man righteous, now he is depraved and defiled, his nature is corrupted; and instead of being a living body, he is now become as a dead body, that hath in it nothing but corruption and putrefaction. I first call it corruption, because it is a distinct thing to prove it to be a sin, which I will shew afterwards, against such as deny concupiscence to be a sin.

2dly, It is a corruption which I say sticks or cleaves to a man's nature, for so it is said to do expressly, to 'dwell in a man,' Rom. vii. 17, 18. 'Now then it is no more I that do it, but sin *that dwelleth in me*. For I know that *in me* (that is, in my flesh) *dwelleth* no good thing: for to will is present with me, but how to perform that which is good I find not.' So a man hath not only acts of sin which are transient, which but come from him and so away, but he hath a root and spring of sin dwelling and residing in him, and not only adjacent to him, but inhabitant in him; it is not *παραχείμενον, παράκειται*, but *ἡ ἐνοῦσα ἁμαρτία, peccatum habitans;* and not only so, but encompassing about, and so to be resisted on all hands: Heb. xii. 1, 'Wherefore, seeing we also are compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.' It is *εὐπερίστατον ἁμαρτίαν, peccatum facile circumstans*. Now all this implies more than acts.

3dly, It is a corruption which is the principle, predominant of all his actions, whence all his works proceed, as appears from Gal. v. 19, 'Now the works of the flesh are manifest, which are these: adultery, fornication,' &c. The flesh is said to have works and fruits, as being a root in man's nature, and so it is called: Deut. xxix. 18, 'Lest there should be among you a root that beareth gall and wormwood;' Heb. xii. 15, 'Lest any root of bitterness springing up, trouble you, and thereby may be defiled.' A root it is which brings forth gall and wormwood, that is, bitter fruits of sin, and which is therefore said to be an energetical thing, which works in our members, and brings forth fruit to death: Rom. vii. 5, 'For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.' Bitter fruits: Jer. ii. 19, 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God,' &c. Grapes of gall, and clusters that are bitter: Deut.

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xxxii. 32, 'For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.'

4thly, I say, there is a bundle or mass of this corruption, and therefore it is called a body that hath multitude of members: Col. ii. 11, 'In whom also ye are circumcised with the circumcision made without hands, in putting off *the body* of the sins of the flesh by the circumcision of Christ.' It is a *body of the sins of the flesh*, of abounding dimensions, a body that hath inwards and outwards, gross and more sensible dispositions to fleshly lusts, that war in the members, and also secret entrails of atheism, contempt of God, distrust and hatred of God, not discernible to a man, till God's Spirit doth cut this anatomy up. And so also Solomon says of it, that there is a 'bundle of folly in the heart of a child, till the rod fetch it out,' Prov. xxii. 15. There is a pack or bundle wrapped up in his heart, a pack of rotten and corrupt wares which sticketh there; for the rod, through God's Spirit working, is said to fetch it out; and this in the heart of a child, even before the pack be opened, and all the wares be brought to light by actual sins; for they are said to be bound up there till then; and therefore Augustine says, *Imbecillitas membrorum infantium innocens est, non animus infantium.* Yea, and this in the very conception; therefore David says, Ps. li. 5, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' He means more than barely a guilt of Adam's sin, for he says, he was conceived in sin, which notes out more than Adam's one sin, spoken of in Rom. v. 18. And that he means sin sticking to his inward parts, appears by the next words, 'Thou requirest truth in the inward parts;' as if he had said, I have not only committed this sinful act of adultery, but there is even in my inward parts sin sticking from my very conception; whereas 'thou requirest, O Lord,' says he, 'in the inward parts, truth;' and David's scope is to confess the spring from whence that his great act of sin sprung, even from the sin wherein he was conceived.

5thly, This corruption is, as it were, the very nature of man, and therefore is predicated in the abstract, and implies more than an ordinary quality, even such an one as doth explain what the very nature and definition of man is; for it is not said to be *fleshly*, but *flesh*, as if it was a thing that doth *ingredi essentiam et definitionem*, as if divinity had found out another and a further definition of man, that philosophy falls short of. Philosophers define man to be *animal rationale*, Christ defines him to be flesh, that is, sin and corruption, contrary to grace, this being his very nature, as divinity considers him now as fallen. And in that it is made the definition of man's nature, as it were in the abstract, it argues it is a thing inherent in us. But to enlarge a little on this notion.

1. Definitions are taken from things which are *insita naturæ*, bred in nature; none but essential properties are ingredients in definitions.

And 2. Definitions are taken from the most predominant qualities where the essence is unknown; so flesh or sinful corruption being a more predominant principle in man's nature than reason itself, for it doth not only guide all, and even reason itself (as reason doth all in a man by way of influence), but which is more, it resides in all of a man, which reason doth not. It is, as it were, another form in man's nature, *tota in toto*; therefore, says he, 'that which is born of the flesh is flesh.' It cleaves to all the faculties as the seat and subject of it, whereas reason hath a seat by itself in the soul, distinct from other faculties, though it rules them.

Yea, and 3, which is more, this corruption it is so essential and predominant, and so universally diffused and seated in the whole man, that there is a mutual predication, as it were, between man and it, and both in the

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abstract. And as here you see man's nature, and all that is in it, is called flesh, so, Eph. iv. 22, this corruption is called the man, 'put off *the old man*;' that is, not the substance of man's nature, because then Christ had not assumed the same nature with us; and besides, can a man run away from himself, or put off himself as he doth his clothes? No. Therefore by the old man is meant the corruption that we have from Adam, called therefore *old*, and *the old man*, because it is seated in, and guides, and is the nature of the whole man, for so it follows, 'which is corrupt,' &c. It is also a corruption you see this old man is which is born by the first birth, and therefore also a thing sticking in a man, else why is it said to be put off, as being *res adjacens*, and hanging about him? Therefore also, 1 Cor. iii. 3, to be carnal and to be a man is made the same thing, 'Are ye not carnal and fleshly, and walk as men?' that is, according to your kind and nature, and those carnal properties that stick in you; not that this corruption is the substance of man, for then Christ, being without sin, should be ἁμαρτήσιος; so that this first deduction is every way clear out of the text.

Now, that man's nature is become thus corrupt, and turned flesh, and a bundle of folly and corruption, and that it is their nature,

I will give you, first, some demonstrations of it; secondly, reasons.

I. The first demonstration is taken,

1. From experience taken from all mankind.

First, All men sin from their youth. The first act that discovers reason in a child hath sin also mingled with it. Take any child and observe him, and watch him when the first springings forth and dawnings of reason begin to appear, and they are corrupt; they express reason only in sinning, as in readiness to please themselves by doing harm to others, or excusing themselves by lying, and in pride of apparel; and also their natural inclination to revenge is seen, because they are often quieted by seeing the thing beaten that hath offended them; hence the poet of the child, *Iram colligit, et ponit temerè.*

And this the Scripture, upon God's general observation, tells, Gen. viii. 21, that they are evil from their youth, from the first thought to the last, which argues it is nature in them. If the tree be known by the fruit, much more by the first fruits.

Secondly, All men sin continually; not only their first actions are such, but all are continually such, which shews it is nature, for *quod convenit semper, est naturale;* and this God upon the like experience says, Gen. vi. 5, that their 'thoughts were evil continually.'

Thirdly, It is thus not with a few, but with all men, not one excepted, which argues it to be a nature also, for *quod convenit omni, est naturale;* and so, Gen. vi. 12, it is said that 'all flesh hath corrupted their ways.'

Fourthly, They do all this of their own accord, as the devil is said to sin of his own; they slide into these actions *sine impulsore*, without example or precept; therefore Solomon, the wise searcher into the cause of things, found the original of all iniquity to be this, that they of their own accord 'sought out many inventions,' Eccles. vii. 29. So likewise in the Proverbs, 'A child left to himself puts his mother to shame,' Prov. xxix. 15. You need not teach him to sin, but only leave him to himself, and he will soon shame his mother. Now things that are not natural must have teachers and practice before we can learn them; as take a man that did never swim in his life, and he must be taught to swim before he can do it. Though there is in man some remote power to it by nature, yet use must be added; but take a beast, or take a little whelp, and throw him into the water, and he will

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swim presently, because nature hath taught him. Even so it is in the soul to anything which is more than nature, it must have a teacher.

Fifthly, And not only thus left to themselves do they run into evil, but the *pondus et impetus naturæ* can hardly be restrained by the best means that art or education can afford. That which cannot be restrained is natural; *Naturam expellas furca, tamen usque recurrit:** if it be bred in the bone, it will never be got out of the flesh. Since you see also that sin is natural, for it cannot be expelled, all good means of education, admonition, &c., will not keep your children from sinning. Though you should bray a fool in a mortar, yet he would be a fool still. Indeed, Solomon saith, 'the rod of correction will drive it out;' but it is not in the means themselves, but in the blessing of God upon them, and sanctifying them to that end; all which shews that it is natural, even as the natural spring which is the fountain of all these corrupt actions.

2. This is confirmed also by testimonies, that man by nature is corrupt.

1st, By the testimonies of the Gentiles themselves, who knew this out of observation and experience, and yet they wanted the light of the law and gospel to tell them that 'whatsoever is born of the flesh is flesh.'

So Æsop compared nature to a garden, that is, *mater vitiis, virtutibus noverca;* and Plato, lib. ii. de Rep. *homines naturâ malos esse, et adduci non posse, ut justitiam colant.*

2dly, All the world do suppose so much, for there are several offices in the world that imply so much by general appointment; for to what end are magistrates appointed in all kingdoms and in all ages, if there had not been this corruption of nature to be bridled and restrained?

Again, upon this supposition that nature is corrupt, all nations made their laws, which were not only to restrain the corruptions then in act and raging, but to be left as legacies to posterity, as remedies and medicines, which they would not have done had they not conceived the nature that they propagated unto them to be hereditarily corrupted. *Medicina supponit morbum*, physic was not found out before diseases; *multitudo legum et medicorum ægrotam arguit rempublicam, et immensa illa volumina legum, quid nisi publicæ corruptionis tabulæ?*

If you should come into a town, and see many physicians there, you would presently conclude that it were a diseased place, or else what should so many physicians do there? So if you see so many laws and offices to suppress sin and corruption, this argues, *ægrotam esse rempublicam*, that the government is sickly. And in that they were made and appointed for after-times, it must needs shew that they did presuppose it should be to the end of the world.

Again, the calling of the ministry doth argue that men are corrupt, and that they will be so to the end of the world, in that Christ hath ordained ministers to the end of the world. Now the calling of the ministry is for no other end but to watch over men's souls, to exhort them, &c., and by all means to keep them from sin, and to beget men to God by the immortal seed of the word, which argues that men are corrupt, for in heaven there shall need no preaching.

3dly, The law of God given to us by God, sheweth us no less, for the law is not given to a righteous man, 1 Tim. i. 9; for man being righteous at first, was a law to himself; he had no law written, but only the law written in his heart; and therefore the laws given to us are *tabulæ nostræ corruptionis*, tables and ensigns of our corruption; and in that also the law is given negatively, as that, 'Thou shalt have none other gods but me;' 'Thou

* Horatius.

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shalt not make to thyself any graven image;' 'Thou shalt not take the name of the Lord thy God in vain,' &c.: this shews that man's nature falls cross with the law, and is opposite to it, for every negative is founded upon an affirmative. Therefore, because man's nature is turned cross to God's law, therefore the law is turned cross to it; and the Lord saith, Thou shalt not do this or that, which argues that man's nature is wholly corrupt, and so apt to do contrary to that which the law commands.

4thly, The gospel also tells us as much; for, 1, Christ was made like to us in all infirmities but sin: Heb. iv. 15, 'For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin' (speaking of his human nature). 2. The gospel offers Christ to you, not only to justify, but also to sanctify you; and therefore it is said, 1 Cor. i. 30, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' From whence is plainly inferred, that all men by nature are corrupt; for if the gospel reveal Christ, not only to convey a blessed righteousness, whereby we may appear holy and righteous before the Lord, but also an inherent righteousness to sanctify our nature, then the first Adam brought upon us, not only the guilt of his sin, but also the corruption of our nature, and there is this reason for it, because as it is, Rom. v. 18, the first Adam was a 'type of him that was to come,' so that, if the second Adam brought righteousness imputed and inherent, then the first Adam brought not only guilt, but the corruption of nature also.

Again, in that Christ is made unto us sanctification, it argues thus much; for if there were no corruption, what needed sanctification? And what need infants, that cannot commit actual sin, to be said to be sanctified from the womb, as some are? What need it, I say, if there had been no defilement?

Again, the remedy must be proportioned to the disease; and if only Adam's sin were conveyed to us, then our justification only were sufficient; but there must be sanctification also, and therefore there is a defilement of nature also. And therefore the sacraments of circumcision and baptism were ordained even for infants; and baptism is called 'a washing away of the filth of the flesh,' in respect of this natural corruption, 1 Pet. iii. 21. All which argues that all men by nature are wholly corrupt.

Therefore we are hence to take notice, that we are all, as we came into the world, corrupt, and our nature is defiled. What is grace, then? It is not only an imputation of the righteousness of Christ, but as you look to be saved by Christ's righteousness, so you must look also to get inherent righteousness from Christ, for every remedy must be proportioned to the disease; and therefore if you look to be justified by Christ, you must be sanctified also; and thou that lookest to be saved by thy good works, I tell thee thou must have grace within, a root within, which the stony ground wanted; thou must have oil in thy vessels with thy lamps, which the foolish virgins had not. Therefore consider whether thou hast a new frame of heart within, and art made a new creature.

CHAPTER II.

What are the reasons or causes of the corruption of man's nature.—That Adam's nature was presently depraved by the commission of his first sin.—That if Adam's first act of sin had an influence to corrupt his nature, it hath the same influence to deprave ours, we being guilty of the first sin, as

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well as Adam himself was.—How man's soul, which proceeds not from the parents, but is created by God, comes to be corrupted by sin.

Now, to shew you the grounds why our natures are thus corrupted, and not only the guilt of Adam's offence conveyed.

First, If Adam's nature was stained and corrupted with an inherent corruption by the act, then must ours also, if we be guilty of it as well as he, by an equal and necessary covenant. The proof of this consequence I will prove anon; but Adam, by the commission and guilt of that first actual sin, had, and that necessarily, his nature thus stained and corrupted; which proposition I will first prove, the truth of the other being built upon it.

1. *De facto*, That his nature was thus thereby corrupted, and the image of God extinguished, it appears by what is spoken of him, as the effect and immediate consequent following on it; and this by a sensible alteration which Adam found in himself, for he found himself naked, and that not only in body, to cover which he sewed two fig-tree leaves, as Gen. iii. 7, 'And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons.' But he found himself naked in soul also: ver. 10, 'And he said, I heard thy voice in the garden; and I was afraid, because I was naked, and I hid myself.' For it was such a nakedness as made him afraid of God's wrath, exposed him to it, which his bodily nakedness did not; 'I heard thy voice in the garden; and I was afraid, because I was naked.' Now nakedness is the want of some garment which a man should be clothed with; now if you would know what garment it was he wanted, see Col. iii. 10, 'Put on the new man, which is renewed in knowledge, after the image of him that created him.' He speaks here expressly of the image of God, wherein man was first created; and likens it to a garment, as the phrase *putting on* implieth. Now, in Gen. i. 26, it is said indeed of Adam, that he was created in God's image, clothed with it as with a garment; and now you see he is stripped of it, he is become naked, naked in soul, and therefore afraid of God; and so nakedness is used for the want of God's image we were at first created in: 2 Cor. v. 2, 3, 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that, being clothed, we shall not be found naked.' We shall be clothed with glory, if we be found clothed, viz. with grace, and not naked. Nakedness is taken for the want of the image of God. Neither was Adam only naked, as stripped of this robe of God's image; but, Gen. v. 3, you shall find him clothed with an image, which in opposition to God's (wherein at first he was created) is called his own twice; and in the same words, as in the other place, Gen. i. 26, says God twice, 'Let us create man according to our own image, our likeness;' there in Gen. v. 3, it is said of Adam, as in opposition, that he begat Seth in his image, his likeness; which image of his, therefore, is differenced from Christ's image: 1 Cor. xv. 47–49, 'The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' Adam's image is here distinguished from the image of Christ as a differing thing, as much differing as earth and heaven: whereas otherwise, the image which God created Adam in at first, is the same which we have from Christ, as appears by Col. iii. 10, for the *new man* is called the image which God created man in at first. This you see, *de facto*, was the immediate consequent of the first sin in him.

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2. In reason it could not be otherwise, but that that first offence should corrupt his nature thus, and deprive him of God's image; for an act of sin, or transgression of the law, though it be a transient thing, yet by whomsoever it be committed, it hath a permanent effect and consequent, and leaves behind it a depravation of God's image, and an inherent defilement and corruption; and though it comes out from the soul, yet it casts defilement into it: Mat. xv. 18–20, 'But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man; but to eat with unwashen hands defileth not a man.' Those evil thoughts which come from the heart do defile the man, Christ says, do leave a stain, a corruption, a defilement behind them. And this I take to be the evident meaning of that place, Rom. vi. 19, 20, 'As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness.' The apostle here brings a most effectual motive why men should not serve sin, for, says he, the more you serve it, the more you are brought into bondage by it, for every act of service you do to it makes your natures more prone to it, fills them with all iniquity (for that is the meaning, neither can there be any other, of 'serving iniquity unto iniquity'), a new and further stain, and impression, and defilement being left upon the soul by every act, as the fruit, consequent, and effect that every sinful act ends in; whereas in serving righteousness, as the contrary, you do not only thereby do that whereof the end is eternal life, but increase holiness still in your hearts, every act making the heart more holy, and so every sin the heart more sinful: therefore, ver. 22, he says, the 'fruit is holiness,' besides, 'the end everlasting life.' So that Adam committing that act of iniquity, he did not barely commit that single act, and there to be an end, but iniquity was the fruit of it, iniquity defiling, corrupting his heart, and bringing the whole man in bondage into sin, by staining his nature with a proneness to all iniquity. So, 2 Peter ii. 19, 'While they promise themselves liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.' This is a rule which all victors observe, that if they overcome, they bring in bondage, clap irons and bolts upon a man; so, says he there, doth sin and corruption. When a man's heart hath been overcome and foiled by one act of it, it brings all into bondage, casts out that which ruled before, and chains the heart to sinful practices for ever after by evil dispositions which it engenders in it. So that Adam's heart being overcome by that act, his nature was corrupted thereby, and chained to all manner of lusts and pleasures.

But you will say, though indeed custom in sinning may thus change Adam's heart, expel grace out, and defile it, as the prophet says, Jer. xiii. 23, that being accustomed to do evil, makes the heart defiled as the blackmoor's skin, spotted as the leopard's. But will one act do it?

I answer, yes; one act of sin expels all grace, and leaves a proneness or bondage to all sin in the heart.

1. Because the punishment of the least sin is, that a man shall lose all grace, and that his nature shall be brought into bondage by it, as Gen. ii. 17, 'That day thou eatest thou shalt die the death,' all manner of deaths; not death temporal only: that was not then fulfilled; nor of eternal in hell: for that follows upon the temporal; but death spiritual, whereby the soul is deprived of spiritual life, and become dead in sin. As a man that commits

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a murder, or an act of high treason against the king, hath his goods and life taken from him, so Adam, for that one act of rebellion, wherein he committed high treason against God, deserved to have all grace taken from him, as indeed he had, Rom. iii. 23, 'For all have sinned and come short of the glory of God.'

But, 2, this is not all; for this one act of sinning did not only deserve to have grace taken away, and to have nature corrupted, and so taken away as a punishment, but it did also by a physical energy expel it, not only by a penal, political consequence, but by a physical, causal consequence, even as a stab a man gives himself causally separates the soul and body, and leaves the carcase a dead thing, or as cold in water expels heat in fire.

For (1.) it separates betwixt God and a man. Now, as the soul is the life of the body, so was God the life of Adam's soul; and grace in him was but the light of God, as the sun shining in his heart, as the beams of the sun do in the air, and as *lumen est imago lucis*, so grace in Adam's heart was the image of God. Now, as whatsoever comes but between the sun and the air, may be said truly to extinguish the light in the air, by cutting the beams off from their head, out of which they vanish, so sin coming between God and Adam, extinguished the light and life of grace in his heart, and left it nothing but sin and a lump of darkness.

(2.) It was not only the cause interposing, and so depriving him of God's image, but expulsive, as one contrary expels another; for *contraria mutuò se expellunt*. Now, every act of sin is contrary to holiness, and it is said to be enmity against God and his law: Rom. viii. 7, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' If sin be contrary to God's law, so by consequence it is to his image; for the image of God was the law written in Adam's heart. And to the same intent it is said, Rom. vii. 23, 'But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' It wars against the law of the mind, that is, the image of the law in the mind; the least act of sin doth so, and the habit but by the acts; and so Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would;' the one and the other, and their acts, are said to be contrary.

Obj. But you will say, One contrary expels not another, unless it be stronger; as Christ says, 'The strong man yields not up the house, unless a stronger than he comes.'

Ans. It is true; but know, that one act of sin is stronger than all created grace and holiness in itself, and therefore overcoming the heart, the will, in which grace was, expels it. Take all other contrary acts, and they weaken their contrary habits, but do not expel them; but one act of sin not only weakens grace, but expels it, for it is stronger. See the strength of the power of sin above grace in itself, in the accusing power. Suppose Adam had lived in the state of holiness thousands of years, and served God perfectly all that while, one act of sin would have marred all his service, and condemned him; he had lost all as if it had never been. Now, upon the same ground it hath as much power to expel grace, and therefore it is called 'the old leaven,' whereof a little leavens the whole: 1 Cor. v. 6, 7, 'Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.' It is called the old leaven, because it was that which leavened Adam's heart, and ours from him, expelling grace out.

If you ask, Whence hath sin this power?

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I answer, from the law: 1 Cor. xv. 55, 'O death, where is thy sting? O grave, where is thy victory?' From which law grace too in him had its strength to justify; and which law, whilst Adam kept in every part, he kept grace in his heart; but if a man breaks it in one, he breaks it in all, and so that original conformity to the law in a man's nature is expelled, and he made prone to offend in all: James ii. 10, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;' for as grace was held by keeping it, grace must be lost therefore by the breach.

But, you will say, according to this, grace in a regenerate man's heart would be extinguished by every act of sin, whenas it is called the seed that remains: 1 John iii. 9. 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

I answer, there is not the same case of Adam's grace and a regenerate man's, for the strength of Adam's grace was only the law and a legal covenant, and one breach of it is stronger than all grace given and held by that covenant; but the strength of a regenerate man's grace is the gospel, a new covenant, backed with the strength of Christ, the power of God: 2 Cor. xii. 9, 'And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.' Grace is therefore made sufficient and strong enough in time to overcome sin and all thorns in the flesh, not because in itself it is stronger, but because God's power joins with grace, which grace is there called weakness; and this power which joins with grace, sin cuts us not off from the derivation of it, because it cuts not off a man from Christ, that is the spring and fountain of grace: Rom. viii. 88, 89, 'For I am persuaded that neither death, nor life, nor angels, &c., shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Nothing is able to separate us from the love of God and Christ.

For that other proposition, that if Adam's nature was thus corrupted by that act, then must ours, we being guilty of it as well as he; the consequence stands upon a treble reason, the one of which is a degree to the other, and either enough to prove it.

First, If it were no more than that Adam was the person representing all mankind, what befell him by virtue of anything done by him wherein he represented us, must befall all as well. Now in that act (as I formerly shewed) he represented us all. To give you an instance of this: they say that when the devil appears in any shape, representing the person of the witch with whom the covenant is made, look what either mischief the devil then doth, the witch is said to do it; and look what hurt seems to befall the shape he takes on him, cutting off a member, &c., the same mischief he hath power to execute on the witch herself. This hath been related by the confessions of witches, and this is done by a covenant. So now Adam being by a just covenant the representative person of all mankind, look what he doth they are said to do, and what hurt he sustains by any act he represents us in, we sustain also; as your burgesses in parliament house, if they will do such acts whereby the privileges of subjects are infringed and lost, they lose not their own rights only, but those of the countries they represent also. So Adam being the representative of all mankind, had the privilege and great charter by which we all hold our grace; and he doing this act whereby he lost his own, lost ours also. And this reason will hold: suppose we had been all alive then, and never in his loins, but had been immediately created with him, and had personally all severally had grace in our hearts, yet he representing us thus, and having broke the great charter, the law, though but

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in one thing, all had been void, all the rich endowments of grace we held by it might and would have been taken from us.

But add to this, *secondly*, that our nature was in him, that he had all our stock committed to him, and we to have it paid and derived to us at the day of our births; then since he by this act lost all grace, lost all at one bad throw, suppose in that throw he had not represented us, yet his loss had been our loss, as the spending of a prodigal father, or feoffee in trust for some under age, is the loss of the children and young ones also, and they are undone by it; for *nihil dare potest, quod in se non habet*, nothing can give what it hath not. We might have sued him, indeed, but recover nothing we could, for as *ex nihilo nihil fit* in philosophy, out of nothing comes nothing, so where nothing is nothing can be had in law, but the king himself loseth his right.

Add to this, *thirdly*, that we were to have our natures from him by natural generation, concerning which God had given this especial law, that everything shall bring forth according to its kind; and God had given this power to Adam before he fell, 'increase and multiply,' in all which multiplication of his the law of nature would have taken place, *simile generat simile*, like begets its like. As his nature before that act had God's image on it, so we should have had it conveyed by virtue of that law, so now, on the contrary, he having contracted a corrupt nature, deprived of grace and filled with sin, we must have the same image by the law of nature, though we suppose the other considerations cut off. John iii. 6, that which is born of the flesh must be flesh; and, Gen. v. 8, Adam 'begat Seth in his image and likeness;' not only the image of him for substance, but for qualities also, therefore both added; for *res dicuntur similes vel dissimiles à qualitatibus, et earum privationibus*, things are called like or unlike from their qualities and the privations of their qualities, and therefore, 1 Cor. xv. 48, such as was the earthly man Adam, such are the earthly of him. He speaks there not only of him as the conveyer of the guilt of the fact, but also of the likeness of his nature in regard of the qualities of it, for he says *such*. Now that notes out and imports a likeness of qualities. Things are denominated such or such from their qualities: *res* tales *dicuntur à qualitatibus*. And to this the Scripture refers us when it argues the case even from the law of nature: Job xiv. 4, 'Who can bring a clean thing out of an unclean? Not one.' Every root bearing fruit according to its kind; he speaks it to this very purpose, that because our nature is derived to us from our parents which are unclean, therefore ours must be so also.

So that now join all these reasons in one, and it is a threefold cord to pull on this consequence. If it were no more than that we are born of him, it were enough, especially seeing he received that grace as a common stock; but most of all because in that act of sinning he represented us, for indeed that is the main, principal, radical reason; and therefore seeing that act extinguished grace (as I have proved), we still being guilty of it, and wrapped and involved in the guilt of that disobedience as soon as conceived, therefore that effect which it had in Adam it hath now in us.

And though indeed the Scripture ascribes it to natural generation often, as here in John iii. 6, it is therefore flesh, because born of the flesh, yet that is but the instrumental, accidental cause of it, *quod agit virtute principalis agentis*, which acts by the virtue of the principal cause, namely, Adam's sin, which carries in it and conveys with it the power of that curse which God gave against Adam, 'The day thou eatest thou diest;' and on the day we are born and become sons of Adam, that curse seizeth on us, and is applied to us by natural generation, which makes us men. And therefore

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you shall find that it is the guilt of that sin which is that which corrupts all men's natures, and makes them sinful to the end of the world: Rom. v. 19, 'By one man's disobedience many were made sinful.' By natural generation you are made men indeed, as by the principal cause, for *vis prolifica* unites soul and body, yet it is the guilt of that one offence that makes men sinful to the end of the world. For there he speaks not only of conveying of it, for being 'made sinners' signifies more, implies inherent corruption, and by the context it appears, for ver. 12, 13 says, not only 'all had sinned,' but 'sin was in the world,' that is, in all mankind, as in a subject. And then at the end of that discourse comes in this general conclusion, Rom. v. 19, 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' So that it is Adam's sin that hath an influence into all men's hearts at their births to make them sinful, both to be sinners and sin to be in them.

Generation, indeed, I say, is a means to convey it, because Adam's sin seizeth but upon us when we come to be men, for it is said to have 'passed upon all men,' Rom. v. 12; and because generation makes men men (so Eve, Gen. iv. 5, 'I have gotten a man from the Lord,') though God creates the soul, and therefore the man begotten is said to be from the Lord in a more especial manner than other creatures, yet so as the parents get the man, *homo generat hominem*; for there is a power of uniting and joining soul and body together *in semine*, which the parents transmit. Therefore the depravation of our nature is ascribed to generation, because it presents a fit subject for Adam's sin to work on, and to deprive of righteousness; yet still so as that it was the first of sin extinguished it in Adam, so it is the guilt of it deprives us of righteousness, and it is that makes sinful men.

But you will say, Though, indeed, thus it deprived Adam, because he personally then committed it, and it passed actually from him, and so might have such an effect, yet being long since past, how can it have the same effect? We may conceive how Cain and Ishmael might be poisoned by it, being nigher the fountain.

I answer, by a similitude taken from the second Adam, whose righteousness, though long since past, and his death past but once for all—as in Heb. ix. 14, 26, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God;' 'But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself'—yet the power and force of his blood and righteousness hath a real influence for ever into men's hearts to sanctify and regenerate. So also Adam's sin, though long since committed, hath an efficacy to make men sinful to the end of the world.

But you will say, As to Christ's blood and righteousness, that hath such an effect, because there is an applier of the power, the Spirit, which works in men's hearts by virtue of Christ's death, purchasing a right for him to work, which Spirit hath real power in him, and is existing to do it: 'That which is born of the Spirit is spirit,' John iii. 6. But what then is the applier, is the agent, that so works by virtue of Adam's sin?

I answer, there need none but only the guilt of that sin imputed, for that naturally cuts the man off from God, who is the fountain of grace, as the sun is of light, and comes as a cloud between, so as grace cannot be derived as otherwise it should; it comes as an impediment to hinder the glorious influence of God's image. As I shewed the act did in Adam, so the guilt of it doth the same thing in us; therefore it is said, Rom. iii. 23, 'All have sinned, and come short of the glory of God.' By *glory of God* is meant in

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general but that life of glory which sin cuts a man off from, so as he cannot come to see the glory of God, sin separating. And also the image of God is called the glory of the Lord, 2 Cor. iii.; which image God would make to shine into the man as soon as he is born, but that this comes in, 'he hath sinned,' and that as a bar keeps him short of it. This, then, is the reason why we are not born in God's image in holiness, 'All have sinned, and come short of the glory of God;' so that, suppose the soul was created holy, and then united, yet when it is united, this sin separates it from God, as it did Adam, and so it falls short of his glory, as the air doth of light when a cloud comes. Or, consider it created at the same instant when it is united, still, though God produceth the soul, yet the union making it guilty of sin, bars that influence of the glory of God.

Neither is this depriving it of this glory a punishment, which God as an agent inflicts, or hath any physical influence in working, but it is a coming short, as the air doth of light when a cloud intercepts it; the sun causeth not the darkness, it would give light, rather it causally doth that; so God works not this privation of original righteousness, but Adam's sin stops the passage of it, so as it works it as a cause, which though it exist not in the act of it, yet in the guilt before God it ever remains, and therefore hath always this effect to bring us out of his favour, to separate us from him, and upon their separation necessarily follows this want of righteousness, as death follows on the separation of soul and body.

But you will say, Original corruption is not only the want of righteousness, but a positive pravity, a vicious disposition.

I answer, it is true it is so, yet so as that positive pravity is a consequent of that privation. Look as when the soul is separated from the body, then death follows, which is a privation of life; and the corruption of the body follows upon that, which sends forth noisome stinks (which Christ's body, though it tasted of death, doth not, for it saw no corruption, Ps. xvi. 10), so in the death of the soul, this want of righteousness is necessarily accompanied with positive corrupt disposition, which put forth noisome, stinking vapours, actual sins, yet so as the corruption is originally inherent there as the cause, and as a part of original sin.

Lastly, You will object, If sin imputed thus extinguisheth righteousness, how came it that Christ, that had Adam's sin, and all the sins of the world laid on him, yet it had not this effect? Wherein lies the difference? And yet it separated him, as appears from his crying out in that manner, Mat. xxvii. 46, 'My God, my God, why hast thou forsaken me?'

I answer,

1. You must distinguish between imputation voluntarily taken, and in obedience to God (as Christ did, and therefore only underwent the punishment of being made a curse, without sin, to satisfy for sin), and the guilt passing necessarily as this doth, which therefore works this effect, Rom. v. 12, 'Sin passed upon all.'

2. Though Christ was made by imputation sin, yet so as he could not be said to have sinned in us; but we having sinned once, God laid on him the iniquity of us all: Isa. liii. 6, 'All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.' But Adam's sin is therefore imputed, because we were considered as those that sinned in him: Rom. v. 12, 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' And therefore though this imputation of sin wrought a separation of the light of God's countenance, the light indeed from Christ, yet not the heat and influence of grace; as metals under

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ground, though they are separated from the light of the sun, yet not from its influence.

CHAPTER III.

This corruption of nature is not only a misery and a punishment, but a sin, which renders us guilty in the sight of God; proved to be so by scriptures.— As also because our corrupt nature is contrary to God's holiness and his law, proved to be sin also from the effects of it.

I come now in the next place to shew further, that what is meant by *flesh* in John iii. 6 is not only a corruption, but such a corruption as properly is a sin, which God looks upon as sinful, and which makes him therefore to hate and loathe us for it.

But you will say, What need there any such distinct question be made of it? Is it not a granted old truth, a principle every child learns, even acknowledged by the papists, before baptism, that it is a sin?

But indeed the truth is, there is a rotten generation of divines, sprung up in this age, which do flatly deny original corruption to be a sin. Acknowledge they do a guilt of Adam's sin, and a corruption thence derived; but that corruption, they say, is only to be considered as the punishment of the first sin, but in itself not properly a sin; *malum triste* indeed, but not *malum culpæ:* our misery, but not our fault.

Now, we will prove that it is properly a sin, and so accounted by God.

First, The Scriptures call it not only a sin, but a whole body of sins of the flesh: Col. ii. 11, 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.' He speaks there of corruption of nature, and he calls it a body, that is, a lump, a real subsistent thing, consisting not of one, but many sinful members, 'a body of sins;' and he speaks of this flesh which is spoken of in John iii. 6, for he adds, 'a body of sins of the flesh.' And of original corruption too he speaks, for it is that which was put off by circumcision and baptism: Col. ii. 11, 12, 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.' Now, both those sacraments were administered to infants, in whom therefore this body of sins is.

Secondly, The confession of godly men guided by the Spirit of God, in a sense of their own vileness, have acknowledged it to be so; we may take their confessions in this case for truth, for they were from the Spirit.

St Paul, in Rom. vii., doth not only cry out of this indwelling corruption in him as a misery (though so he complains of it under that expression also, as at the last verse), but also cries out upon it as a sin: Rom. vii. 17, 18, 'Now then, it is no more I that do it, but sin that dwelleth in me. For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.' And he speaks of it as that which is the cause of all the evil actions he did: 'It is not I,' says he, 'but sin that dwells in me;' he means corruption of nature inherent in him. For,

1. He makes it the root, whence actual sins do spring; it is sin that does it, says he. And the flesh is made such a root also: Gal. v. 19, 'Now the works of the flesh are manifest, which are these: adultery, fornication,

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uncleanness, lasciviousness;' for actual sins are there called works, 'works of the flesh.'

2. Because he says, 'Sin dwelling in him.' Now an act is a transient thing, corruption only is that which dwells in and cleaves to the heart.

Thirdly, In the next words he calls it expressly *flesh*; for giving the reason of this, he says, 'In my flesh dwells no good thing;' so as that which he calls *sin dwelling* in the former verse, he calls *flesh* here in this 18th verse.

Fourthly, He says, there was no good in him; a privation therefore it is of all good and grace, and therefore a sin; for, *privatio est carentia entitatis debitæ inesse*, it is a want of something in the subject, which ought to be there. If, therefore, this good ought to be there (else it is not a privation of it), then it is a sin, for it ought to be there by the law of God.

Fifthly, Observe that St Paul speaks this confidently, not as a man, being so far out of conceit of himself, as he might speak worse of himself, than was cause, but he knew what he said: 'I know,' says he; he lets others alone to dispute it, he knew it to be so, and this by woful experience.

Lastly, He speaks it in a proper, not a metaphorical, sense, for he spake in the bitterness of spirit, in bitterness of heart, by way of complaint, when men use to speak plainly, therefore his meaning is, that [it] is properly a sin.

Obj. Ay, but you will say, St Paul spake this of his nature, as now corrupted, when he was now a grown man; but the question is of our nature, as it comes from the womb.

Ans. Let us therefore see what David says in his confessions; you use to take men's confessions on the rack, as he was now on the rack, and therefore likely to speak plainly: Ps. li. 5, 'I was shapen in iniquity, and in sin did my mother conceive me.' And speaks he this of the guilt of Adam's sin only, or of corruption of nature also? Sure of corruption of nature.

For, 1, it is argued from his scope and design; for he being to humble himself the more for his murder and adultery, confesseth the cause to be sin, the sea whence these streams came, to be original corruption.

2. The next words shew, by the opposition that he speaks of, inherent corruption; for he adds, ver. 6, 'Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom;' that is, whereas thou requirest, that not only my action, but that my nature, my inward parts, should be sincerely holy, I was conceived in sin; and so my inward parts were tainted with it from the womb. And by truth there he means grace and sincerity, as opposite to a corrupt heart, as in 1 Cor. v. 7, 'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our passover is sacrificed for us:' where grace, the new lump, is opposed to the 'old leaven of wickedness,' that is, original corruption, which is the ancient leaven, which we have from the old man, with which our natures are soured and leavened.

3. And, in the third place, not only confession of godly men, but the law of God condemns it, which argues it to be a sin. Now, that which is contrary to what God requires, certainly is a sin, that none will deny; for God's law is just, and therefore the unconformity to it is unrighteousness, but original corruption is the contrary to what God requires; for God you see 'requires truth in the inward parts;' but this corruption of nature is the want of it, and therefore the contrary to what God requires should be in our nature, and therefore a sin, and this is David's reason whereby he proves it to be a sin.

Yea, 2dly, it is contrary to grace, and therefore a sin. For,

1st. One contrary is known by another, *contraria contrariis cognoscuntur*. Now, that which is here called *flesh*, is contrary to holiness, and therefore

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truly and simply a sin: Gal. v. 17, 'The flesh lusteth against the spirit, for they are contrary.' By *spirit* is meant grace, and these are not so *efficienter*, as producing contrary effects, but *formaliter*, in their very nature and being so; for, therefore, they lust one against another, says the apostle, because contrary; *ut se res habet in operari, ita in esse*, as things are in acting, so are they in their essence. And is not flesh a sin then?

2dly, If it be contrary to holiness and grace, then it is contrary to the law of God; for what is holiness but the law of God written in the heart, the real living law? Rom. vii. 23, 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.' It is called the 'law of the mind,' contrary unto which is that original corruption, called therefore the 'law of the members, warring against it.' It doth not only put forth contrary acts, but it is in itself a contrary law; and therefore it is said, Rom. viii. 7, 'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Here the flesh, or carnal mind, is said to be a thing which is not subject to the law of God; for why? It is a flat law warring against it, and yet the mind of man ought to be subject to it, else the apostle would not challenge it, and blame it, for not being subject; and this he speaks of in the nature of it, not only in the effects of it, for he says it *cannot* be subject, which implies an opposition in nature, a contrariety there. Now, certainly, whatsoever is contrary to the law, and is not subject to it, and yet ought to be, is sinful, for sin is only a transgression of the law: 1 John iii. 4, 'Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.' Sin is a not-subjection to the law; yea, and whatsoever creature sets up a contrary law to the law of God, is an enemy to God. Now this flesh is a contrary law, written in the mind, which is more than simply an act of rebellion; and therefore the heart of man, in which this law is written, is an enemy to God, because there is a kingdom of sin, and laws of sin, set up within a man against God and his law, and therefore the apostle says in the same Rom. viii. 7, it is 'enmity to God;' and then God must needs be an enemy to it, and hate it. Now God hates nothing but sin.

Obj. But you will say, A thing that ought to be subject to the law, and is not, transgresseth the law indeed; but how will you prove it ought to be subject?

Ans. 1. Why doth else the apostle blame it for not being subject?

Ans. 2. Why else doth he call it enmity against God, but because it ought to be subject, and is not? That whereas there ought to be the law of God, subduing the whole nature of man to God, there is a contrary law subjecting it to sin. Now for one to set up contrary laws to those of his prince, and so not to be subject, is greater enmity than simply to commit but an act of rebellion.

Obj. But you will say, Doth the law of God require and command that my nature should be holy?

Ans. 1. Yes; he expressly requires it, in Lev. xi. 44, 45, 'Be holy, for I am holy,' says God; now his nature is so, therefore ought ours to be so too.

Ans. 2. The law of God reacheth to all that is in man: Heb. iv. 12, 'For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' The law of God reacheth to soul, spirit, and understanding: so in 1 Thes. v. 28, 'And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the

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coming of our Lord Jesus Christ.' God sanctify you wholly; that is, he works grace in your whole man, and keeps your spirit, soul, and body, blameless. Mark it, if nature be not wholly sanctified, it is *malum culpæ*, a thing blameworthy, and therefore it is a sin.

Obj. But you will say, Upon what ground doth God command our nature to be holy?

Ans. God having made our nature holy at first, commands it should be preserved so; and he might well do so, for grace was a talent given to keep and to increase. Now, in Mat. xxv. 24, we find that God exacts his talents, and requires them with advantage, much more the same again, Mat. xxv. 24–27, 'Then he which had received the one talent, came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers; and then at my coming I should have received mine own with usury.' So looking on the grace he bestowed on thee, he may say, Where is the grace I bestowed, &c. Adam cannot deny but that he lost it, through his own default, and therefore that loss was a sin in him; and then of us, who are acknowledged guilty of his act; for Adam, in eating the forbidden fruit, was as one that should willingly eat a poisoned apple, forbidden him to eat, in which case he committed two distinct sins.

1. In eating an apple, forbidden him particularly, suppose not poisoned. But,

2. In destroying himself also, knowing it would poison him.

Obj. But they object, the loss of grace was inflicted only by God as a punishment of his fault, and therefore not a sin; as if a man for putting out one eye himself hath another eye put out by the judge; the loss of the latter is not his fault that he is wholly blind.

Ans. 1. It is false that it is merely as a punishment inflicted by God as by an external hand, as appears by the former grounds laid. I have shewed you that sin doth expel grace after a natural manner, as one contrary expels another; so as this corruption was a natural consequent following the act, as death doth upon a stab, or strangling a man's self; the sin itself did it, not God merely inflicting it as a punishment.

Ans. 2. If it were a punishment, yet some punishments are both sins and punishments.

Obj. But they object that every sin is voluntary, but this corruption of nature (though indeed he committed the act willingly) befell him not willing it.

So I answer, that it was *volitum in causâ*, willed in its cause; as he that hates wisdom is said to love death, he loves it in the cause of it, Prov. viii. 36, for simply of itself no man loves it, no more did Adam will this corruption, or intended it in sinning, but yet he willed that sin which he knew would bring this upon him.

Lastly, If Scripture, godly men, law, and all should not hold proof, the effects would argue it to be a sin.

See what the apostle says of it, Gal. v. 19, that 'the works of the flesh are manifest;' that is, that the works of it are such notorious sins as none can deny them but to be such; and if the fruits of it be such, then reason will tell us, though Christ had not told us, that 'the tree is known by the fruit:' Mat. xii. 33–35, 'Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his

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fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.' This corruption is called an evil treasure, out of which evil actions are produced; and if they be evil, then the tree is evil, and that *eodem genere*, in the same kind.

Obj. But they object that of James, 'Lust conceived brings forth sin,' James i. 15; that is only called sin (say they) which is brought forth by it, but it is not so in itself.

Ans. 1. Thence I argue the contrary, that it is a sin, and *ejusdem naturæ*, of the same nature with what is brought forth, for every thing begets in its own likeness, and are *ejusdem speciei*, of the same kind; *simile generat simile*, like produceth like. If, therefore, that which is begotten be a sin, then the lust also.

Ans. 2. That lust is made to be a sin in ver. 14, in that it tempts men to sin. Now, what tempts to sin is sinful; therefore, ver 18, it is denied of God, as abhorred of him, it being a sin to tempt to evil, and it is made all one to tempt to evil and to be tempted to evil.

CHAPTER IV.

An inclination and proneness to all sin is in every man's nature.—What are the causes which make every man's nature inclined to all sins?—The impression of Adam's sin on all equally.—The mind of man having lost the sight of its true happiness, wanders, and seeks its happiness in a thousand false shapes.—If all men have all lusts in them, what is the reason that some men are so far from being inclined to some kinds of sin that they have some contrariety in their temper to them?—And how it is that a man who hath all lusts in his nature is inclined to one sin more than another?—The reason why men equally corrupt in their natures are not equally wicked in their lives.—Why all men do not commit the sin against the Holy Ghost.

Sin, taking occasion by the commandment, wrought in me all manner of concupiscence.—ROM. VII. 8.

The general parts of man's inherent corruption thus despatched, as a *coronis* to the second part of this discourse, there is one thing to be added more to make this complete. Every man is prone to all sin, and hath all sins in him.

As a ground for this I have chosen this scripture, where you have an instance, without exception, of one of the best unregenerate men that ever was in the world, Paul, who saith of himself that he was, 'as touching the righteousness of the law, blameless,' Phil. iii. 6, and in whom, when regenerate, the grace of God was more strongly than in any other, mortifying his lusts and corruptions; and yet he tells us here that he, by woful experience, found that all concupiscence was wrought in him. So that, whether he speaks of himself as regenerate or unregenerate, either is enough to convince us that the best of both have all lusts in them. But in this verse he seems to speak of his former estate, and time past of unregeneracy, these words being an exposition of his meaning of those words, ver. 5, 'whilst in the flesh;' that is, whilst unregenerate, as appears by Rom. viii. 9, 'But ye are not in the flesh, but in the spirit, if so be the Spirit of God dwell in you;' where *being in the flesh* and *in the Spirit* are opposed. And it is all one

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phrase with being *in drink* and *in love;* that is, overcome of both. 'Whilst in the flesh,' saith he in Rom. vii. 5, 'the motions of sins, which were by the law,' &c., which is a marriage phrase, that is, evil lusts stirred up and begotten by the law, as children by husband and wife, he comparing the heart to a woman, and the law to an husband: Rom. vii. 2–4, 'For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.' Which law begets motions to sin, which because it would seem very harsh to lay such a bastard brood at the law's door, and so this objection would arise, that then the law is the cause of sin, therefore he denies it, ver. 7, 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.' Though he says, withal, that it did discover sin to him, 'But,' saith he, ver. 8, 'sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.' Which distinction is the same with that which we use in logic, *causa per se, et causa per accidens.* Sin took occasion by the commandment, that is, the law was but the occasional accidental cause; in the same sense that the sun, shining upon a dunghill, elevates the vapours, might be said to be the cause of all the stinking vapours in it. The sun is not the cause, for the vapours were there before; the sun doth only stir them up, and itself remains pure. Or else, look as physic, that stirs the humours which lay in the body, it puts in no new, for it is an antidote against them, and would purge them out if nature were strong. And in this sense it is that the law is said to work all concupiscence, which yet was in the heart afore.

The point, then, which this text affords, being thus opened, is, that all concupiscence is in every man's nature. Sin, he says here, that is, original sin, wrought all concupiscence, and of that we are partakers all alike.

Even the very heathens, the most divine of them, the Stoics, had some light into the truth. So Seneca out of them, *Omnia in omnibus vitia sunt.** And, lib. 5, *Et cupidi omnes, et ambitiosi et impii.*† And they give this reason, because, *vitia sunt conjuncta*, they are tied of a knot, and hang on a string; there is a concatenation of them. As in falsehood, *uno absurdo dato, mille sequuntur*, so in practice, one sin brings all with it: James iii. 16, 'For where envying and strife is, there is confusion, and every evil work.' It is his rule, where envying and strife is (he instanceth but in that one, yet) there is confusion, ἀκαταστασία, all out of order, and every evil work, that is, his mind is apt to run into every evil work. And the reason of that assertion is, because that which is the cause of one sin is the cause of all, namely, self-love; that having the highest room in the heart, is advanced into the throne of God's glory in the heart, being the next heir, when grace was deposed, and became lord paramount in the heart; and that putting thee upon one sin, puts thee upon another, as occasion is to satisfy itself. First, sets afloat one lust, pride, and then another, envy, &c.: 2 Tim. iii. 1–4, 'Men shall be lovers of themselves.' And what then? It is the general, and these that follow are its army: 'Covetous, boasters, proud,

* Seneca Benef. lib iv. p. 320. Ed. Lipsii, Antwerp, 1632. † Ibid. lib. v. p. 338.

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blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.' No one sin can be, but where self-love is predominant; and where it is, it will put us upon any sin, break all bonds of nature, to parents, disobedient to them, as it follows, and of friendship, unthankful; and of grace, too, unto God, unholy, &c. And thus self-love, as gotten within the throne, is the ground of all lusts; as all affection is seated in love, so sin in self-love.

2. There are three demonstrations of the truth of it.

(1.) That which is universally contrary to every branch of the law of God, is universally prone to all sin. Now whence is it that we oppose anything, but because we are desirous of its contrary, and look upon that as an hindrance to our desires? But the sinfulness of man's nature is in all things contrary to the law; as the text shews, that the law wrought all concupiscence. So as, *tam latè quam patet lex in prohibendo, concupiscentia in appetendo;* concupiscence is of as large extent in desiring as the law is in forbidding. No duty commanded, but man's nature riseth against it; no law forbidding sin, but our nature opposeth it, and will not be subject: Rom. viii. 7, 'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' It would be subject to nothing; yea, the light of the law is withheld in unrighteousness, because it opposeth man's unrighteousness: Rom. i. 18, 'For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.'

(2.) That which is universally contrary to all grace, and the acts of it, is prone to all sin. Now, Gal. v. 17, it is said, 'the flesh lusteth against the spirit,' viz., in all the lustings of it; no good motions come, but our natures damp it; no good duty we perform, but our nature lames it and deads it, and fights against the exercise of the heart in it. Enmity to grace is still founded on proneness to sin: Acts xiii. 10, 'And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' Full of all readiness to evil, and an enemy of all righteousness, are joined there; and so in Col. i. 21, 'And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.' Enemies, having their minds set in evil works, so that enmity to grace proceeds from a proneness to sin.

(3.) There is no sin, but one man or other hath been by nature inclined to it: Rom. i. 29–32, 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' He says, the Gentiles were 'filled with all unrighteousness;' filled, even as trees with fruit. If not every particular man, with every one in some part or other of his life, yet there was no cursed fruit of unrighteousness, but had appeared in some one or other man's life among them. Now there can be no reason given why any man should be naturally prone to any sin, but the same reason may be alleged why another man must be also; for we have all the same nature, we are all begotten in the same image, Gen. v. 3. And therefore, Prov. xxvii. 19, 'As face answers to face in

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water, so the heart of man to man;' that is, as a man looking in water (which was the looking-glass of elder times), as the same lineaments and parts of the face in water answer to the real face, so the heart of man to man, there being the same image we are all begotten in. And therefore the word of God, which speaks against all sin, is resembled to the common looking-glass of mankind, James i. 23, that represents every man's face to him. And as the parts of the face in every man are one and the same, so here in this case too; and therefore you shall find in Rom. viii. 9, where the Scripture speaks of the general corruption of all men's nature, and says, 'all are under sin.' To prove it, he quotes places where particular corruptions of particular men are but mentioned; as of Doeg out of Ps. cxl. 8. And what is spoken of the Jews, Isa. lix. 7, which the apostle brings as instances to prove the common corruption; and so manifestly implies, that the same sins that are in one, are in the nature of all, Rom. vii. 9 to 18.

Let us next proceed to the grounds and causes of it; for all truths are more clearly represented, and more amiable, when we see them in their causes, and growing on their own stalks.

1. Adam and Christ are the only common roots of all sin and grace: Rom. v. 14–21, 'Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience by one shall many be made righteous. Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' And now in ver. 14 Adam the one is made the type of the other. Therefore look as Jesus Christ is the fountain of all grace, so is Adam the fountain of all sin; for Adam is made a type of Christ in that respect, Rom. v. 14, and in respect of conveying his image, as Christ of his: 1 Cor. xv. 49, 'And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' Which maxim, as it should have held of the pure state of Adam, so it doth of his corrupt state; and as Christ conveys all grace to those that are begotten of him, then if Adam be a type of Christ, he must convey all sin to those that are of him. Now Christ hath all fulness in him: John i. 16, 'And of his fulness have we all received, and grace for grace.' And 2 Peter i. 3, 'According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.' Here Christ is said to give us all things belonging to life and holiness. Then for Adam, we in like manner receive of him sin for sin. And Jesus Christ needed not to convey all grace, except Adam had conveyed all sin; for grace is nothing but the remedy for sin; and if there were not so many sores, there needed not so many plasters; for every particular grace heals but a particular sin. The remedy needs be no larger than the

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disease. And therefore it is that it is called a body of sin; Adam's image is so named in Col. iii. 5: 'Mortify therefore your members which are upon the earth; fornication, uncleanness,' &c. Rom. vi. 6, 'Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.' Why is it called a body of sin? Because it consists of many parts, which in that place of the Colossians are called members; and if any one member were wanting, it could not be an image entire, but imperfect.

2. If we examine the reason why our nature is inclined to sin, all is and must be resolved into this, that it is the impression of Adam's first sin that made Judas's nature inclined to covetousness, the disciples to pre-eminence. Now Adam's sin hath the same and like impression upon all men's hearts, and therefore they are all prone to all these; for the influence of it is not as the influence of a voluntary, but a natural agent, which always works *ad ultimum potentiæ*, and therefore conveys the same image to all that it doth to any, because it works to the utmost of its power. And indeed there is this difference between the first and second Adam, that Christ, though he conveys all grace, yet not to all alike for degrees, nor to all at a certain time, because his Spirit works it as a voluntary agent, when and how far he will: John iii. 8, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' And it is communicated out of grace as a gift: Rom. xv. 15, 'Because of the grace that is given to me of God.' But with Adam it is otherwise, for it is said to enter upon the world, Rom. v. 12, *viâ necessitatis*, in a way of necessity, as a thing which cannot be kept out, and therefore hath equal and alike impression upon all men's hearts.

3. If we consider the state every man's soul is left in by nature, we shall find that it must needs be prone, and apt, and ready for every sin. For,

1st, It hath lost its right way to happiness, and can never find it, and hath lost also its true guide, and so now walks in darkness, and knows not whither to go, and so is apt and exposed to be led any whither. Therefore conversion is called turning a sinner from the error of his way: James v. 20, 'Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' And unregenerate men are called darkness: Eph. v. 8, 'For ye were sometimes darkness, but now are ye light in the Lord.' And of such it is said, John xii. 35, that 'he that walks in darkness knows not whither he goes.' And yet still the soul is bound for happiness, and is inquiring the way: 'Who will shew us any good?' Ps. iv. 6. Therefore, being thus wildered, any lust that promiseth to conduct it to happiness (as all do, therefore called 'deceitful lusts,' Eph. iv. 22), it is content to follow, willing to take any guide, being like a wildered man in the dark, apt to follow any false fire, and to try every path, if finding not true happiness in one, it tries another. Men by nature are become children, as in regard of the doctrine of truth, so in regard of the way to happiness; and therefore apt and ready to be carried away, and tossed to and fro with every wind of temptation, as the apostle intimates Eph. iv. 14. For this see also 2 Tim. iii. 6; speaking of 'silly women,' he says, they are 'led away with divers lusts;' that is, taking any lust to be their guide. And because they find this or that lust leads not into the right way, therefore they try another; and when they find that brings them not to their journey's end, therefore they take another, and so are led by divers lusts, and indeed by any. And so in Titus iii. 3, 'For we ourselves also were sometimes foolish, disobedient,' &c. You shall find this reason I

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give now: men, saith he, are fools, ἀνόητοι, injudicious, not able to discern what is the way to happiness; and if they do, yet are disobedient and will not take it, and therefore are πλανώμενοι, wanderers, and so therefore apt to take any lust for guides, and so serve divers lusts and pleasures. Now man having lost the right course God set him in, Eccles. vii. 29, seeks out many inventions; and every lust is a new projector; the heart not knowing whither to go, and being deceived by every one, is still fit for any new invention that shall be suggested to it.

2dly, As the understanding hath lost its true guide, so men's lusts are become boundless, being once turned out of their right channel, namely, God, and the pleasures in him. When man's desires did all run into God, then that channel was big enough to hold them; but now they seek current in other channels of sin, and the creatures, which are still too shallow, and not able to bound them. The pleasure of no one sin can do it, nor all pleasure of sin can put bounds to our desires, but they will still overflow; and so they still are seeking new currents, and are prone to any wickedness; as water you know is, which of all elements is hardliest kept in bounds. It is Isaiah's comparison, chap. lvii. 20, 'But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.' So as by reason of the vastness of man's desires, he is still apt to new things, so that the same reason that is given why *materia prima appetit omnes formas*, why the first matter desires all forms, namely, because its appetite can be satisfied with no one form, but there is a privation and emptiness still; and therefore it still seeks new, till it meets with the form of the heavens, as our philosophy doth inform us (and I make but an allusion of it), which fills and satiates it. By the same reason is the soul of man apt for the pleasure of any sin, because still none is able to fill it.

3dly, Whereas men's desires are thus boundless, there is nothing but the law, and conscience possessed of that law, left to keep them in compass, and keep them from overflowing, as a mighty bank opposed against them. But so it is that the knowledge and conscience of this law doth by accident make these lusts swell higher, as a dam doth a river; and men having broke one part of the law down, they are apt to break down another. For as it is in James ii. 10, 11, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' He that breaks the law in one point is guilty of all; that is, by the same reason he will break all as one, so as, but that God says, as to the sea, Stay thy proud waves, still wickedness would in every man's heart and life overflow, and fill the earth with violence.

But there are many difficulties and objections against this truth, that Adam's sin should convey his image alike unto all, and that all should have all concupiscence in them.

1. As that some sins some men are not inclined unto; as some not to drunkenness, yea, they have an antipathy against it.

2. There are some sins contrary one to another, as prodigality and covetousness; and it is impossible a man should be inclined to contraries at once.

3. There is some one sin which every man is inclined unto more than to others, and therefore not to all alike.

4. Some men are naturally more wicked than others.

5. Then all should be prone to commit the sin against the Holy Ghost.

For answer to these, though Adam's sin hath the same and alike influence into all, yet it finds not the same subject to work upon. It lights not upon

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alike constitutions either of body or mind, and therefore, accordingly, hath not like effects; for *quicquid recipitur, recipitur ad modum recipientis*, whatever is received is received according to the qualification of the receiver. For neither are the constitutions of men's bodies nor of their souls alike, which two are the weapons or instruments of all sin: Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' And hence it comes to pass that some men are naturally more wicked than others, and that some are prone to some sins that others are not prone unto, or not so much as others.

1. The constitution of sinners' bodies is not alike, which several constitutions are the tinder and fuel for sins to work in: as choler for anger, melancholy for settled wrath and repinings, sanguine for uncleanness, excess, and intemperance; so some are strong to drink, others are not. But now, though the soul must have instruments and organs, and a temperament of the body to which it is confined to work by, yet because the first, and original, and chief subject of all sin is the soul, therefore it is said 'the soul of sinners shall die.' And for this cause therefore it is now apart in hell punished for all sins, without the body, till the day of judgment, for till then the body is not. It is the indweller in the house, that receives lust in at the windows of the eyes, at the wickets of the ears, &c. Therefore every man is radically still inclined to all these, be the constitution of his body what it will, suppose never so indisposed to any of these sins; so as put that soul into another body, it would be as notoriously inclined to them as any other man is. As philosophers say of a man that is born blind, that there is in him a *potentia prima*, a first power of seeing in his soul, as well as of hearing, only the organ or instrument of sight is defective; there wants *potentia secunda*, a second power. So the devil, who is father of all sin: 1 John iii. 8, 'He that committeth sin is of the devil; for the devil sinneth from the beginning;' John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' Yet the devil, wanting a body, he is not inclined to intemperance and uncleanness, as men are, and yet he delights in our commission of them; witness his *incubi* and *succubi*. So old men, whose bodies are dry, yet delight in unclean fancies, and envy the pleasure of adulterers; their hearts go with them, and they delight in those who do such things: Rom. i. 32, 'Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them;' which argues the mind is that way disposed when the body is not.

Again, 2, the size of men's souls is not alike for the strength and largeness of their parts. Some men's understandings are greater, and their affections and stomachs larger, and hence they naturally come to be more wicked, though original sin be alike in all. For the more wit there is without grace, the more wickedness is there too, and accordingly one devil comes to be worse than another, as they are said to be: Mat. xii. 45, 'Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.' Put the same quantity of poison into wine and into water, it will work more violently and poison more speedily in the wine than the water; though the poison be the same, yet the spirits that set the poison a-work are more in the wine.

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Men of lower understandings are given to lusts of body, but men of higher understandings to civility and formality, and a desire of honour and applause; and still the more excellent the creature is, the finer food it desires. Chameleons live upon air, and some men's lusts live upon more sublimated objects, out of their wisdom contemning base lusts, and seeking for excellencies in other things of an higher nature. And hence comes that great diversity that is in men's lives, though Adam's sin hath the same influence upon all men's hearts.

3. Some men have their sins drawn out more than others. Thus there are many lusts in children which do not shew themselves whilst they are children, yet when they are elder they do. Some men's callings draw out their sins more, and the objects that they are conversant about sets their lusts on working, which is called a season of temptation: Luke viii. 13, 'And these have no root, which for a while believe, and in time of temptation fall away,' which is when there comes a fit object to draw out their heart. John xii. 4–6, 'Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.' The ointment sold for three hundred pence was a fit object to draw out Judas his lust. So Josh. vii. 21, 'Achan said, When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them, and behold they are hid in the earth in the midst of my tent, and the silver under it;' and that drew out his lust. And it is for this reason holy Agur prays so, Prov. xxx. 8, 9, 'Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain.' So that several dispositions are drawn out according to our several conditions. And hence it was that John Baptist (Luke iii.) instanceth in this particular sins of their callings, and he says to the soldiers, 'Exact no more than your due.' And the people that were covetous, to them he saith, 'He that hath two coats,' &c. The pharisees were oppressors, and sought honour one of another. Now because poor men have a shorter tether and compass than great men, therefore it may be they have no occasion to have their lusts drawn out; whereas naturally they are as proud and as ambitious as other men, as covetous as other men, though their lusts do not appear for want of opportunity, for, I say, usually men's lusts are drawn out according to their callings.

4. God restrains men's lusts, either by wisdom, as is said of Haman, that he restrained his, Esther v. 10. Yea, many times one lust restrains another, Eccles. iv. 8. 'He restrains himself' (speaking of a covetous man), 'and bereaves his soul of good.' One lust eats up another; yea, sometimes and often God doth restrain by the immediate work of his own Spirit, by the gift of continence; for there is a spirit put into every man by nature of moral virtues, by which the Lord restrains the corruptions of nature. And though naturally men are filled with all unrighteousness, and every lust is as a hole to let it out, yet God oftentimes stops and plugs up the holes as he pleaseth, that they may not run out at every hole. God doth not broach every lust in every man, yet so as in some man or other all corruption is broached, some in one and some in another, and in all the barrel is no less full. And though there be a sluice to keep in the water, though there be a less stream, yet there is nevertheless water; even so, though lusts be restrained, yet there is nevertheless corruption within; so that God's restrain-

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ing of men's lusts is no argument to prove that therefore they have not all sin in them.

5. God broacheth sin in a methodical manner, making one sin the punishment of another: 2 Thes. ii. 9–12, 'Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' Rom. i. 21–24, 28–32, 'Because that, when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' And sometimes when one lust is let out, and a man gives his heart full scope in that, then it may be God lets out another to restrain that.

6. Corrupt nature is not in every man capable of committing the sin against the Holy Ghost, unless there hath been some further qualification added that makes him capable of it, as, enlightening, &c., yet there is the seed of it in every man's nature; but a man never commits that sin without having first had supernatural light, against which he hath sinned, which light, therefore, except a man have, he is not capable of committing that sin. For it is not bare knowledge required to it, but knowledge with assent; not γνῶσις, but ἐπίγνωσις: Heb. x. 26, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.' Therefore Christ says to the pharisees, John ix. 41, 'If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth;' that is, that great sin against the Holy Ghost, which some of them did commit.

7. Whereas it is said that one lust is contrary to another, and therefore men are not prone to all sin; I answer, that though men are not inclined unto every sin at all times and on all occasions, yet at several times they are drawn out to them. Oftentimes men that have been most prodigal in their youth have proved most covetous in their old age; and yet it may be said of such that radically they are inclined to both at once. As now, take a man that hath the disease of an ague upon him, or when his fit begins, there is heat and cold rooted at the same time in the disease; there is a radical disposition to violent heat and violent cold, which is rooted in the nature of the disease, but yet they cannot be let out both together, but successively, first the cold fit, then the hot fit. So take a man inclined to covetousness and prodigality, and they cannot both break out at once. So a man that is ambitious, sometimes he bows to the basest of men. And it is often seen that by fits these contraries are let loose.

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Lastly, Whereas it is objected, in some men there is an antipathy against some sins, as Saul hated witches, and Julian the apostate hated drunkards and plays, &c., and therefore all are not inclined to all sins; I answer, this antipathy is not moral but physical, either because their bodies will not bear it, or for some other incommodity they find in it; for we see that Saul went to witches in a strait, whereby it appears that he did not hate the sin as it was a sin.

CHAPTER V.

That since there is so great a corruption in our natures, we should be very earnest to have it purged out.—What is the way and means by which we may be purified.—If this corruption be not only a misery, but a sin, we must not think it enough to make sad complaints of it, but we must in a more special manner humble ourselves for it in the sight of God.—Since all kinds of sin are in our nature, we should watch and pray that we fall not into temptation.—All that are enlightened by the gospel, should take care that they do not sin against the Holy Ghost.

If it be a corruption which is inherent, sticking in and cleaving unto our natures, a defilement made connatural to us, as all things are we have by birth;—

Use 1. The use may be of exhortation, to purge and cleanse ourselves, and our natures daily from it; and this concerns all, especially regenerate men. I say, to purge yourselves, for if it were no more than that it is a corruption and a defilement that is in you, this naturally calls upon you to throw it out. What is there that belongs to thee that hath any filth in it, but you purge and cleanse daily: your hands and outward parts, because they contract dirt daily, you daily wash and cleanse them; your clothes you wear about you, that do but hang on you, you daily wash, brush, and rub them; your houses you live in, which are not so near you as your clothes, you sweep and garnish daily; nay, your streets you walk in, and that you tread upon, you yet cleanse weekly; and all these because they contract a filthiness and defilement. Let me say to you all, as our Saviour Christ doth, Luke xi. 39, 40, 'Now do ye pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also?' Do you make clean the outside of your cups, &c., and suffer your inward parts to remain full of filthiness and corruption? The other are external things, and contract but an external filthiness, which yet Christ says defiles not a man, Mat. xv. 20. But this which is in thy nature is intrinsecal, and there by birth, and a rooted filthiness in thee, which continually casts out mire and dirt: Mat. xv. 18–20, 'But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies: these are the things which defile a man; but to eat with unwashen hands defileth not a man.' So that these pollutions light not on you by accident, and externally cast on you, as dirt on your clothes, &c., but spring up in your hearts, and these defile the man indeed; as Christ says, these make thee a filthy, loathsome, and abominable person; these make your minds and consciences defiled, Titus i. 15; and these lusts also make you abominable: Titus i. 16, 'They profess that they know God; but in works they deny him, being abominable and disobedient,

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and unto every good work reprobate.' Will you not, then, purge them? This, therefore, is a use proper to the first doctrine which I have handled, and so the Scripture enforceth it, using that metaphor of purging, 1 Cor. v. 7, as having relation to the working out of that inward corruption which sticks in us by nature. So David, having acknowledged the filthiness of his nature by birth, and the uncleanness of it: Ps. li. 5, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me;' he cries out upon it, 'Purge me with hyssop, and create a clean heart within me,' ver. 7. And so Paul, in the place before cited: 1 Cor. v. 7, 'Purge out the old leaven,' says he. Look, as leaven is a corrupt tainture and sourness in the dough, so is there answerably a corruption in the soul, and this *ab origine*, from your birth, from the old Adam, which, because it is a corruption, therefore purge; for that is a metaphor hath still reference to corruption, mingled or blended with something which is good in itself, but spoiled whilst that is in it, because it is the old leaven that hath been there so long, and therefore there is so much of it, and is now so deeply rooted. Therefore go about speedily to cast it out; it is high time to begin: Jer. iv. 14, 'Wash thy heart, O Jerusalem: how long shall thy vain thoughts be in thee?' Thy filthiness hath been there long enough: an old sore that hath festered, and was from thy nativity, and thou never didst dress it yet, never purged or washed it yet; and so after a long expectation, God says, Jer. xiii. 27, 'I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the field: Woe unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be?' God thinks it long that you should all be filthy from the womb, and never so much as once go about to cleanse you. And, therefore, methinks you hearing this doctrine, that there is such a corruption and filthiness in your natures, the next thought you should have about it should be, I am indeed thus from my birth; oh when shall I begin to purge myself?

And it being a corruption of thy nature, a filthiness of flesh and spirit, as it is called, 2 Cor. vii. 1, which sticks both in soul and body, seated principally in the heart, out of which all defiled things come, therefore, I say, be sure the thing thou principally labourest to cleanse be thy heart and thy natural disposition. It is a folly to purge the streams of thy life, and neglect the fountain whence all springs. Cleanse that which is within,' says our Saviour Christ, 'and then that which is without will be clean also,' Mat. xxiii. 26. 'Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.' Take a sow and cleanse her from her mire without, yet her swinish disposition remaining, she cannot be said to be clean, but a filthy creature still, because it is her nature again and again to wallow in the mire, 2 Pet. ii. 22. There are a generation of men purge themselves from the grosser filth of outward evils, and think that is enough; but let them consider that this corruption is inherent in their natures, and though their outward mire be washed off, and they leave gross sins, yet they may be filthy swine still; and therefore Solomon says, 'There are a generation that are pure in their own eyes, who are not washed from their filthiness,' Prov. xxx. 12. Cleansed they were from something others are defiled with, how else could they be clean in their own eyes, as gross sinners are not? but yet their original corruption and filthy natures still remaining, from which they were not washed, they are not clean.

But you will say, If it be my nature, how can I be purged of it?

I answer, it is not the substance of thy nature, but a corrupt defilement cleaves to it; for in the phrase of purging there is implied a separation of

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some filthiness from something that is good, for that which is nothing but naughtiness and filthiness cannot be said to be purged; for as election is out of a mass refused, so purging from a mass that is good; and so all the things which this phrase is drawn from and alludes unto implies thus much, as the 'purging out of leaven,' 1 Cor. v. 7. The leaven is one thing, and the substance of the dough another, which is good: so that allusion, Mal. iii. 8, 4, 'And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' There is something which is naught mingled with what is good, dross with the substance of gold, and the purging is the severing of these two; and as the gold hath a *fæces* mingled with it, which it hath from its original as it comes out of the womb of the earth, so the nature and substance of man hath, since the fall, a dross and inherent defilement, which is mingled and incorporated with the soul. I may say so without absurdity, for it is a body of sin and death: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from the body of this death?' Now, therefore, this purging is not the taking away of any of the substance, or what is created by God in the soul, but only the defilement. The purges which physicians give carry away something that is good with the bad humours, and the fire that consumes the dross causeth some of the gold to perish, and therefore, 1 Peter i. 7, faith is said to be much more precious than gold which perisheth, when it is tried in the fire, for some of the gold perisheth, but not a shred or grain of thy faith; and so this purging takes nothing away but only the corruption, not a jot of the substance which God created perisheth: Isa. xxvii. 9, 'By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up.' The prophet speaks of this purging, which I now exhort to, as it is wrought by affliction: 'by this shall the iniquity of Jacob be purged; and this is all the fruit to take away the sin,' that is, all it takes away impairs not the substance of thy soul; so that when I say it is a purging of thy nature, my meaning is, it is a severing the corruption which now is in thee by nature from the substance of thy soul, which God made. I exhort you to purge out nothing else; for, my brethren, you have a substance made by God, endued with natural faculties, all which are good, and sin is the spoil and corruption of them, as the dross is the spoil of the gold and silver, if it be not severed from it, as ill humours are the spoil and corruption of the body, if they be not severed from it and purged out. And therefore that should be a motive to you, to purge yourselves from this filth, because it is the spoil of that which is good in thee. God loseth a creature, a noble creature, by reason of it, and this is an argument Christ useth, Luke xi. 39, 40, why they should wash their hearts as well as their cups, 'Did not God, that made that which is without, make that which is within also?' namely, their hearts. Their hearts were of God's making, and it is the corruption which spoils the creature that God made, and destroys it. Now, therefore, purge yourselves, and wash your hearts as well as your cups; for why shouldst thou suffer that which is naught to spoil that which is good in thee for want of purging it out? Thou hast a good wit, it may be, which God hath made; a wisdom and a large understanding. Is it not pity it should be spoiled? Why, thou art born with a corruption cleaving to it, which, if thou severest it not, will be the spoil of it that it shall be good for nothing, but, as silver when the dross is in it, is fit to make nothing of, but crum-

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bles and breaks.' Titus i. 15, he having said that men's minds and consciences are defiled, he adds, ver. 16, that they are 'reprobate to every good work'; and therefore now God shall be forced to reject them, and to destroy the creature that he hath made, if thou wilt not purge out thy defilement from thee. Jer. vi. 30, when he laboured to purge them and they would not, it is said, 'Reprobate silver shall men call them, for the Lord hath rejected them.' Though there was a substance which was good in them, which God might regard as his creature, yet, their dross remaining, he could have no use of them; they being reprobate in themselves to every good work, God would reject them also: as a vessel which a man cannot get the filth out of he dasheth against the walls and breaks: 2 Tim. ii. 21, 'There are vessels of honour, and vessels of dishonour; if a man purge himself, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared to every good work.'

Observe, first, that there are vessels of several sorts, and the clay and fashion is from God, the potter. Now, how come some to be vessels of dishonour, that is, of damnation, and wrath, and confusion of face; some of honour and glory, namely, salvation? for so honour is taken, Rom. ii. 10. Why, says the apostle, 'if a man purge himself, then he shall become a vessel of honour,' for all have a defilement in them by nature, none become vessels of honour but those that purge themselves; and why? Because none else can God employ in that honourable employment of his service, for so a man becomes sanctified and meet for his master's use. God cannot use the other about his business, no more than you can do with an unclean vessel to drink in, and so he is fain to lay you aside as vessels wherein he hath no pleasure: Hosea viii. 8, 'Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure;' and not only so, but to break you in pieces like a potter's vessel, Ps. ii. 9, so that unless you mean to lose all that is good in you, and lose God a creature, purge yourselves from all filthiness of the flesh and spirit. Only be sure to make thorough work; and above all, endeavour to purge corruption out of thy heart and nature, as well as out of thy actions, for, take what pains thou wilt to purge thyself from gross actions, thou shalt still be reckoned a filthy person, as one that hath no part in Christ: John xiii. 8, 'If I wash thee not, thou hast no part with me.' Thou art but an outside, as civil men be who purge themselves from adultery, &c., but within are full of uncleanness, &c. 'O Jerusalem,' says God, Jer. iv. 14, 'wash thy heart. How long shall thy vain thoughts lodge within thee?' Not thy hands only, and the outward converse, but thy heart and the evil thoughts must be purged; and therefore says David, Ps. li. 7, 'Create a clean heart within me.' Apprehending his corruption, it would not content him to be kept clean from wallowing any more in uncleanness, but he rests not till his heart be washed from the defilement he left behind in it, and from those unclean fancies, the impression of that sin renewed in him day by day. And therein lies the difference of hypocrites and believers, the foolish and wise virgins, as they are called, Mat. xxv. 2. Virgins they are both called, as keeping themselves undefiled from some corruptions and adulterous practices which others are given to. And so virgin is used in opposition to the Romish whore: Rev. xiv. 4, 'These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.' Only the wise virgins purify their hearts as well as their hands; but the foolish, though virgins in regard of being clear from common whorings and adulteries of the world, yet their hearts were unclean within, their folly lying in this, that

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they purged the streams and not the fountains, which is a vain and foolish labour; so therefore Christ calls pharisees fools: Luke xi. 40, 'Ye fools, did not he that made that which is without make that which is within also?' And therefore you shall find that difference between true believers and temporaries in 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' And 2 Peter ii. 20, 'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning.' There is a riddance in both of defilement, but the one is said barely to escape *pollution*, τα μιάσματα, the other *corruption* through lust; the one inward, the other outward, the mire external only, for so 2 Peter ii. 22 interprets it, comparing them to swine; but the other are cleared from internal pollutions, for, on the contrary, they are to be partakers of a divine nature.

Obj. But you will say, How shall I get this corruption out, seeing it is in my nature? Jer. xiii. 23, 'Can a blackmoor change his skin?' This is my skin, the natural dye which I brought with me into the world; or, 'Can a leopard change his spots?' Though they be but spots, yet how shall I be able to get them out?

Ans. I indeed confess there is nothing in nature can do it; there is no creature, that is simply a creature, can do it. A toad cannot empty itself of poison, because it is incorporated into it, so neither canst thou empty thyself of sin because it is incorporated into thee; it is blended in thy nature, and there is nothing but that which is contrary can expel a contrary. Now, there is nothing contrary to sin in thee; yea, there is no creature can do it for thee: Jer. ii. 22, 'Though thou wash thyself with nitre, and take much soap, yet thine iniquity is marked before thee,' &c. Take all the soap in the world, such as you use to wash your clothes with, and it will not do it; yea, take all your legal sacrifices with which they did use to purge and expiate sin, and it will not do it: Heb. x. 1–4, 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.' There the apostle saith, sacrifices could not purchase sin, for if they could (saith he) they would not have been offered every year, but would have ceased, because they that were once purged should have no more conscience of sin; and therefore (he saith) 'it was impossible that the blood of bulls and goats should take away sin,' yea, if all the world had been offered for a sacrifice it could not have done it. Again, the law of God could never do it (though this be a help to our nature), yet it could not purge sin; it might indeed break us all to pieces, it might bray thee as in a mortar, and yet thou wouldst be a fool still, thy folly would not depart from thee, Prov. xxvii. 22. Therefore, Rom. viii. 7, where, having spoken of this corruption in the former chapter, he saith the law could not free a man from it, in that it is weak through the flesh. All this will not fetch corruption out, as if you should take wheat and beat it to pieces in a mortar, yet it would continue to be wheat still though it were broken; so, though the law might break thee to pieces, yet thy corruption would still remain in thee.

What way, then, is there to purge it? You shall see in the next words: Rom. viii. 8, when 'the law could not do it, God sent his Son.' God sent

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one from heaven on purpose to come down to do this office here upon earth, to be a refiner, to purge men from their sins, Mal. iii. 3. Jesus Christ hath his work here upon earth; and as men have their several employments, so hath Christ his, to purge and purify men from sin. And there is not one of this employment in heaven and earth but he, and those that he purifieth are the sons of Levi, all Christians, who are by him 'made kings and priests unto God the Father,' Rev. i. 6; and these he purgeth, and fetcheth the dross away, that they may offer to the Lord offerings of righteousness, and acceptable sacrifices. Therefore, if you would be purged, and have your dross fetched off, here is a refiner, and here is fuller's soap, Mal. iii. 2. Bring hither therefore your filthy souls, he can purge them; there is nothing else can do it, for it is his proper business; he was sent of purpose to do it. As if you would have some great work done, that never a man in England can do it, you would send for a tradesman beyond sea; yea, even when there was not one upon earth could do it, God sent to heaven for his Son to come down to purge away sin.

Obj. But how doth he do it?

Ans. He doth it, *first*, by his blood; there was nothing else could do it. It is that which purges your consciences from dead works: as Heb. xi. 14, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' There is in every part of our nature a mass of corruption, a bundle of folly, Prov. xv. 22. But how shall that be got out? See 1 John iii. 8, it is said there, that Christ appeared 'to destroy,' to untie 'the works of the devil.' He is the fountain opened for a separation of sin and uncleanness, Zech. xiii. 1, to purge and purify the sons of men, and it is his blood that doth all this.

Again, *secondly*, this power he communicated by his Spirit. When this refiner, Mal. iii, 2, and the fuller's soap, that is, his Spirit, does join, then such a man is purified indeed; therefore the Holy Ghost is compared to fire, which purgeth the heart from all the dross which we brought with us into the world. He is this fuller's soap, and there is none like it in the world; and if the Spirit seize upon the heart once, he will purify it thoroughly. Therefore do you as David did; when he saw he could not do it of himself, he went to God for the assistance of his Spirit: 'Purge me, O Lord,' saith he, Ps. li. 7. So, 1 Peter i. 2, this work is attributed to the Spirit. In 1 Peter i. 22, 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.'

Thirdly, The Spirit is conveyed to us in the word; therefore the apostle, 1 Peter i. 22, they had 'purified their souls in obeying the truth.' If thou wouldst be pure in heart, be frequent in the word; therefore our Saviour saith, 'You are clean through the word that I have spoken to you;' for the Spirit goes with the word, and that washes and purifies the heart. But you must be sure you obey it then; therefore it is said, they purified their hearts in obeying the truth. It is not enough to hear a sermon, but you must eat it down, take in what it commands, and then it will purge your heart. Ps. cxix. 9, 'Wherewith shall a young man cleanse his ways? By ruling himself according to thy word.' Take the word and digest it, squeeze the juice of it into thy heart, and it will purge thee from all contrary corruption.

Fourthly, Of all parts in the word, the promises have the most virtue in them, they do purge most of all: 2 Peter i. 4, 'Whereby are given to us exceeding great and precious promises: that by these ye might be partakers

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of the divine nature, having escaped the corruption that is in the world through lust;' 2 Cor. vii. 1, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Do but thoroughly drink down the promises, and they will purge thy heart.

Fifthly, God giveth power to some graces to do it,

As, 1, *faith* is a special means to purge thy heart, Acts xv. 9, for it brings home the promises so to thy heart, as it is purged by them; as when a man comes to consider of his privileges, that he is the son of God in Christ, 2 Cor. vi. 18, and also considering, that if he be the son of God, then he must be like him. Now knowing that God is pure, this makes him labour by all means to purge himself; so likewise when the soul considers, I have a new husband, now I am married unto Christ, and therefore I must labour to be pure. So likewise when the soul by faith considers, I am now the temple of God, and he walks in it, and therefore I must not make it a den of thieves: 1 Cor. vi. 19, 20, 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's.' And indeed, 'holiness becomes his house for ever,' Ps. xciii. 5.

2. The Lord gives his power to *hope:* 1 John iii. 2, 'He that hath this hope purifies himself.' So that, hast thou a hope ever to come to heaven? Then thou wilt fall to washing and scouring of thy nature. By this you see how you may be pure: go to Christ, bathe in his blood, pray for the Spirit, obey the word, squeeze out the juice of the promises, and these will be excellent helps to purge your hearts.

And there are certain times when this is to be done.

Especially, 1, young men they should do it: 'How shall a young man cleanse his ways?' Ps. cxix. 9; 'Remember thy Creator in the days of thy youth,' Eccles. xii. 1. God speaks not to old men, there is not such a place to them in all the Scripture where God saith so to them; therefore set about the work betimes, and take the best opportunity. It is good to purge the body in the spring, it is good to purge the kingdom in the spring of a king's reign, and it is good to purge the heart in the spring of thy youth, before old age come upon thee.

2. Again, when God stirs thy heart at the hearing of the word, or with a good motion of his Spirit, then it is good purging. They say it is good purging in a rainy day, because then the humours are stirring, and they will go away the easier. Now there are times, Ezek. xxiv. 13, when God comes to purge you. Oh then do you fall a cleansing of yourselves; for God would then purge you, would you but join with him. Yet it is the Spirit that must indeed do it after all: 1 Peter i. 22, 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.'

Obj. But what is it to purge yourselves?

Ans. It implies three things.

First, To loose thy heart from sin. As if you would purge a cloth, you steep it in the water to loosen the defilement of it; if you would purge silver, you put it into the fire to loosen the dross from it; if you would purge the chaff from the wheat, you thresh it first, that you may loosen it; so if you would purge sin, you must labour to loosen it from the heart; therefore it is said, that Christ came for this purpose: Zech. xiii. 1, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.' Christ was to come

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to work a separation from sin and uncleanness; thou wast bound up in the band of iniquity, and Christ came forth to loose the band, and to untie thee from it, when it was incorporated into thee: 1 John iii. 8, 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.' He came to untie the band, and to destroy the works of the devil.

Secondly, Purging implies a taking away of the dross; for it is but a folly to put the gold into fire, if you let the dross lie upon it and keil it again; it is but a folly to thresh the wheat, if you do not winnow and fan it, and thoroughly purge the floor. Even so you must do in this; you must purge out the corruption, for this is 'all the fruit' of purifying, 'to take away the sin:' Isa. xxvii. 9, 'By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and the image shall not stand up.' This is to purge yourselves from sin, to lay it aside, as it is James i. 21, 'Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.' For it is but an excrement; if naughtiness could have an excrement, sin should be it. And there is this scum in you which must be boiled out, Ezek. xxiv. 11, 12; you must not let it boil in again, but you must fetch it out; even as merchants do in boiling and scumming of new wines, so must you, when the scum of your corruptions rise, you must purge it out.

Thirdly, You being purged, you must keep yourselves pure from the pollutions of the world, and not so much as touch the unclean thing: 2 Cor. vi. 17, 'Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.' And being once purged, you must walk carefully, even as a man walking in a miry lane, that you do not spatter yourselves again. John xvii. 15, 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' 1 John v. 18, 'We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.' Thou hast put on thy clothes, and washed thy feet, and wilt thou wallow in the mire again?

Obj. But how shall I get it loosened and purged, and what shall I do to keep it clean?

Ans. To get it loosened,

First, Get a dislike of sin. As if we would loosen two friends that are knit together in a common bond of friendship, the only way is to get a dislike of one another, and then they will soon part. So to loosen sin, get an ill opinion of it; which that you may, consider what the word speaks against it, and think of sin as it speaks of it, and it is able to engender in thee an ill opinion of sin; therefore hear the word much, read it much, digest it much.

Secondly, Humble thyself much for sin, get thy heart broken and melted; for it is said of Joshua, that when he humbled himself, his heart melted at the word. Now, when you put gold into the fire, when it is melted, you may easily take the dross from it. So you may deal with your corruptions: James iv. 8, 'Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.' But how shall they so do? Verse 9, 'Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.'

Again, that you may purge sin. The special means is, to labour to

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strengthen the inward man; for there is in every man *vis ejectiva*, an expulsive faculty, to expel and purge out corruptions. Now, what is the reason that any man dies, but only because this power is not strong enough to cast out the deadly humours? Even so to purge out sin, thou must strengthen the inward man, labour to get grace, as faith, joy, hope, to strengthen and make the inward man more lively; for sin is but an outward man, an excrement which the inward man will soon shake off, and purge it out, even as nature doth a scab; for all grace purgeth the heart, and maketh it to cast out corruption, therefore labour to purge it out.

Use 2. When thou hast purged out thy sins, keep thyself clean. I have read a story of a fuller and a collier, and as fast as the fuller purged his cloth the collier fouled it again, because they lived both in one house. Even so is it with us, by reason of the nearness of the flesh, and the regenerate part in us, and therefore it is the harder to keep ourselves clean. But that thou mayest,

First, Keep thyself from evil thoughts, for they defile the man: Mat. xv. 18–20, 'But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.' The more thou entertainest these thoughts, the more thy heart will be corrupted.

Secondly, Keep thyself from evil speeches, because 'evil words corrupt good manners,' 1 Cor. xv. 33. Thou canst not gargle them in thy mouth, but some of them will go down.

Thirdly, Take heed of ill company, for that will defile the man. In the time of the law, if a living man touched a dead man, he was unclean. Take heed therefore of conversing with dead men, for it will defile thee; as when thou hast prayed, and taken pains with thy heart, and brought it into some good frame, when thou comest into ill company, they will cool thee again.

Fourthly, Take heed of all occasions of evil abuse of things lawful, even they also will make thee impure, because it is a means to draw out the impurity of thy heart; therefore if thou be defiled, as Titus i. 15, 'Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.' Then all those things that draw out the corruption of thy heart, though they be things lawful, yet use them not, for often by lawful recreations men gather defilement, even as a man by telling of money defileth his hands with it.

And also, to stir you up to this duty, consider these motives:

1. Unless thou purge thyself, thou hast no part in Christ: John xiii. 8, 'Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.' If Christ have not washed thy heart, thou hast no part in him. Christ was made fit to loose sin in us, therefore if sin be not dissolved in thee, thou hast no part in him.

2. This purging distinguisheth a godly man from an hypocrite. An hypocrite washeth the outward man: Prov. xxx. 12, 'Though they are pure in their own eyes, yet they are not washed from their filthiness.' But now a child of God washeth his heart; therefore if thou wilt have comfort by this distinction, labour to purge thyself, and to get the core of sin out.

3. Without this thou shalt never see God: Ps. xxiv. 3, 4, 'Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully;' only he that hath clean hands, and a pure heart, shall be received into God's tabernacle. Now, thou art impure,

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and dost thou think ever to come to God? No; God will have no such come to him.

4. For outward blessings, till thou purge thyself, God will not many times bestow them upon thee. It may be God hath a heart to do it, but thou hast an impure heart, and therefore canst not receive them: Ps. lxxiii. 1, 'God is good only to such as have clean hearts.' He knows if he should give thee outward blessings they would defile thee. I will shut up all therefore with that exhortation, James iv. 8, 'Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.' God will never draw nigh unto you unless you purge yourselves. But how shall we do it? He tells you in the next verse, 'Be afflicted, and mourn.' Go to Christ, bring faith with you; go to Christ, and desire him to purge thee; labour to drink down the word deep into thy soul, and this will be a means to purge thy heart; and for all this thou wilt not be clean. Mark, with what God concludes all the Scriptures, 'He that is filthy, let him be filthy still,' Rev. xxii. 11. As if he had said, Go and see what will come of it, see who will have the worst of it; but this know, that when God comes to purge thee, and thou wilt not, he will never strive to purge thee more: Jer. vi. 30, God would have purged them, and they would not; therefore 'reprobate silver shall men call them, because the Lord hath rejected them;' and then thou wilt be found at last to be a vessel of wrath, and so wilt be dashed in pieces. Therefore think this seriously with yourselves: If I be found in my natural defilement, not purged, the Lord will dash me to pieces, and I shall never be found a vessel of honour fit for my Master's use. Therefore labour to be earnest to be in Christ, that purifying virtue may go out from him, and thou mayest bring forth fruit in him: John xv. 2, 'Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.' And then God will purge thee; and the more thou drawest to Christ, the more purging thou shalt have, and the more God will cut off the old branches of sin in thee.

Use 3. If this corruption be not only a misery befallen our nature, but also truly and properly in itself a sin, then let me exhort you, in a true and thorough sense of it, not only to cry out and complain of it (as men use to do of miseries), but in an especial manner to humble yourselves for it, when you come into God's presence.

1. I say, to be truly and thoroughly sensible of it; for otherwise you can neither truly complain of it as a misery, nor be humbled for it as a sin, of which corruption and distemper of nature yet the most men have been and are (like men in a mortal and deadly sickness) insensible. So far were some of the Stoics and heathens of old, and atheists of these times, from thinking it a misery, as *consequenter naturæ vivere* was with them *felicitatis finem attingere*, to live according to nature was to attain the end of happiness, like brute beasts, following the swing of nature and corrupt reason, as the truest guide to happiness; whence haply it was that some in the primitive times thought fornication and uncleanness could be no sin (because it was an action so agreeable to nature), no more than in beasts, which do according to their kind. And indeed where nothing but nature itself sat the judge upon itself, we need not wonder at so favourable a sentence. But in those among us Christians who have had the true glass of God's word to discover the deformity and depravation of their natures unto them, I do much more wonder to hear them bolster themselves, and lay the foundation of their hopes for heaven in the goodness and sweetness of their natures, smoothness and ingenuousness of their dispositions; yea, and that so far as to put it into

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the balance against the exorbitancies and gross enormities of their lives, thinking their actual sins will not damn them, their inclinations being so good and towardly.

Others, if further convinced, so as not to justify themselves by the false supposed goodness of it, yet so as at least to excuse themselves by the badness of it, which they are forced to acknowledge, laying all upon the devil and their natures; it is their natural inclination and disposition to do so, and we are all flesh and blood, and what other can be expected of them? This is their talk; so far are and were all these sorts of men from laying it to heart and being truly sensible of it. Better shall it fare with those more ingenuous heathens, who were not only sensible of this disease of nature, but complained of it as a woful misery. So Tully, lib. ii. de Rep., as quoted by Augustine, lib. iv. *contra Julian.** laments the miserable condition of mankind, *Quem natura noverca in lucem edidit, corpore nudo, fragili, infirmo, animo ad molestias anxio, ad timores humili, ad labores debili, ad libidines proclivi, in quo divinus ignis sit obrutus, ingenium et mores.* But yet all this acknowledgment ended in a mere complaint, and that not in particular so much, bewailing it in themselves (which only humbles), but in the general, as the common condition; neither, indeed, was it so much an humble complaint of this misery, as a proud expostulation and upbraiding of nature, that is, the God of nature, as a stepfather, for making them so as they thought; which acknowledgment, though it might humble them in regard of their carriage one towards another, as considering they were subject to the like miseries other men were, yet it brought them not upon their knees for it before God, but flushed them rather against him; and therefore complain they did (as Titus Vespasian† when dying), that the frame of nature should so soon be dissolved by death (God's sergeant and executioner), not considering that it was originally set wrong, not by God, but their own default, and so went continually wrong, insomuch that God was provoked to break the workmanship that he had made, considering it would not be mended.

Others among us Christians there are acknowledge it not only a misery, and themselves miserable men in particular in regard of it, but also humbly acknowledge it before God, as a misery that not he, but they in their first fathers have brought upon themselves; so as, indeed, their natures are justly thus corrupted, and therefore humbly sue to him for pity and deliverance, as beggars do to those that are able to help them, as maimed persons do to a physician.

Use 4. But yet, my brethren, in the fourth place, that which I am to exhort you to is not only to be thus particularly sensible of it, and so to complain of it, and that not only as a misery that is justly befallen you, as the just debt of the first sin you are guilty of, but further than all this, to lay it to heart as a sin, and accordingly to humble yourselves before it as low as hell, with a heart broken, confounded, and a mouth put in the dust; for it is one thing so far to be humbled for it, as a man that hath brought himself into misery, and so laments himself, and so sues out to God for help and pity, or as a wounded patient doth to the physician, and another thing to be humbled before God for it, as a traitor before his prince, or a guilty person before his judge, so as to acknowledge that, though that cursed root of

* See the Citation afore in Book I.

† Deinde ad primam statim mansionem febrim nactus cum inde lecticâ transferretur, suspexisse dicitur dimotis plagulis cœlum, multumque conquæstus, eripi sibi vitam immerenti: neque enim extare ullum suum factum pœnitendum excepto duntaxat uno.—*Suetonius in Vitâ Titi Vesp. c.* 10.

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original corruption had never sprouted forth into actual sin, yet it, and himself for it, did deserve to be stubbed up, and to be cast into hell, merely because it was naturally so poisoned and embittered, and envenomed with such dispositions as are truly sinful and hateful in God's most holy and all-seeing eye.

Now thus to humble a man's soul for it contains four things in it.

1. To be particularly sensible of the evil and misery of it, for no affection stirs to anything, be it good or evil, till we apprehend it so; as not love, so not grief, and sensible we must be of it. This particularly, not barely as the common condition of all mankind, for that keeps men rather off from humbling themselves. We think ourselves to be the more excused, as from thankfulness for mercies others have a share in, so from the guilt of sins which are common to others. Therefore, I say, a man must be particularly sensible of it, that though all the world complain not of these wounds and festered sores we brought into the world with us, yet let us lay them open before the throne of God from day to day, as if no man else in the world had the like bad nature to ours.

2. To be humbled requires such a sensible acknowledgment and laying open of this misery as to have a man's mouth stopped, and nothing to say for one's self by way of excuse how it befell us; and therefore that to be truly humbled is expressed by being confounded, and not able to open the mouth any more: Ezek. xvi. 68, 'That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.' The heathens, therefore, though sensible of it, were not humbled for it, because they complained of nature for bringing them forth so; and indeed, if we apprehend we are fallen into misery, and not through our own default, we think we deserve pity and help, and complain of those that afford it not. But to be humbled is not simply to be sensible of and complain of a misery, and to seek and cry out for help, but to complain of ourselves, through whose default it is befallen us, and that justly. And then the creature begins to be humbled before God, for then, though God be of a pitiful nature and ready to help, yet our misery being befallen us by our own default, we then apprehend him not bound by the laws of pity to succour us, but that he may justly say, You may thank yourselves for it. Now, all must confess their original depravation as a thing befallen them, wherein they have nothing to say by way of excuse; and though, indeed, none can help it or avoid it (for we are born so), yet it comes by our default, sinning in Adam; and therefore the apostle, Rom. iii. 19, speaking of the general depravation of the natures and lives of all mankind, as there he expressly out of Ps. xiv. doth, from ver. 10 to 19; says he, ver. 19, 'that every mouth may be stopped,' have nothing to say, Why, I am thus unrighteous, and that there is no fear of God before my eyes.

But yet, 3, this is not all; for simply to acknowledge a misery which needs pity, delivering us from it, suppose befallen us justly, doth not thoroughly humble or bring the creature low enough before God, as now it ought to be. But when the creature shall come in and acknowledge this corruption, not only a misery but also a sin, and that therefore he needs not only pity, because this befell him through his own default, but that he deserves wrath instead of mercy, as being his sin, that it is not only deservedly befallen him by reason of the guilt of Adam's sin that he cannot rid himself out of, but also that in itself it deserves a worse misery, eternal death. And thus also should all mankind humble themselves before God for this corruption: Rom. iii. 19, 'Now we know that what things soever the law saith,

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it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.' All the world, in regard of a natural righteousness spoken of before, even children and all; all the world must become guilty, that is, in their own acknowledgment, before God, not only have their mouths stopped (if it were a misery so they might be), but also that they are guilty, that is, as signifies in the original, subject to the wrath and judgment of God. Therefore, Eph. ii. 3, speaking of that natural corruption brought by nature, he says, 'By nature we were the children of wrath,' that is, by reason of the corruption of our natures, which he there speaks of; for, as Whitaker well observes, he brings it after he had described the corruption in their lives in the former words, as the cause whence that sprung. And having spoken of both in ver. 1 in general, in these words, 'dead in trespasses,' that is, sins actual deserving death, and in sins, namely, of natural corruption, 1, he shews particularly the trespasses of the lives, ver. 2, 3; and, 2, adds the other part of their sinfulness, which was the cause of the corruption of their natures. They were by nature the children of wrath; that is, not only deserving wrath in regard of their lives, but also of their very natures; for to be a *child of wrath* is to deserve wrath, as Judas is called 'the child of perdition,' John xvii. 12.

4. But in that true and kind humiliation which I exhort you to, there is a fourth thing required, not simply to judge and acknowledge a man's self subject to wrath for the sin, but to look on a man's self with loathing and detestation for it; for you shall find humbling a man's self so expressed: 'They shall loathe themselves for their sins,' Ezek. xxxvi. 31. Were this corruption simply a misery that had befallen them, though justly, yet if it were no more, one would not loathe himself for it, no, no more than a man doth his own flesh, though full of boils and diseases. He hates not his flesh, because he looks on those diseases as a misery only befallen it; neither to be humbled, for it is merely to apprehend that wrath due to it as to a sin, for that may be, where no love of God is, out of self-love; but to humble thyself for it, is to look upon this disease, and even to hate thy own self for it, to look upon it as God doth, not only as a thing that deserves his wrath, but which he abominates, cannot endure to have any communion with, as contrary to him and his law; and so now to look on thyself for it with the same eye, to account thyself not only a guilty person, but a filthy, loathsome, abominable, vile person, contrary to God as a creature, which, if God would not, thou couldst find in thy heart to destroy. And thus Job humbled himself for the corruption of his nature, Job xlii. 6, having seen, ver. 5, the holiness of God's nature: 'Now mine eye hath seen thee,' says he; and then reflecting his eye upon himself, his filthy nature, he abhorred himself; for in regard of this corruption, a man is not only a miserable person in God's eye,—Rom. vii. 24, 'Oh wretched man that I am! who shall deliver me from the body of this death?' and so he is the object of pity,—but man is a sinful creature, and so an object of wrath, Eph. ii. 3, yea, an abominable person: Job xv. 16, 'How much more abominable and filthy is man, which drinketh iniquity like water?' He is the object of hatred and loathing; he speaks there of man in regard of original native corruption; for, ver. 14, he saith, 'What is man, that he should be clean; and he which is born of a woman, that he should be righteous?'

And now to press this on you, having shewn what it is to humble yourselves for it. If you have cause thus to humble yourselves, loathe and abhor yourselves for anything, then much more for the corruption of your nature. Single out the grossest sin that ever thou hast committed, which hath brought thee lowest on thy knees, and hath cost thee most sighs and

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sobs, which thou hast drenched and watered with most tears, and compare it but with the evil disposition of thy heart and nature, which was the root that cursed fruit grew on; and whereas thou hast bestowed a thousand tears on the one, thou hast cause to shed millions of tears for this, and to wish indeed that thy head were a fountain of tears, Jer. ix. 1, to weep day and night, because thy heart is a 'fountain of sin,' that casts out filth both day and night, Jer. vi. 7.

Consider, 1, that actual sin was but a bud sprung from this root; that the cause, this gross sin but the effect; the grossest sin that ever thou committedst, simply considered, is but the effect of thine inbred corruption.

But this is not all; I may add, compare it with many, I dare not say all, thy gross sins, simply considered, as fruits out of this root and stalk they grew on, and thou hast as much cause to be humbled for the badness of thy nature as for them: though indeed thou shouldst do well to put both together, and humble thy soul for thy actual sins the more, because they are the offspring of so cursed and hateful a mother; and for the corruption of thy nature, because it is the mother of so cursed a brood. And if thou sayest, Why, but my actual sins are infinite in number, surpassing my knowledge, more than the sands; so is the wickedness of thy heart and nature past thy knowledge: Jer. xvii. 9, 'The heart is deceitful, and desperately wicked above all things: who can know it?' an abounding depth, which thou canst never guage the bottom of.

And that thou mayest see this to be true, view it, 1st, in the general nature of it; and 2dly, in the particular parts of it.

First, In the general; consider,

1. That it is the root, yea, the mother of all those thy actual sins, the womb from whence they sprang, and where they were conceived. The apostle rips up the womb of it when he says, 'When lust hath conceived, it brings forth sin,' James i. 15. Though temptation and occasion may be the midwife to help to bring sin forth, yet this is the mother; and therefore, Gal. v. 19, 20, he says that adultery, fornication, &c., all that cursed catalogue he there musters up, he says they are the fruits of the flesh, that is, of inherent, native corruption; that is the root, these the fruits. So Christ also calls it the evil treasure, out of which all sins are brought, the treasure or mine whence they are all taken: Mat. xii. 35, 'And an evil man out of the evil treasure bringeth forth evil things.' Not that they are ready minted, but in the ore or bullion, as it were; yet so as no sin is brought forth that hath not its materials there, for it is brought forth out of that treasury. And if it be thus the mother-root and treasury of all sin, have you not cause to be humbled for it as much, as simply for all other sins? Doth not Paul set out the foulness of the 'love of money,' by calling it 'the root of all evil'? 1 Tim. vi. 10. Is not this much more odious, that it is the root, as of all other, so of covetousness itself; that bitter root spoken of, Heb. xii. 15, that bears all the gall and wormwood that grows up in our lives? Take any poisoned root, and you will find the least piece of it hath as much strength of poison in it as all the leaves and branches. Of every action, yea, of all actions, it may be said, thou bearest not the root, but this root bears thee. The sea hath more waters in it than all the rivers that come from it, and infinitely more dirt at the bottom of it than it casts forth. Now unto this doth Isaiah compare original sin in comparison to actual: Isa. lvii. 20, 'But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.'

And if it be the mother, then as the devil is therefore called 'that wicked

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one,' κατ' ἐξοχήν, John viii. 34, because he is the father of sins, all sins being called his works, 1 John iii. 8, there, in a higher demonstration, the great blame will be cast upon the mother of all sin, by how much it is more near and intimate (as to our hearts), the cause thereof, nourishing, breeding, cherishing of them more than Satan doth. As Rome being the mother of fornication, all nations being drunk with her cup, and therefore shall be rewarded double: Rev. viii. 24, 'In her are found all the blood of the slain;' yea, and the souls of men; so shall this sin be arraigned at the latter day to have been the great whore and mother of fornication, in whom shall be found all the sins that ever thou didst commit. Yea, as Christ to his glory shall present himself, and say, 'Lo, here I am, and the children thou hast given me,' so at that day, after that all thy sins have been set in order before thee, as Ps. l. 20, then shall this great beldame be brought in with all her blood; and then cursed shall be the womb that bare them, and those lusts which as paps did give them suck.

A mother it is, that conceives and brings forth often, yea, without a father, which other mothers cannot; so as the devil shall not need, neither doth he indeed tempt us to every sin we commit. This womb is never barren, but fruitful of itself; neither is it the mother of all only by succession, or alone lineal descent, as Adam is accounted the father of all mankind, and Eve the mother of all living; but every sin comes immediately out of the loins of this mother. David lays his adultery and murder upon his being born in sin. It is the great traitor, that hath a hand in every treason to the end of the world; though I confess it is much more increased, and the treasury is enlarged by custom in sinning; yet so, as Paul says, when any sin is committed, it is that sin that dwells within him that doth it, even this inherent corruption: Rom. vii. 20, 'Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.' And though indeed God punisheth often one sin with another (as Stapleton objects), yet so as still this is the sin by which and for which we are so punished, the immediate cause of both; and inclines us as well to that sin which is the punishment, as it had done to that other sin for which this punishment is inflicted; only God, in letting out corrupt nature, observes a method, broacheth one after another, but this sin inclines us alike immediately unto all.

But, 2, this is not all thou art to consider in it for the humbling of thee. It hath not only been actually the cause of all the sins thou hast committed, but virtually, and radically, and potentially, it is the seminal root of millions more, even of all manner of sin, which thou never actedst, God restraining thee, so as thou hast seen the least part of the villany of it. And indeed it is *causa universalis malorum*, the universal cause of all evils, even as God is of all good, not only because he is the cause of all the good that is, but because he is potentially the cause of millions of worlds which lie in his power to create; so this potentially is the cause of new worlds of sins. So, though it can act but one sin at a time, yet potentially it would and might incline thee to any other sin, and might hale to contrary lusts at once, so as when we sin there is still more in nature than can be acted. Therefore, Mat. xii. 34, a man that is wicked is said to speak out of the abundance of the heart, which argues there is still more in the heart—an abundance there which the mouth speaks not;—so actual sin is brought out of that treasury, ver. 35, and there is far more store in the treasury and warehouse than brought out into the shop. Yea, I say, look not only on thine own sins, but go out into the world and view all kinds of sins ever acted (as indeed the lives of men have been a comment on this text), spoken of Rom. i. Whatever the word forbids they are all in thee virtually, for the sin of thy nature

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would be the like cause of them all. For as when he wondered that Saul prophesied, one that stood by said, 'Yea, but who is the father of them?' 1 Sam. x. 11, 12. His meaning was, wonder not at him, but consider that it is God who is the father of the prophets, who is able to make these stones to prophesy. So do I say, when thou seest so many villanies that thou never committedst, I ask, but who is the mother of them? Even the same original corruption that is in the sect.* So as *multi Marii in uno Cæsare*, so *multi Judæ in uno peccato*. As there are many Caius Mariuses in one Cæsar, so there are many Judases in one sin, that sin of thy nature. But a pair of shears went betwixt thy nature and theirs. If the sins in the world be not enough to inform thee, go down to hell; this sin is the image of the devils, they are but wild ones, we are tame by God's restraint, yet both of the same kind.

Use 5. If it be so, that every man, by the corruption of his nature, is inclined to all sin, then 'watch and pray that you fall not into temptation,' Mark xiv. 38. For if thou hadst but one lust, viz., love of money, then shouldst thou, as the apostle speaks, have temptations enow, even many foolish and hurtful lusts: 1 Tim. vi. 9, 10, 'But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' Now, it will be much more so when thou art addicted to all lusts. My brethren, the world is full of snares, and men walk upon them. To some men their table is a snare, to others credit, lust, &c., and therefore no wonder if men fall into temptation and a snare. It is said sin compasseth men about, Heb. xii. 1, so that, let a man go which way he will, sin will be sure to meet with him: yea, whatsoever we put our hands to, recreation, meats, &c., they are all defiled whilst the heart is defiled, and thy corruption runs out to every creature thou usest. The heart dasheth against no object, but thy lusts, like sparks of fire out of a torch struck against a post, do in multitudes fly out. Therefore, trust not thine heart; fear in all thy ways lest sin meet thee. Therefore, watch in prayer, for thine heart hath a thousand chinks for flies to come in at. Take heed in good company that thou be not presumptuous, and in bad company that thou be not scandalous. In prosperity take heed lest thy heart be full, and thou deny God, and in adversity lest thy heart run out into unlawful courses. When thou art at a feast put thy knife to thy throat, &c., Prov. xxiii. 2. If thou walk in the street, make a covenant with thine eyes, lest lusts steal in, Job xxxi. 1, for lusts are apt to be drawn out in every one of these things. In a word, watch in all things, as 2 Tim. iv. 5; keep thy heart up as thou wouldst do a man given to company from his old companions: if he get but out, he then flies out into all excess. So will thy heart, there will be no stopping of it. Keep it up, and let it not slip the collar, for thou wilt not easily get it in again. Pray also to the Lord not to give thee up to temptation, for thou being filled with all unrighteousness, if God do but take away his hand from the hole, there is no lust but will be apt to leak out. Labour also to get all grace stamped upon your hearts, as you have all sin there; and arm yourselves with resolution against every sin, as 1 Peter v. 9, for he that hath no rule over his spirit is like a city without walls, any temptation may break in. And if a breach be made, mend up the wall again as soon as you can, for it is as the breach of waters which is not easily stopped. And if you would not fall into sin, be still in the exercise of some grace, and then, saith the apostle, you shall never fall.

* Qu. 'thyself'?—ED.

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Use 6. If it be so that there are the seeds of all sin in us, then you that have light take heed that you do not sin against the Holy Ghost. The Gentiles indeed are not capable of it; but you that have the Spirit of God moving your hearts in the word, that have received the knowledge of the truth, take heed lest you sin willingly: Heb. x. 26, 27, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' Which is the sin that David prays against: Ps. xix. 13, 'Keep back thy servant also from presumptuous sins: let them not have dominion over me.' He calls it the great offence, a sin greater than presumptuous sins, for against them he had prayed in the words afore. And doubtless where the gospel is much preached, and many are converted to Christ, many fall into this sin, and more do than we think of. Therefore, you that are of younger years, whom God deals with, and convinceth you of his ways, of the truth of them, and of the sincerity of the gospel, take heed how you resist these motions, for though this resisting be not the sin against the Holy Ghost, yet it is a fearful step to it. And know this, when God comes to thy bedside morning and evening, talks with thee, persuades thee of the truth and goodness of the ways of grace, and thou refusest, thou sinnest against the Holy Ghost, though thou dost not commit that sin which we usually call the sin against the Holy Ghost; but such sins are a step to it.

Take heed also how thou speakest against the people of God, contrary to thy own knowledge and conscience, for those dogs that will out of wantonness fall upon sheep, when they have tasted their blood, will kill them in earnest. So there is many a man that will begin to speak against the people of God for some other end at first, but at last God may give them up to the malice of their own hearts; and so thou dost not only run into inevitable danger, but there is the sorest punishment of all other belongs to thee: 'How much sorer punishment,' &c., Heb. x. 29, and therefore it is said, Mat. xxi. 40, 44, 'The Lord will come and miserably destroy those wicked men;' and ver. 44, 'Whosoever shall fall on that stone shall be broken;' that is, ordinary sinners that rush against Christ shall be broken by him; 'but on whom this stone shall fall,' that is, he that shall out of malice sin against Christ (for that sin is nothing else but revenge against God, that is the form of it), 'he shall grind them to powder.' As if a glass fall upon a stone, it will be broken, but if a rock fall upon it, it will grind it to powder. I speak not to discourage any; but as the apostle, fearing lest some would be discouraged at the delivery of this doctrine, said, Heb. vi. 9, so say I, 'We are persuaded better things of you, and things that accompany salvation, though we thus speak.'

CHAPTER VI.

A general division of the corruption of man's nature into the several parts of it, a privation of all goodness, and an inclination to all evil.—That there is in man fallen, an emptiness of all that is good, proved; and that all the faculties of his soul are void of that righteousness which ought to be in them.

For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to

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God by the death of his Son: much more, being reconciled, we shall be saved by his life.—ROM. V. 6, 8, 10.

I have demonstrated the greatness of the sinfulness of the natural inherent defilement in man, which is here called *flesh*, of which I have discoursed more generally, and but comparatively only, both as compared with our gross sins; or, secondly, as compared with all a man's other sins. Now we will consider it in the parts of it, more absolutely as it is in itself. It is our present business to view and cut up and anatomize this body of sin, which, viewed in the lump and gross only, seems not so ugly; which anatomy is either into the more general parts of it, which express the nature of it, as it is in all the faculties; or, secondly, into the particular parts of it, as it hath diversely corrupted each faculty, as it is darkness in the understanding, lust in the will and affections, &c. And so I shall cut up every particular vein, and let you see what corrupt blood runs there; in each severally.

Now the more general parts of it, which express its general nature, are (as they are usually dissected by divines) two.

First, A total and utter emptiness and privation of all that righteousness and true holiness which God first created in man, and which the law of God requires.

And, *secondly*, a positive sinful inclination to all that is contrary to grace, namely, a proneness to all sin, of what kind soever, which any law of God forbids; which positive sinfulness is divided into two parts: 1, the inordinate lustings of the faculties after things earthly, fleshly, sinful; 2, an enmity unto God, and unto what is holy. Or, if you will, you may quarter this our inherent sinfulness into four parts, and that according to the section of the most curious anatomist, the apostle Paul, as it is to be seen Rom. v. ver. 6 to 11, where, to set forth the greatness of the love and grace of God in Christ, he aggravates the disease of our natures and condition, of which grace was the remedy; for, as the greatness and desperateness of the disease commends the remedy, so 'God commends his love' (they are his words, ver. 8), 'in that whilst,' *first*, 'without strength,' *secondly*, 'ungodly,' ver. 6, *thirdly*, 'sinners,' ver. 8, yea, 'enemies,' ver. 9, 'Christ died for us.'

Which may seem to import out four degrees of the corruption of their natures and lives, for whom Christ died, especially of their natures, as the first of them, *without strength*, implies; which gradation plainly comprehends the full distemper of man in the general nature of it. And these degrees may come under our former division, wherein are distinguished the corruption of nature into that, which is (1.) privative, which the apostle's words, *ungodly* and *without strength*, import; (2.) the positive part of it, which includes, 1st, the inclination and disposition of sinners to all evil; 2dly, enmity to God, and all that is good; but we will take them as the apostle hath set them down, in so many several degrees of our sinfulness.

The first and lowest degree is *weakness*, ἀσθενία, which implies want of power and ability, as to help itself, and to come out of that condition, so unfitly* to be used in the service of God; for, 1 Cor. xv. 43, the same word is used to express a dead carcase, that is buried and sown in weakness, so as that dead trunk is unable to stir, and is unfit to be used any way, and is fit for nothing but to be buried; so are we as 'dead in sins and trespasses,' Eph. ii. 1, so as we could stand God no way in stead, nor help ourselves, but were fit for nothing but to be buried in hell, which is our own place.

* Qu. 'unfitness'?—ED.

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The second is *ungodliness*, as being wholly cut off and estranged from God, and all the life of grace, which was the cause of our impotency; and as there is not one spark of grace left, so there is an awkwardness and unappliableness to what is good, yea, a renunciation, denying of what is good, as well as a weakness and unfitness for it; both which, as being primitive,* I make the two parts of the first general head, viz., an emptiness of all good.

The third degree is, that they are *sinners*. As they have nothing in themselves which leads them to God, or which can be employed for God, they are thereby also become prone and inclined to sin, and nothing else; for *sinners* properly notes out one in whom the habitual disposition to sin prevails.

The fourth degree, which is further than this, is, that they are *enemies*, and that is in their natures too, 'enemies in their minds,' Col. i. 21, as fighting against all the means that should deliver them out of this condition, opposite to God and all godliness, in themselves irrecoverable. They are not simply such as are ungodly, and so will do nothing for God, or without strength, as unable only, but enemies to him and all his ways.

And both these last are positive acts, and so to be reduced as the parts of the second general head.

The first branch of inherent corruption is an emptiness of whatever is holy and good in the several degrees of it. Rom. vii. 18, that which is here called *flesh*; is an emptiness of all good and grace; and is not this a great accusation laid to the charge of our natures, if it can be proved that there is nothing good in them, not a spark or dram of the least godliness, or grace, or power to do any good? Hath not this cause to humble a man, and pull down all the fly-blown conceits of ourselves, that by nature thou hast nothing in thee which should make thee acceptable in the eyes of God, but that thou art a lump of *terra damnata*, as the chemists call it, namely, that which is the dross of their distillations, out of which they have distilled all that is good or useful, or rather, to use the Scripture comparison, cursed earth? Heb. vi. 7, 8, 'For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.' Cursed earth, I say, which hath not one good seed in it, able to bring forth nothing but briars and thorns, not one good herb meet for the dresser's use; this is nigh to cursing, and the end of it is to be burned. Our natures are like the basket of rotten figs, as God compares the Jews, Jer. xxiv. 2, 3, which were bad, and very bad, as they could not be eaten, good for nothing but to be seized on as bad wares, and openly burned; for you use to preserve nothing but that which hath some goodness in it; neither would God destroy infants and damn them for ever, if there was any goodness in them. As in Isa. lxv. 8, a vine that hath but one cluster of grapes on it, 'one says, Destroy it not, for there is a blessing in it,' some good and blessed thing which it is a pity to have destroyed. And so likewise, in 1 Kings xiv. 13, because Abijah, the son of Jeroboam, had 'some good thing in him towards the Lord his God,' therefore God had a care of him to keep him from the evil that was to come, and brought him to the grave in peace. Ay, but thou hast no good thing towards the Lord thy God in thee, and therefore thou hast cause to judge thyself not worthy to live, and mayest wonder that thou wert not destroyed ere this; and it may humble thee, for nothing lifts up but an opinion of some goodness in one; and, therefore, the contrary may

* Qu. 'privative'?—ED.

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bring thee as low as nothing, to reckon every creature in their kind better than thyself; for they retain most of their native goodness which God put into them, and are good for those ends they were at first appointed; but thou (to use Christ's comparison) art as salt whenas it hath lost all its savour, and is fit for nothing but the dunghill, because, though it hath a being still, yet it hath lost its goodness to that good end for which it was appointed. And so thou, being at first seasoned with grace, whereby thou shouldst have glorified God, which was the adequate end for which thou wert created, having now lost that seasoning, art now good for nothing (though thou hast a being in thee still), for, *bonum et finis convertuntur*, nothing is good further than it tends to its end; and so far as it is unfit for its end it is said to grow naught. Now thou art by nature altogether unserviceable for God, to glorify him; and therefore all that is in thee is naught; yea, and as thou hast cause to humble thyself, and think ill of thyself for this, so also to hate thyself; for we naturally love nothing but what is good.

Now to prove and make this good unto you,

First, Consider that one place, Rom. vii. 18, 'For I know that in me (that is, in my flesh) dwells no good thing: for to will is present with me; but how to perform that which is good I find not.' Says St Paul, 'In me (that is, in my flesh) dwells no good thing,' that is, no grace; for the goodness he there speaks of is a spiritual goodness, opposite to sin: ver. 17, 'Now then it is no more I that do it, but sin that dwelleth in me.' And St Paul speaks this of his unregenerate part, which he calls flesh, and though he being regenerate, and having another *I* in him, as he says in the 17th verse, which gave ground to that blessed distinction, 'In me (that is, in my flesh) dwells no good thing,' as implying that there was something in him that was not flesh, that had some good thing in it; yet take a man as born into the world, and not born again, and he is nothing but flesh: 'That which is born of flesh is flesh,' that is, there is not that thing in him which is not flesh, and therefore there is no good at all in him. And therefore, Job xi. 12, he is called 'empty or hollow man,' as it is in the original, and in the margin so noted; void and empty of all wisdom, much more of spiritual wisdom, grace, and goodness; and this by birth, for it is said, that he is 'born as empty of it as a wild ass's colt.' In the next words, he is a mere empty thing in respect of any good. And answerably the apostle speaks, Rom. iii. 10–12, 'As it is written, There is none righteous, no, not one: there is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' There is none righteous, none that hath the least spark or part of righteousness or true wisdom; for, ver. 18, he says, 'The fear of God is not before their eyes,' which yet you know is the beginning and first step to wisdom, Prov. i. 7, that is, to grace and righteousness. And if you will see reason for it,

1. Adam lost all grace and goodness by his fall, and therefore we too, and so our natures must needs be brought forth stripped of all. Now if Adam did not lose all grace at his first sinning, then it must have been with him as with a regenerate man now in the state of grace when he sins, of whom the apostle says, 'The seed of God remains in him,' 1 John iii. 9. And if so, then Adam needed not to have been born again, and so nor we, if any such seed remained, which was not wholly expelled; for to be born again is to have the immortal seed put into us, 1 Peter i. 23, and Christ says, therefore we 'must be born again,' that is, by a new work of the Holy Ghost. We must have this seed sown anew in us, because we are nothing but flesh, which flesh hath no good in it; and therefore it is said, the new man must

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be created again, Col. iii. 10, which is renewed in knowledge after the image wherein God created him at first, as having now in his corrupt state wholly put it off, as was the condition of Adam after his fall; who says of himself, Gen. iii. 10, that he was naked, as having lost every piece of that image, and so had no goodness to cover him, as I proved afore.

2. If Adam, then we all by nature have not the Spirit of God dwelling in us, and then we have no grace, not the least spark dwelling in us; and so *à contra*, if we had the least grace, then also we must have the Spirit dwelling in us; for as the sun maintains light, so the Spirit, grace; and as, take the sun out of the world, and all the beams of light vanish, so take the Spirit away, and you take all grace away also, for he is the 'Father of lights,' and 'God of all grace.' Now what saith the apostle? Rom. viii. 9, 'You are not in the flesh, but in the spirit, if so be the Spirit of God dwell in you.' And so if the Spirit of God dwelt in us by nature, then (according to the apostle's argument) by nature we were not in the flesh; but so we are all in the flesh, and in the gall of bitterness, as a fish in water, even flesh itself. For *being in the flesh* is used to express our natural estate, as Rom. vii. 5, 'For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.' Whilst we were in the flesh, that is, whilst we were unregenerate in our natural condition, and therefore during that state the Spirit of God dwells not in us. And in Jude 19, speaking of carnal men, he says, they are 'sensual and have not the Spirit,' that is, dwelling in them; and if so, then no good thing, no grace dwells there.

And if this be true, have you not cause to humble yourselves for this nature of yours, as above measure sinful? For it is not a bare negation of grace that is in you, but an emptiness and privation, which is *carentia entitatis debitæ inesse*, the want of a goodness which you ought to have; for this grace which thou wantest ought to be in thee, and that not only by the mere law of nature, as the power of seeing ought to be in that eye that is born destitute of it, but it ought to be there by the law of God, which requires that all grace should be in thee, and that you should be filled with grace, and abound therein, enriched with every grace, and nothing wanting. But now in thy nature there is not any one kind of grace, nor any one degree, no, not the least; and therefore thou art to humble thyself, as in this respect guilty of as many sins as there are graces and degrees of graces wanting, for the want thereof is a sin, be it but of the least. If that servant was condemned that did not increase the talent given him, though he brought his master his own again, Mat. xxv. 24, how much more thou who hast lost it all! especially seeing every grace is so precious a talent, which God gave man at first, and no creature else. As faith is called 'precious faith,' 2 Peter i. 1, so love may be called precious love, which also he gave him as a token of his dearest love, as his image and picture to remember him by.

Yea, and further, look how many parts and branches of graces there were at first implanted, and they are innumerable, so many sins art thou guilty of. Now there are innumerable graces: 2 Peter i. 3, 'According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.' There is a bundle of them, all things belonging to godliness; he speaks of them as of many, these many, several limbs of that glorious image. And Christ tells us, that a good man hath a 'good treasure' in his heart. A treasure notes out variety and abundance; yea, look how many several branches there are of the law affirmative, look how many several duties God requires, so many several graces there are, for grace is but the law written

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in the heart. So many sins art thou to humble thyself for, in that thou wantest all these graces through the ungodliness of thy nature.

And now as for these particular parts of it before mentioned, wherein this emptiness consists, *first*, a want of strength; *secondly*, ungodliness; I will speak something of them, though not much.

First, You see it is a want of strength to anything that is good, *ἀσθενία*, which word being taken from a dead corpse, as the word is used, 1 Cor. xv. 43, may well befit us, in regard of this emptiness of all that is good.

For, 1, it is not only the weakness of men in a consumption or sickness, that have some life or strength, though joined with much feebleness, for this is said of regenerate men, Heb. xii. 12, 'Wherefore lift up the hands that hang down, and the feeble knees.' Strengthen the hands that hang down, as unable to stir to what is good, and the feeble knees, which is spoken of such as were regenerate men, that had some strength, yet feebleness joined with it. That as a man that is weak, and yet hath some life, yet through weakness is scarce able to stir, or when he comes to raise himself, falls down again in a swoon; such may be the case of regenerate men, that have some life, as being indeed more than flesh, as was the case of St Paul, Rom. vii. 18, 'To will is present with me; but how to perform I know not,' not having strength wherewithal, for 'in my flesh dwells no good thing,' that is, no strength to do any good.

Neither, 2, is it only as the weakness of a man out of joint, all his bones being displaced, though this also is most true: for, Gal. vi. 1, when a man falls into sin, set him in joint again, says the apostle, *καταρτίζετε*, for that fall breaks all, and so weakens a man for whatever is good.

But, 3, it is as the weakness of a dead man, for so the word *ἀσθενία* is used, 1 Cor. xv. 43, and so we are said to be dead in sins, Eph. ii. 1, not having the least principle of life to stir to what is good.*

Yea, 4, it is not only a want of an active principle to stir, but also a want of a passive fitness, an unwieldiness and unfitness to be used or employed. So it is with a dead man, and so with us; therefore it is said of us, 2 Cor. iii. 5, 'Not that we are sufficient, *οὐκ ἱκανοί ἐσμεν*, of ourselves to think any thing as of ourselves; but our sufficiency is of God.' Unapt, unfit for to think anything, it is not only a want of sufficiency, as if we had strength, but only so weak as it were not sufficient; but, further, it is *inidonietas*, *inaptitudo* (as Beza reads it), an unwieldiness to it. Therefore we are said not to be meet vessels till this corruption is purged out, for God's use, to be employed for him: 2 Tim. ii. 21, 'If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.' And in Ps. xiv. 3, and Rom. iii. 12, we are said to become unprofitable, *ἠχρειώθησαν*, unfit for use; and in the Hebrew of the psalm it is, *spumæ instar putruerunt*, as Beza observes, become even as putrefied froth. Froth in itself is unfit for anything, much more putrefied froth, which until sweetened can be put to no use. Or, as the prophet compares us, Ezek. xv. 3, 4, we are like the wood of a vine which you cannot make a pin of to hang anything on, so nor of our nature, but we are 'reprobate to every good work:' Titus i. 16, 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' And this the word *ἀσθενία* plainly imports.

Secondly, A second and further degree of emptiness of good is, that our natures are ungodly. As the other notes out an impotency and weakness to

* See his exposition on Eph. ii. 1, in vol. i. of his works. [Vol. II. of this Edition.—ED.]

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any good in general, agreeable to any part of the law, this more particularly an unability and averseness of mind to sanctify God (for whom and by whom are all things), either in our hearts or lives; so that suppose we have strength to do any good things, tending to the good of ourselves and others, to be good subjects and good commonwealth's men; suppose we had strength and heart to all duties of righteousness to men and ourselves, and do them as exactly as ever Adam should have done, and should give our bodies to be burnt for the common good (as some of the heathen Romans sacrificed their lives for the good of their country); yet, as St Paul says of wanting charity, 'it is nothing,' so may I say, we still being without godliness, may truly be said to be empty of all good, and all this to be nothing. For as God himself is said by way of eminency to be only good,—'There is none good but God,' Mat. xix. 17, (for no creature is good otherwise than as it hath a derived goodness from him),—so indeed nothing in man can be said to be good, unless it ariseth from a principle of godliness in us, which springs from God, and tends to him again. Therefore is that distinction made, 1 Kings. xiv. 18, 'And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.' Abijah is said to have 'some good thing in him;' but how? 'Towards the Lord his God.' And oppositely it is expressed of Israel, Hosea x. 1, 'Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.' Israel is said to be an empty vine, whenas yet in the next words it is said to have brought forth fruit to itself; how then empty? Because, though it was fruitful, yet it was not fruitful to God, as those are who are united to Christ: Rom. vii. 4, 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.' So let what goodness soever be in thee, either of ingenuousness of nature, or parts of wisdom or moral virtues, as Hosea vi. 4, hypocritical Ephraim is said to have goodness in him, as empty ears of corn on the house-tops are called corn, yet if godliness be wanting, which is as the kernel in the husk, a man is empty of goodness still; and the reason is, because *finis et bonum convertuntur*, all things that tend to any end receive goodness from their end they tend to. Now God was the immediate adequate end for which our nature was made, viz. to sanctify him; and therefore if that be wanting in thy nature which should carry thee on to him as the end, then all thy nature ceaseth to be good, notwithstanding that any other goodness, serving for other subordinate ends, may seem to be in it.

Now I will but in brief explain to you what this ungodliness is, which I will do,

First of all, in the general.

Secondly, In the particulars.

I. In general. It is a want and emptiness of those dispositions and abilities in our natures, whereby once we were enabled and inclined to sanctify God as God.

1. I call it a want of that which once we had, for otherwise we could no more be called ungodly, than the stones can be termed blind. And therefore at the first God planted in our natures such dispositions, whereby we were inclined thus to sanctify him, which he planted in no creature else except the angels. But as in the body, to the other members it is necessary there should be an eye to behold things without itself; so besides, among

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the rest of the creatures it was requisite that there should be some made, that might behold God in all his works, and sanctify him in all, which men and angels were made to do. Therefore I express what this ungodliness is a want of, namely, to sanctify God as God; for so, Rom. i. 21, 'Because that when they knew God, they glorified him not as God, neither were thankful,' &c. It is expressed, 'they worshipped him not as God;' for as if we do not fear, reverence, and honour a king as a king, we dishonour him; so if we do not so sanctify God as we ought to do, we do it not at all. Now, then, God is sanctified as God when he is known and exalted above all, in all the faculties of soul and body: Ps. xlvi. 10, 'Be still, and know that I am God: I will be exalted in the earth;' that is, conceive and apprehend of me as I am in myself, with such thoughts as are fit to be had of my greatness, holiness, majesty, &c., and accordingly exalt me above all, set me up above all things in your desires, fears, loves, and rejoicings, and as a commander of all, as your chiefest good and chiefest end. When you do so, then you sanctify him as God.

Now because the mind and heart of man is no way able, nay, utterly unwilling to do this, therefore we are by nature ungodly persons, without religion, and therefore also without God in this world: Eph. ii. 12, 'That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' As a blind man is said to be without the sun, because he sees it not, or an evil servant without a master, when he is not disposed to love, fear, or do anything in reverence to him; so now are we so cut off from God every way, and estranged from him, as Col. i. 20, that it is with us as if there were no such God in the world, and it is thus with us as to every faculty. So the apostle Paul, applying that place of the psalmist to this corruption of man's nature, Rom. iii. 11, 18, 'There is none that understandeth, there is none that seeketh after God. There is no fear of God before their eyes.' He says, there is none of them who either understands God, or seeks after him, or fears him; neither, first, are their understandings capable of such sanctified thoughts as are to be had of him; neither, secondly, are their wills capable of being moved to set the man a-work to seek after him; neither, thirdly, will his affections be stirred with sanctified fear, or love, or joys in him; for if any affection was apt to stir, it would be fear. Now, he says, that the fear of him is not before their eyes; so as all faculties are empty of this ability to sanctify God at all as God, till God by his exceeding precious promises in Christ makes us again partakers of a divine and God-like nature, 2 Peter i. 4, and by a new covenant makes us new hearts to be able to know him, Jer. xxxi. 33, 34, and xxiv. 7, and puts his fear into our hearts, Jer. xxxii. 40, for by nature there is none of these there, but we are lumps of all ungodliness, and every faculty, we see, is empty of all good.

II. And for particulars, it were infinite to go over all the ungodliness in the nature of man.

1. For the speculative judgment and understanding is so far corrupted and darkened as it would of itself, if left to itself, think there is no God: Ps. xiv. 1, 'The fool hath said in his heart, There is no God.' Fools, not idiots, but all unregenerate men (for he speaks there of the universal corruption of man's nature), having sayings in their hearts, there is no God. And if such thoughts be dispelled by light put into corrupt nature, as Rom. i. 19, 20, by God himself manifested out of the creatures, his eternal power and Godhead, yet by nature they are but as men groping in the dark, Acts xvii. 27, and the wisest of them confessed but an unknown God, ver. 23;

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and though men have this glimmering light, yet they became vain in their imaginations, Rom. i. 21. If not thinking him, as the Gentiles did there, Acts xvii. 29, like the creatures, yet their hearts are filled with under-conceits of him, they know him not as God, limiting his power, as they did, Ps. lxxviii. 41, 'Yea, they turned back, and tempted God, and limited the Holy One of Israel.' How did they limit God? Why, by lessening his power: ver. 19, 'Yea, they spake against God: they said, Can God furnish us a table in the wilderness?' And though they saw he smote the rock, ver. 20, yet 'can he give bread also?' thought they. Unregenerate men secretly deny God's providence: Hosea ii. 8, 'For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold,' &c. Unregenerate men are not able to see that it is God who is the great householder of the world, that layeth in all the provision which the earth bears: or else they deny his omniscience, saying, as they in Job xxii. 13, 14, 'Thou sayest, How can God know? can he judge through the dark cloud? He walks in the circuit of the heavens,' &c.

And if these conceits be dispelled in the speculative part, as in us that know the word, yet unregenerate men knowing God notionally, sanctify him not in their thoughts, according to their knowledge, for they think not of him daily: Ps. x. 4, 'God is not all in their thoughts.' Men spend the dearest of their thoughts on honours, pleasures, riches, but God is not found amongst all their thoughts; and though they can remember and think of every toy and trifle that belongs to them,—'Can a woman forget her ornaments,' as things she cannot be without? 'but my people have forgot me days without number,' Jer. ii. 32,—yea, and if the thoughts of God will needs come in and thrust themselves upon them, yet the thoughts of him are but, as Ahab spoke to Elijah, 1 Kings xxi. 20, 'Hast thou found me, O mine enemy?' So they wish they could forget God, because he damps their mirth. Rom. i. 28, they like not to retain God in their knowledge; or they say (as it is in Job), 'Depart from us, we desire not the knowledge of thy ways,' Job xxi. 14.

2. For their practical judgments, those whereby their lives are guided and steered, it is most certain, that however they profess they know him, yet they deny him, Titus i. 16. Deny him they do in their works, and therefore first in their practical judgments, which is the court where all acts are first passed ere they come forth to action; and so those that can discourse of God and all his attributes, are yet utterly ignorant of him: Jer. ii. 8, 'They that handle the law' (open it and expound it, and God in it), yet 'knew me not.' There are certain fixed principles which the whole man is guided by, contrary to what else he knows of God; and there are sayings in the heart, that there is no such God as the word describes him to be. Thus in Ps. x., what is the reason that is there given why a wicked man doth persecute the poor? ver. 2; curseth and deceives, speaks lies, ver. 7; and secretly lies in wait to murder the innocent, ver. 8, 9. Why, ver. 11, 'He hath said in his heart, God hath forgotten, he will never see it.' And would men else commit sins in secret, which they dare not do before men, if they had not this principle as most certain in their hearts? And so in Ps. l., the hypocrite who knew God well enough in his speculative understanding, ver. 16, yet, ver. 18–20, is full of theft, adultery, evil speaking and slander; and what is the reason? 'Thou thoughtest I was a God like thee,' that would approve of thy ways and courses, and as one who delights in the same ways himself. They imagined God like themselves, and by this principle they walk from day to day, and think their estates to be as good as the best; and this is the reason why men are secure and careless,

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and settled upon the lees of all kind of sins, and grow old in them: Zeph. i. 12, 'They are settled on lees; and say in their hearts, God will neither do good nor evil.' Though indeed men speak not this, nor profess this, yea, know the contrary, yet this is the rule they go by, and therefore men grow old in sin, secure and fearless.

And in their wills and affections they are utterly taken off from him; seek him they will not, to inquire for him, Zeph. i. 6, much less draw nigh to him, as unto their chiefest good: Zeph. iii. 2, 'She drew not near to her God,' but can be content to live estranged from him from the womb, Ps. lviii. 3; and go a whoring from him, Ps. lxxiii. 27; after their lovers, and after them they will go, Hosea ii. 5; loving of pleasures, even every vanity, rather than God, 2 Tim. iii. 4; forsaking God, Jer. ii.; though a spring, and that of living waters, that offers itself as a spring, and is perpetual; and they are so averse from God, as they will rather dig for water, for muddy water, and that in broken cisterns, than come to this spring, contemning all the goodness that is in him, and having empty pleasures in this life to live upon, as it is in Job xxi., spending their days in wealth, &c., ver. 13. They say to God, 'Depart from us' (we are well enough), ver. 14; 'We desire not the knowledge of' thee or 'thy ways,' whereby we may come to enjoy thee, ver. 14; for 'what is the Almighty,' what excellency or goodness is there in him, 'that we should serve him?' that is, what worth is there in God that might allure us to serve him, and what advantage would it be to us if we should pray to him? What good is got by our acquaintance and fellowship with him? And as they contemn his goodness, so also his greatness and power; and as they care not for his friendship, so neither for his hatred and all he can do unto them. Therefore, Ps. x. 13, they are said to contemn God; and Ps. xxxvi. 1, their daring to offend him shews as much, proclaims to all the world, that 'there is no fear of God before their eyes.' They say so in their heart, saith David, 'there is no fear of God before their eyes;' and I cannot but judge so, saith he, for the thing speaks it. When men dare swear and be drunk, lie, whore, and break Sabbaths, contemn the saints, and do thus from day to day, it speaks in all ungodly men's hearts that there is no fear of God before their eyes. They fear not to offend him to his face, when their consciences tell them he looks on. Thus they are said to sin to God's face, Gen. xiii. 13; they sinned before Jehovah, as it were before the presence of a judge, yea, hardening themselves against his fear; and if they may be brought to fear or seek him (as out of self-love they may), yet it is not for himself: Hosea vii. 16, they 'return, but not to the Most High.' Fear his goodness they do not, and for himself they do not seek him, as godly men are said to do; and if they do draw nigh to him, yet it is out of flattery: Ps. lxxviii. 34. 'When he slew some of them, then they sought him,' ver. 36, but they did but flatter him. They seek not his friendship for itself; ver. 37, 'their hearts were not right with him;' so as, though 'they draw nigh with their lips, yet their hearts are far from him,' Isa. xxix. 13. It is not out of a delight in his goodness and holiness, so as to take him to be their portion: Job xxvii. 10, 'Will the hypocrite delight himself in the Almighty?' And though men may seem to delight, as Isa. lviii. 2, 'they take delight in approaching to God,' out of a carnal sweetness they find in his mercy, &c., yet it is no such delight in God, as considered in his holiness and purity, and therefore they continue not to do so long. 'Will he pray always?' saith Job. And why not always? Because he delights not in God, Job xxvii. 10. And for doing him any service, first, they cannot if they would: Rom. vii. 8, 'They that are in the flesh cannot please God.' Serve him they may with a form of

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godliness, but not in the life and power of it: Josh. xxiv. 19, they thought they could, but Joshua tells them they could not; for he is a holy God, whom nothing but holy and spiritual service, out of a pure heart and single eye, will content. Jer. iv. 21, But these are wise to do evil, but to do good know not how to go about it: if they could, yet they would not, for they have no hearts for anything but for sin: Jer. xxii. 17, 'But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it.' And though in some fit they take up resolutions to serve God, as in Deut. v. 29, yet even then God doth complain they want hearts to set seriously to it, and therefore are soon weary. Amos viii. 5, 'When will the Sabbath be gone,' or prayer be over? They will not always pray, Job xxvii. 10. And take them out of their fits, and they desire not to hear of their duties, or to come nigh any ordinance wherein God is manifested, as in Job xxi. 14, 'We desire not the knowledge of thy ways.'

CHAPTER VII.

The objections answered which are made against the doctrine: 1. *That those excellent qualities and endowments of mind which are in men unregenerate evidence that their natures are not destitute of all good.* 2. *That there are in the natural conscience of men principles of good directing them, and in their wills some inclining dispositions to what the law of God commands, and therefore that man's nature is not utterly empty of all goodness.—In answer to the first, that though there is a natural goodness in such endowments, yet being seated in the corrupt nature of man, they are tainted and infected by it, which spoils all that goodness which otherwise is in them.—In answer to the second objection, that the light of natural conscience hath not the same real goodness as the law hath, but is only a picture and shadow of it; that those principles of morality and honesty in the conscience do not result from nature, but are owing to a higher cause; that God, for the preserving of order in the world, hath instilled them into man; and that this is a common benefit of his mediation.*

We have seen how full of ungodliness the heart and nature of man is. Now against this truth there is much objected, how that much good may be found mingled with the natures of men unregenerate. I will ascend in the objection by degrees.

Obj. 1. Not only many excellent abilities and endowments of mind concerning things natural and political (which I will not much insist on, yet mention), such was the wisdom of Ahithopel, whose counsel in matters of state was as the oracle of God, 2 Sam. xvi. 23. Such is still in manual trades, whereof wicked men have been inventors, as Cain and Tubal-Cain, the first inventors of tillage and working in brass, &c., Gen. iv. 22. All which being gifts from God, for he teacheth men direction to till the ground, Isa. xxviii. 26, 28. They plough (as I may allude to it) with his heifer, and his spirit fills men with wisdom to work on brass, which was Tubal-Cain's invention; and he gives wisdom to statesmen to rule monarchies and kingdoms, 1 Kings iii. from 9 to 13. All these, I say, being gifts from him, must needs be granted to be good: 'Every good and perfect gift comes from above,' James i. 17. These, therefore, are good, and yet they have place in wicked men's hearts.

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Ans. But the answer to this is easy, and therefore I will not insist on it, namely:

1. That indeed these are good things, and are therefore ornaments to corrupt nature; but yet they are good only, but as every creature is said to be good, 1 Tim. iv. 4, with a natural created goodness, but which reacheth no higher. Now many such good things we grant to be in men, though devils by nature, as the substance and faculties of their souls; and so these good endowments which are superinducted and infused by the Spirit of God for the good of men, whilst these live in societies together, without these several endowments the world could not stand, nor a city be inhabited. But when it is said there is no good in the nature of man, such a goodness is meant as, in Rom. vii. 12, is attributed to the law, which is there said to be 'just, holy, and good;' so that a spiritual holy goodness is denied to be in man's nature, such as might make us acceptable to God. We deny not but there is much natural created goodness, such as is in other creatures, which yet God hath no pleasure in, when they are not found in the way of righteousness, that is, joined with holiness and righteousness. 'He hath no pleasure in man's legs,' Ps. cxlvii. 10, that is, by a *synecdoche*, in no outward enjoyment of body or mind; they are all but as gold rings in a swine's snout, as Solomon speaks of the beauty of the body without grace, Prov. xi. 22. So these beauties of the mind are but as pearls in a toad's head, and so lose their excellency, or are but as flowers stuck on a dead corpse.

2. So as though in themselves these endowments have this natural goodness *in abstracto*, or abstractedly considered, as they are in their own nature, yet take them *in concreto*, as they are seated in a corrupt mind, they are unclean and abominable things in the sight of God. For why? All these gifts are poisoned and infected, yea, and make the source of sin the greater, and to work the more strongly. As wine when it is poisoned, though the wine be good, yea, and good against poison, yet when poison is in it, it adds strength to the poison, and makes it work more violently and speedily; so all wisdom and good gifts that are in them make them the more wicked. The wisdom of the flesh is 'enmity against God,' Rom. viii. 7. God therefore looks upon all these as things that make his enemies stronger against him; and therefore you that are scholars, and have good gifts, natural and acquisite, yet you wanting grace, these make you so much more abominable in God's eyes. God looks upon you as stronger enemies, and so you will prove; as Agur says of himself, having gifts in him, Prov. xxx. 2, that he was by nature 'more brutish than any man,' than others that had not so large parts. The finest, freshest tempers are aptest to take the plague or small-pox, and be fullest of boils and sores when these diseases doth take them, and the purest clothes take greatest and deepest stains; so the finest and most acute wits are capable of the fullest* and greatest sins. Do not then think that God will spare thee for them; thou thinkest it pity so fine, so green a wit, having such workmanship bestowed upon it, should be burned; nay, but thy green wit makes the fire the hotter.

Obj. 2. But yet the objection which in this point presseth us most is, that in man's nature there are not only such things as these which are naturally good, but which seem to participate of a higher kind of goodness, even a conformity in some measure to the law; and such a kind of goodness is found both in men's minds and wills.

Ans. 1. In the mind and conscience there are principles and seeds of divine light and of the truth of the law sown, which have the same effects in them that the law hath: Rom. ii. 14, 'The Gentiles do by nature the

* Qu. 'foulest'?—ED.

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things of the law, and shew the effect (or work) of the law written in their hearts.' For doth the law condemn sin? So doth this light, and fights against it. Doth the law take part with what is good? So doth this also, and cannot be bribed or hired to do otherwise; so that *eadem præstat officia*, this light hath the same effects in the heart which the law hath, as appears from Rom. i. 18, 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' It is called *truth*, and that such as opposeth *unrighteousness*, and therefore men imprison it; and it is not a principle of natural truth only, whereby we know the works of God, but such as whereby we know the divine truth, and many parts of the will of God, and therefore it must needs be good; for *verum et bonum*, truth and goodness, are twins. What is true is good; yea, and look what kind of truth anything hath in it, such a kind of goodness. Now this being more than natural truth, must needs have more than natural goodness in it; having the truth of the law in it, it must needs have the goodness of the law, and so be holy as the law is, and just and good. 2. There is in every man some part of this truth; it is in all more or less, both in good and bad; for the wrath of God is said to be revealed against all men for detaining this truth. The Gentiles had it written in their hearts, Rom. ii. 14, and therefore some holy thing is in the nature of man. Yea, 3, as it should seem by nature also; for he says, 'the Gentiles do by nature the things of the law,' &c. And Jude 10, speaking of ungodly men that sin against their light grossly, he says, they 'corrupt themselves in things they know naturally;' that is, commit such foul sins (for that is to corrupt themselves, Deut. xiv. 15, 25) as are against the natural knowledge of their minds. And doth not nature teach you the contrary? says Paul, 1 Cor. xi. 14. Yea, 4, this abides there, dwells there, for it is written in their heart; so as Augustine* saith, *Non ipsa iniquitas delet*, sin razeth it not out.

2. Answerable to these sparks of truth in the mind, there are also inclinations, dispositions, stamps, and impressions upon the will to some good, conformable to the law, that same ἔνφυια, *bona indoles*, the philosophers observe and speak so much of, those good dispositions, of ingenuity, modesty, love to those that love them, as Christ says of the Gentiles, Luke vi. 32, the characters of which appearing in the young man, made Christ love him, Mark x. 21; and these are indeed not transient, but habitual dispositions, as was of justice in Cato, of whom it is said, *Cum rectè fecerit, aliter facere non potuit;* and therefore continency, as a common thing to good and evil men, is called a gift, 1 Cor. vii. 7.

This seems to be a great difficulty, for much of this is true which hath been spoken; it requires therefore a large digression to give answer thereunto, for which we will consider and inquire into these four things concerning this light of conscience and moral virtues.

I. What kind of goodness is in their true and proper nature, abstractly considered.

II. Their original and spring, whence they came to be in man's nature, whether as the endowments of nature, so as they may justly be called ours.

III. Their manner of inhering in man's nature, how entertained therein; for *quicquid recipitur, recipitur ad modum recipientis.*

IV. Their manner of working therein, whether their acts be properly and truly good.

All which will clear the point, that there is no such good dwelling there as seems to be objected.

I. Take this light at its best, abstractedly considered in its own true,

* Lib. ii. Confess.

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naked, real, abstracted nature and essence; and though I acknowledge it a creature of God's, and therefore good with a natural kind of goodness, yet I deny it to be good with that kind of goodness which the law hath in it, Rom. vii. 12, whatsoever hath been said to the contrary notwithstanding.

To examine which, let us have recourse to the places alleged. We shall find, and it is observable to this purpose, that the apostle calls not this light, Rom. ii. 15, 'the law written in the heart,' but only τὸ ἔργον τοῦ νόμου γραπτόν, 'the written work of the law;' that is, something which produceth many effects, which the law also hath, but yet it is not of the same nature with the law, for it is proper only to the works of regeneration to have the law written in the heart; that is, such a light and disposition which hath the same holy and spiritual nature that the law hath, as grace in a godly man's heart is said to have; therefore, Jer. xxxi. 33, 'But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.' Thus to 'write the law in the heart,' is said to be from the new covenant, &c. To illustrate this by a similitude (which, though it doth not *omnibus quadrare*, as none do, yet will explain the thing), we see that in some beasts that are *sagaciores*, of quicker fancies, there are some things more than sense, which are *umbræ rationis*, as we use to call them, as in elephants, &c. Yea, also, *quædam umbræ* of some virtues, as of chastity, &c., both which are so called, because by virtue of these they do many works of reason and above sense; that is, the same things which reason in men produceth; yet these shew not a true principle of reason written there, but only τὰ ἔργα, the works of reason; that is, some effects answering to it. So in men's unregenerate minds there is extant also *umbra legis*, a shining and glimmering of the law, a light that is the image of it, as *lumen est lucis*, as splendour is of light, or which rather we may call the picture of it (the true real light of which is only written in the regenerate), whereby they do τὰ τοῦ νόμου, things of the law, that is, some things about the law, or which the law commands, the outwards of it; or as Beza hath it, *eadem officia præstat, quæ legis sunt facit*: as it forbids sin, so doth this light; as it condemneth for sin, so also doth this light condemn them for sinning.

Now, to prove that this light that is thus in them is but as it were a shadow or picture of the law, and therefore not of the same nature with the law, that word used, Rom. ii. 20, is observable: 'An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.' Speaking of the light of the law in a learned Jew, being unregenerate, he says he hath μόρφωσιν, a form of knowledge, and of the truth of the law, which, as it signifies the system of the law in his brain, or the object of his knowledge, so also doth withal intimate the slightness of his knowledge for the kind of it, that it is but a form, a picture, an idea of it, and this he speaks of in comparison to the real thing itself and power of it; for so in 2 Tim. iii. 5. the word μόρφωσις is used, and this so in respect of those answerable tinctures and impressions of piety and virtue which in the objection are said to be in the will. 'Having a form of godliness,' says the apostle, 'but denying the power of it,' that is, the thing itself, and the powerful effects of it. As that goodness which is in their wills is there said to be but a form and picture of true godliness, so in this place of Rom. ii. 20 the light in their understanding is said to be but 'a form of knowledge.' The word is the same. Now if the light that is engendered and lighted, as it were, immediately from the law itself, be but μόρφωσις, a picture of the truth, then much more is the weak divine light of nature, that is but a weak

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resemblance or shadow of the law. And that it is no more, and not of the same real nature with the law, appears by the weak effects of it, for in ver. 21, 22, 23 all this knowledge did not enable them to keep the law, but they broke it notwithstanding. But though it should be granted to do the same things which the law doth, yet the powerful energy of it is wanting, which is to sanctify the heart, which, when the real light of the law itself, the truth itself, comes into the heart, it doth sanctify: John xvii. 17, 'Sanctify them through the truth: thy word is truth.' But here the very conscience itself it is seated in remains (as I shall shew more fully afterwards) still impure: Titus i. 15, 'Their consciences are defiled.' And this is not said of it in part only (as if in part only it remained defiled), for it is spoken in opposition to a regenerate man, whose conscience remains defiled but in part, but this wholly; whereas, had it a real contrariety to sin, as grace and true holiness hath,—Gal. v. 17, 'These are contrary,'—it could not come to reside in man's nature till sin were in part mortified, and the conscience purified by grace, which in an unregenerate man it is not, for both this light and those moral dispositions are symbolical with our natural defilement, and are compatible with it in the conscience not yet emptied of sin.

Obj. If it be objected that this light fights against sin as an enemy, and likewise men's unrighteous natures against it, and therefore they are contrary,

I *answer*, that it being but the picture of the law, it is contrary to sin, *representativè*, representatively, not *essentialitèr*, essentially. It hath a verbal testimonial contrariety in speaking against it, but not a real natural contrariety to work against it, as one contrary doth against another, so as to expel and overcome sin, for it is but the form of truth, it wants the power of it. And no wonder that though it be not the real law men yet hate it, for as grace makes a man hate the appearance of sin, so sin hates this shadow and appearance of truth and goodness; as it is said of the panther, that it hates a man so deadly that it seizeth and preys not only upon a man but the picture of him. This ground thus laid, the answer to the former objection is clear; for whereas, Rom. i. 18, it is called truth, I expound it by this Rom. ii. 20, that is, but as it were a form of the truth, the picture of the truth which was in the heart of our first parents. And if you ask why hath it the same name, I answer, because that pictures used to have the same name given them that the persons they represent have. You say, that is the king, that the queen, speaking of their pictures, and therefore I acknowledge in the same sense it is said to be truth, wherein also it is called goodness, but being but the form of truth it is also but the form of goodness. And so, Hos. vi. 4, the light tinctures of good that were wrought in Ephraim, which yet soon vanished, are called goodness: 'Thy goodness is but as the morning cloud,' &c., yet is really but the *umbra* of it thus expressed; not but that these moral dispositions and light of conscience are a real thing created by God, but that, being compared with the light of a regenerate man's mind, they are but the picture of it, as *aurichalchum* is a real metal, yet but the resemblance of gold, and so called false gold.

And whereas it was *objected* that it is more than simply natural truth, and therefore hath more than a natural goodness as other creatures have;—

I *answer*, confessing it hath, but yet still falling short of the truth and goodness that is in the law, and pure light of conscience in a godly man; for as in a picture there is a double truth and goodness, the one natural in the colours which are laid on, when they are true and good, and the other artificial as it is a picture, which is by so much the more said to be true and good by how much it is more like him it was made for, but yet it cannot

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be said to have the goodness which is in the man himself, so this form of truth hath not only a natural goodness which is in all creatures, but also a further goodness which you may call moral, or what you please, so you do not attribute the goodness of holiness to it, which is attributed to the law, whereof this is but the picture. And consider withal, what things of the law they are the resemblance of. As pictures represent but the outward lineaments, so this but the letter of the law; not the law itself comprehensively taken, but *τὰ του νόμου*, some things about the law, outward acts, and such light reacheth no farther. Therefore that Jew Paul speaks of he says was partaker of the 'letter' of the law, Rom. ii. 27, as the Gentiles only of *τὰ του νόμου*, that is, the outward rind of the precepts of it, in what is to be done for the matter, the corpse of it, as I may so speak, for, 2 Cor. iii. 6, the law is said to have been to them only the ministration of the letter, and therefore St Paul says of himself, that when he was a pharisee, Rom. vii. 6, that he 'served God according to the oldness of the letter, not in newness of the spirit.' Now, the letter of the law, severed from the spirit of it, cannot be said to be holy or good in that sense the law is (for, ver. 12, 'the law,' says he, 'is holy, spiritual, and good'), no more than the body of a man can be said to be living when the soul is gone, for when the performance of any duty is severed from the right end, and from right motives, to God, it is but 'bodily exercise, not 'godliness,' 1 Tim. iv. 8, and therefore this light not directing unto, nor expressing the spirit of the law, and not exciting a man upon right motives, nor raising up all in man to God, it is not so much as the picture of the holiness of the law, but only of the letter, which, severed from the spirit is not holy, for the law is not *totum homogeneum*, but *heterogeneum*, consisting of letter and spirit, body and soul, and therefore *quicquid dicitur de toto, non dicitur de qualibet parte*, what is said of the whole together is not said apart of every part. And suppose it did express the inwards of the law, yet still it is but the picture comparatively with the light in a godly man, which Christ calls 'the light of life,' John viii. 12, that is, the living real spiritual law, whereas the other is but dead and lifeless, and can be said no more to be holy than the letters wherewith the holy and spiritual law was written in upon the stones can have that name, which comparison the scripture seems to allude to: Jer. xxxi. 32, 33, 'I will take away the heart of stone' (alluding to the stone the law was written in), 'I will write the law in your hearts, and make them hearts of flesh,' sanctified, altered, and made spiritual and holy as the law is.

Or, suppose it be the real law, as it may seem in troubled consciences it is by the real effects of it; Rom. vij. 9, 'For I was alive without the law once; but when the commandment came, sin revived, and I died.' When it kills and condemns, yet this is only the literal effects of it; so as still these effects may be called but literal effects, and occasional effects of it, for it is the letter that kills; the holy spiritual effects of it are to raise the heart up to God, to sanctify the heart, and these this light wants, 2 Cor. iii. 6.

Therefore, to conclude, this light of conscience and those moral dispositions are no more acceptable to God, or good in his sight, than a Jew in the letter was to him, Rom. ii. 29. When the spirit in him was wanting, his praise is of men, not of God, and therefore, as the opposition shews, was not approved of by God. Nay, further, these appearing good dispositions, in regard of the persons they are in, may be said to be abominable: Prov. xxi. 27, 'The sacrifice of the wicked' (because a wicked man) 'is abominable,' much more 'when he brings it with an evil heart.'

Use. These truths, though they seem but notions, yet they much serve and tend to practice; for do not these acts of enlightened and natural con-

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science deceive many therefore to think they have grace? Many, because they have been troubled for sin, therefore conceive their estate good, or because conscience checks and fights against sin, so as the light which God sets up as a candle to 'search the chambers of the belly,' Prov. xx. 27, to find out their sinfulness, occasionally deceives them; but let them consider that this argues no holiness or sanctification, for you see it falls short of it.

But especially men do think their estates good, if they follow their conscience in anything that is right; but consider that we may do so, and yet not be holy men; for the sampler cannot be better than the copy; no man's actions are better than his light which is the rule of them; they may be, and are, worse. The light itself you see is not holy, suppose your actions were framed exactly to it, as some think St Paul's were, by that speech, Acts xxiii., yet as he did sin in all he did, for all he kept to the rules of his conscience, yea, he says, he was the greatest of sinners; so may you be. Therefore content not yourselves with that light, and practice answerable, as civil men do, but get the light of life, the law written in the heart, and to be transformed in your minds, to prove what is the acceptable will of God; get the newness of the spirit, that you may serve God, who is a Spirit, in spirit and truth.

And for those shows of moral virtues, consider, you may be garnished with them, and swept by the light of conscience from gross sins, and yet remain empty of grace; as it is said in the parable, Mat. xii. 44. And therefore many that trusted in them are in the end given up to gross sins, and then all these washy, slight virtues, not being rooted in the heart by the the Spirit of sanctification, are washed off; for, Luke viii. 18, it is said, 'From him shall be taken away that which he seemed to have.'

II. Having discovered that this light of natural conscience falls short of true holiness in the nature and kind of it, let us, in the second place, inquire into the tenor of its conveyance to us, whether as a legacy bequeathed by nature, or as a mere endowment bestowed from some other good hand, pitying our poverty and nakedness. And herein that the mind, and the faculty in which this light is received, is a natural faculty, and an appurtenance of nature, must not be denied; but yet whether this light itself be in man as an appurtenance that goes by the tenor of nature, with our natures, as the faculty of the soul, and corruption or flesh now doth, is questioned by some; yea, and they are denied to be so much as the ruins of the former image left unextinguished by Adam's sin, so to be derived to us by birth, and the right thereof, and it may be some more than probable demonstration of it.

First, That the experience both of the partiality of this light in all, and the unequal division and distribution of it to Adam's posterity, may seem to give in some evidence to this, that it is not of nature's inheritance, but moveable, and so lost, and restored again by a new gift.

For if it was left as relics of the former image to be derived to us, as unextinguished by Adam's sin,

1. What reason can be given why there should be left a light to see some kind of sins to be sins, rather than to discern others, which are as gross? Jude 10, it is said of evil men, that 'they speak evil of things they know not;' and 'in what they know naturally, they corrupt themselves,' which implies they know but some things naturally, and others not. Now there can be no reason given why Adam's sin extinguished light concerning some sins, but the same reason may as strongly be urged, that it is of itself a ruined and razed out light concerning all sins, if, *de novo*, it was not some way repaired.

2. Why are these sparks of light so unequally shared and parted if they

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had been left in Adam's soul to have been derived to us? Some of the heathens had more, as Socrates, some less; some are in a manner as brute beasts, others have more noble and elevated minds. Other gifts of knowledge and understanding in the mind, being personal, may therefore come to be unequally distributed; but this light, if it was natural, and left as the ruins of the former image, it would surely be much more alike in all than we see it is; for Adam begat in his own image, that is, of what was left in him, Gen. v. 3.

Secondly, The Scriptures may further incline us thus to think, as that place

(1.) In the 3d of John, 'That which is born of the flesh is flesh;' that is, all that is derived to man by virtue of his birth is possessed and filled with nothing but flesh and corruption, both substance and faculties; so that if those sparks of literal light (as I choose with the Scriptures to call it) be more than flesh, as is objected, and will easily be granted, then I affirm that they are not derived, as raked up in the ashes of our nature, and so by birth, but struck in by some external hand, which fetches this fire from heaven, as of old the poets feigned, which discovers the nakedness of our grandmother Eve's nature, and grandfather Adam's, to the full and utmost; so that now take the faculties of the soul, with their bare birthright-dowry only, and there is not only no good thing that is holy, but not so much as these shadows of what is good derived to us as native indwellers; but as nature brings us forth naked in our bodies, and covered all over with menstruous blood, so (as the allusion is in Ezek. xvi. 5) also in our souls it would not have left so much as those fig-tree leaves, either of literal light or moral virtues, to cover us withal: 'That which is born of the flesh is flesh.'

(2.) That phrase, Rom. ii. 14, proves the same thing, where this light is said to be written in men's hearts, for writing is *opus artificis, non naturæ*, a work of art, not of nature. These characters are written, not born with us; we by nature have but *abrasas tabulas*, tables in which everything is razed out; it is the new work of some second hand hath took the pains to write them there; and therefore the Syriac calleth conscience *tira*, from a word that signifies *formavit, pinxit*, hath formed or drawn anything in picture, because it is the table on which these principles are written.

And if the question be, By what means this light should come to be *de novo* derived unto us?

(3.) For a third ground, let us consider that place, John i. 9, where he says, that Christ 'enlighteneth every man that comes into the world.' To understand which place, let us view the frame of the chapter, from ver. 1 to 15.

First, He shews what Christ is in himself and in his person.

Secondly, What he is and hath been in his dispensation towards the world.

1st, Before the fall, what he was both to all creatures, they were made by him, ver. 3; especially to man, that life and light of grace which was in man in innocency was from him, ver. 4.

2dly, What he is to men since the fall.

First, When that light in man and the image of God was extinguished and turned into darkness, he is become the light of the world, and shines into that darkness which else would want all light: ver. 5, 'And the light shineth in darkness, and the darkness comprehended it not;' so as all light is now from him, renewed and dispensed by him, which he shews more particularly, going over all the degrees of light which now shines to men.

(1.) That common light in all mankind: ver. 9, 'He is the true light, that lighteth every man that comes into the world.'

(2.) That especial light of the knowledge of the law and gospel, which he

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had dispensed to his own kinsmen and countrymen the Jews, ver. 10, who yet received him not. But then,

(3.) In those that did believe he comes with a further light than both these: ver. 12–17, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ;' yet so as even that natural light (which I may so call in comparison of the other) 'which lighteth every man that comes into the world,' ver. 9, is also from Christ, the second Adam, as a fruit of his mediation; here we light all our lights, which otherwise would be *cæca lumina*, but blind lights.

Now, that that speech is spoken of that common light vouchsafed to all mankind appears,

1. That he says not only in general, that it is a light that 'enlighteneth every man,' which is general enough, but further adds, 'which cometh into the world;' that is, every man that is born into the world; and this is in opposition to that saving light, which only those that are born of God receive, ver. 13.

Then also the series of these three degrees of light afore mentioned, argues this to be meant of common light vouchsafed to Jews and Gentiles.

2. He speaks of this light as restored by him since the fall in man's nature corrupted; therefore,

First, When he speaks of the light given man in innocency, he says in the time past, 'He *was* the light of men;' but now of this light he speaks in the present tense, which *shines* and *enlighteneth*.

Secondly, That in verse 5 he says this light shines in darkness, not comprehending or embracing it. It is evident he speaks of man's nature now as corrupted, and not as created at first, nor as regenerated by grace, there being nothing but darkness covering the deep heart of man, as once that deep, Gen. i. 2, till Christ says, 'Let there be light,' by a new work, and as a common print* of his mediation.

Thirdly, That this is spoken especially of that light whereby we understand *bonum et malum*, good and evil, and not of that only whereby we understand *verum et falsum*, truth and falsehood (though I think it true of that also), appears in that it is such a light as the darkness of man's sinful nature comprehends or receives not, but labours to avoid, as discovering their darkness unto them (which it doth), not the knowledge of natural truths.

Fourthly, This light must either be understood of light in natural truths, or moral, or both. If of that in natural, then I argue, If light of understanding to discern of other things be from Christ, then much more to descry those which are moral; and hence now it comes so unequally to be divided and dispensed to men that 'come into the world,' as all common benefits of his death are; and yet the Scripture for all this calls it natural, as in Rom. ii. 14. St Paul expresseth it in opposition to that other light which is vouchsafed from the preaching of the word, which is not a privilege vouchsafed to all, as this is to every man that comes into the world; and therefore that term of natural light is distinguished from the other, as being in men wanting the light of the word, left to mere nature, and as being the common privilege to men, and 'every man that comes into the world.'

And of this light, brought thus *de novo* into the dark lanthorn of man's

* Qu. 'fruit'?—ED.

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mind, may that place be understood, Prov. xx. 27, where Solomon says, that 'the spirit that is in man is the candle of the Lord, searching the chambers of the belly,' or the heart,—so it is in the original,—which is not meant of the natural faculty of reason in common, for it is described by a peculiar office of looking and searching into a man's own heart; and therefore surely it peculiarly means this light of conscience, whereby a man reflects upon himself. And the meaning seems to me to be, that whereas a man hath many rooms or chambers in his soul, several faculties, upper and higher rooms, understanding, will, and affections, and all filled and taken up with something or other; all which rooms now are in the state of corruption, Adam having left them in the dark, and as bare walls ungarnished; so also without light, though not in regard of seeing what is done within them, *in ordine naturæ*, that is, materially, what thoughts and desires are there (for so a man differs from a beast, 1 Cor. ii. 12), but in regard of what is good or evil in those thoughts and desires *in ordine moris*. And thus though a man had a reflecting faculty left, as in order to the first, yet in regard of discerning the good or evil of what was done or acted in these chambers, a man should be still in darkness, if God did not set up a candle of a seminal light, a spirit or disposition inspirited, therefore called spirit; as Job xxxii. 8, 'There is a spirit in man, and this is the inspiration of the Almighty which gives understanding,' that is, quickness and ability, which is as a candle of the Lord's, not innate, but brought in anew, as such lights that are by a new inspiration from the Almighty.

Fourthly, To evince that these are not the appurtenances of nature derived by birth, let us consider the end for which this light is appointed, and brought thus in by Christ; and thus it may seem to be (as also moral virtues are) a means to curb and restrain, control and rebuke, corrupt nature, and the swelling forms of it. It is not there as a native inhabitant, but as a garrison planted in a rebellious town by the great Governor of the world, to keep the rebellion of the natives within compass, who else would break forth into present confusion. In the 14th Psalm, David, speaking of the corruption of man by nature, vers. 1–3, after this question, Whether there be not some knowledge to discover their evil doings to them? yes, says he, 'have they no knowledge,' ver. 4, 'which eat up my people as bread?' Yes; and therefore, ver. 5, 'they are often in fear,' God having placed this there to overcome them with fear, and by that to restrain them from many outrages against God's people, whom in their desires, and sometimes practice, they eat up as bread. Therefore this knowledge is put in as a bridle to corrupt nature, as a hook was put into Sennacherib's nostrils, Isa. xxxvii. 29, to rule and tame men, and overcome them with fear. That as it is said of the horse and the mule, Ps. xxxii. 9, David there compares our nature, for the outrageous fury of it, if left to itself, without this understanding as the bridle of it: 'Be not as the horse, and mule, that have no understanding; whose mouth,' says he, 'must be held in by bit and bridle, lest they come near thee;' that is, kick and fling, and hurt thee. So would man's nature, there would be no *Ho* with them, no man could come near another. If they had no knowledge, they would eat up one another, and the church, as bread: but there is their fear, says he, that is, thence it comes to pass they are kept in awe. God puts in knowledge and conscience as a bridle; which, as a bridle that curbeth a horse, is no part of the nature of it, it being to break its nature; so also this infused light; only by nature we have a tender part or faculty of mind, as a horse hath a mouth which is sensible of the guides of this bit or light when God holds the reins hard, as sometimes he doth.

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First, You have seen how this light of conscience, suppose it had been derived by nature, yet it is not holy.

But, secondly, that it is not only not holy, but that it is not there from nature.

III. Now, consider what inherency this light hath in the mind, or what entertainment it hath, and you will see it cannot be said to dwell there. It never becomes naturalised, as I may speak, in man's nature, into a subject suitable to it; but as it is a stranger by birth, it hath a stranger's entertainment, and is not admitted or incorporated into the society of man's heart; not enfranchised, or as a naturalised free denizen, only it crowds in there by force of arms, and so holds residence; for it comes thus to judge and reprove only, and men entertain it, as the Sodomites did Lot, saying, Gen. xix. 9, 'This fellow comes in to sojourn, and he will needs be a judge.' Nay, the heart of man deals more unrighteously, imprisoning it in unrighteousness, κατεχόν, Rom. i. 18, affording it not a dwelling-house, but a prison, to be in; so as it dwells not there, but is imprisoned rather. The Scripture tells us that the darkness in man receives it [not], John i. 5; nay, puts it away, not willing to entertain it: 1 Tim. i. 19, 'Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.' Ἀπωσάμενοι, putting away a good conscience, so as it cannot properly be called theirs, it being neither from nature, nor owned by or received as a nature in their hearts; whereas true grace and light in a godly man, though it be not in him by nature, is made a new nature in him; therefore he being partaker of it, is said to be 'partaker of a divine nature,' 1 Peter i. 4, there being such a connection between him and grace and the light of it, as is between natural dispositions and the subject they are in. But it is not so in an unregenerate mind, as to the light that is in it, and therefore for all this light the conscience still remains defiled; for as it takes away no inherent sinfulness, but restrains it only and curbs it, so it cannot be said to dwell there.

IV. Suppose this light had such an admittance, and was naturalised, yet by that inherence or admittance it hath in the subject of natural conscience it would be defiled, for, Titus i. 15, 'Unto the impure all things are impure, because their minds and consciences are impure.' Mark it, he instanceth in the best part of them, their conscience, which defiles all that come near it, as well as any faculty else, and worse, for, as in the old law, if an unclean thing did but touch a thing, otherwise in itself clean, yet it was defiled by it, Hag. ii. 14. So (says God) are this people, and therefore all that belongs to them; so now in the present case, if this light but comes into their consciences and becomes theirs, it is polluted. And indeed nature in other things shews as much, for, *quicquid recipitur, recipitur ad modum recipientis*. What is more pure than the light of the sun, which shines on a dunghill and is not defiled, because it admits of it not at all? But if it shines on a thing that can receive it, as on a red glass, it presently is dyed red, the shine of it hath the tincture of the glass; so this light, either it is beaten back by the darkness which receives it not, and then it is not theirs, or if it be received, yet their conscience being impure, it becomes impure; therefore, Mat. vi. 22, the eye of man, that is, which is in man, which gives light to the whole and is his guide, is called evil, and darkness, that is sinful, though mixed with some light: Mat. vi. 23, 'But if thine eye be evil, thy whole body shall be full of darkness.'

Use 1. See then the mercy and goodness of God and Christ now to the darkened condition of man; consider, he lights a candle, and holds it there in your hearts for you to see to work by, without which a man would be as

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a horse and mule, yea, as a wild ass, Job xi. 12, so man is born; which, as it is the most stupid of creatures, empty of those shadows of reason other creatures have, so are we of those shadows of goodness, and therefore of ourselves we would be wild and ravenous, eating up one another, but that God hath put a bit into our tender part, our consciences. All fierce creatures have still some tender part left, without which they could not be ruled, as a horse a mouth to put in a bit, a bear a snout to put in a ring, else none might come near them; so hath man a conscience. And that which shews God aimed at the good of mankind in it appears by this, that the light of those principles which tend most to the preservation of mankind are most deeply impressed and set on; as against murder, for which, of all sins else, their consciences use most to trouble them, &c., insomuch as Dionysius Halicarnasseus says that within the walls of Rome, for 620 years, none were found killed by a private hand; and therefore this sin and the guilt of it affrights the conscience most, because it is most against the good of mankind.

And consider, if God had not put this viceroy into the heart, what villanies would the world be filled with! Our case would be as the case of Israel when they had no king—'Every man did what was good in his own eyes,' Judges xvii. 6.—So, if there was not this king and viceroy, this garrison in man, whose voice is *vox Dei*, every man would do what is good in his own eyes; but God hath put it in to tame men, and hereby cuts short even the spirit of princes, takes off their edge and fury, Ps. lxxvi. 11, by terrifying their consciences. Hereby Herod's malice against John was restrained, for he feared him being holy, Mark vi. 20; hereby God kept Abimelech from defiling Sarah, Gen. xx.

Use 2. See the corruption of man's nature, that admits not, but as it were by constraint, so much as of the light of conscience, though it be but a picture. As it is one of the utmost expressions of holiness, to 'avoid the appearance of evil,' so it is a sign of the sinfulness of man's nature to hate the appearance of God. As the hatred of the panther is argued to be greater because it seizeth not on a man only, which other beasts do, but it will seize also on the image of a man, which no other beast will; so it argues the wildness of man's nature, that it hates not the law and grace only, which is the image of God, but even this truth, which is but the picture of this image.

Use 3. Is the light of conscience a work of Christ? Then take heed how you deal with it. It was put into you if possible to keep you from hell, or that you might be kept from sins, and so have the less punishment; but it occasions the aggravation of all your sins by men abusing it. But consider, that to imprison this truth in unrighteousness, what a sin it is, Rom. i. 18, which men do when they will not suffer it to break forth into practice. Of all Herod's sins this is made the greatest, that he put John in prison, who preached to him to instruct him, Luke iii. 20. And so this is that which God took so heinously at the Gentiles' hands, and for which his wrath is therefore to be revealed against them, that they imprisoned the light of their consciences, Rom. i. 18. And if to resist the power of a magistrate is to resist the power of God, then to resist the conviction of conscience, which is placed as a viceroy for the good of them that do well, and to be a terror to the wicked, is to resist God, for the judgment of conscience is the Lord's. And this also is to change the truth of God into a lie, for a man's actions being the interpreter of his mind, when that truth which is within is not discovered in our actions, we tell a lie; and though things done erroneously are sins, and therefore errors and ignorances were sacrificed for in the old law, yet if against light it is much more sin; and yet how do men sin

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even against light till they be past feeling, as those in Eph. iv. 18, 19, who lived in unnatural uncleanness, oppression, contrary to the common light of nature, which, therefore, is made the aggravation of their sinfulness, Jude 10, to 'corrupt themselves in what they know naturally.' Therefore God gave them up to reprobate minds, not discerning good and evil, Rom. i. 28, and in the end they do act as brute beasts (as in that place of Jude), so that there is not a principle to work upon by the word, and their light is taken from them, and they are left in the dark and carried hoodwinked to hell by the devil, as he that is in the dark knows not whither he goes. And you that have been troubled in conscience, and know the bitterness of sin, and yet fall to sin again, though your consciences have broke forth again upon you as much as ever, take heed how you go on. Though at present your consciences may be drunk and asleep, and the light imprisoned, yet know that this light will one day break prison and rage, and as a madman that when he is awake is more mad than when he lay down, so will your roused conscience be more terrifying than ever.

CHAPTER VIII.

The second part of original corruption, enmity unto God, and to all that is good.—We became enemies to God, violating all obligations which were upon us to love and serve him.—This enmity is in our natures and hearts, and shewn also in outward acts of hostility.

'And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.'—COL. I. 21.

We have seen how our natures by sin are deprived of all good. We are now to consider the positive part of original corruption, which hath two especial branches.

1. An averseness, contrariety, or enmity unto God, which follows upon our aversion from him. We are not only turned from God, but turned enemies against him.

2. An inordinate conversion from God to the creatures, and the pleasures of sin as their chiefest good and their utmost end, which is in Scripture expressed unto us by lusts.

So the apostle reduceth the whole to these four degrees, Rom. v., that we are dead men, without strength, ungodly, sinners, enemies. The privative part being despatched, this, therefore, now remains to be as the conclusion more amply treated of, to make this first general part of this discourse entire, and the total sum of our iniquity full.

Now, first, for explication of this enmity in man's heart and nature against God, there is a twofold enmity found amongst men, one against another, the like proportion unto which holds here, one directly and setly intended, the other indirect and by way of resultancy.

1. Direct and intended, when a man's aim is to ruin or to oppose and vex such a man. Or,

2. Indirect, when a man doth that which provoketh, or tends to diminish from another, when yet a man hath no such direct aim against his person, &c., in his thoughts that do carry him on to it. Which double kind of enmity is exemplified by men's offences against states or princes set over them.

Thus, 1, those are enemies that maliciously and setly plot and contrive treason, ruin, &c., in an hostile way.

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And, 2, those are enemies, too, that do contrary to the laws, to the declared will of a prince or state. So with us, a felon that stealeth for his lust, yet is to be arraigned as one that acted contrary to the king's crown and dignity, though he should plead he never aimed at the king, or intended to diminish aught from him, yet doing what is contrary to his law, on which his sovereignty is stamped, he is arraigned and condemned as an enemy to the king.

Now of that first kind of direct and set opposition against God, none are found to be guilty but the devil, who is called the *enemy*, the *adversary;* or men that sin against the Holy Ghost, whose sin is direct revenge against God, and who do despite to the Spirit of grace. But that indirect and implied enmity is common to the nature of man, and is the subject of this discourse. Let no man, therefore, think to shift, and say, I am an enemy to God! God forbid; I never in sinning aimed at hurt or injury to him, I had him not in my thoughts; but if there be an indirect enmity, it is charge enough to justify the accusation. Men are executed and put to death by a state, as well for acts against law, which do involve the honour of the prince, as for acts of open or secret hostility. So as men are children or servants of the devil, either, 1, directly, that give up their souls to him, as witches; or, 2, that do his work, though their aim is not to serve him as their father; and yet because they do his lusts, Christ termed them such: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do.'

Now I lay this for a fundamental maxim all along this discourse, that all that are not for God, or are against that which his law and will is for, &c., are enemies, and justly so accounted. God is so great, so sovereign, that if thou pleasest him not, he accounts thee an enemy; if thou beest not subject to him, thou art a rebel. As kings, yea, favourites, thinking themselves so great, that if any be not wholly theirs, if any way not for them, if any man veils not, stoops not, their spirits rise against them as enemies, as Haman's did against Mordecai, Esther iii. 5; and so, in like manner, 'Art thou not king?' says Jezebel to Ahab, 1 Kings xxvii. 7, and therefore judged it an affront to him to be denied anything. In like manner, Am I not God? says the Lord. If there be any averseness of spirit shewn to kings, it is interpreted enmity, because their greatness expects all should serve and be subject to them. Now the greatness of God is such, as it necessarily and justly draws this on with it. Hence the carnal mind is said to be enmity against God: Rom. viii. 7, 8, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.' So that not to please God, not to be subject to his law, to be any way strange or averse to him, nay, not to be for him, is enmity; yea, and enmity against him. Thus Christ says, 'He that is not with me is against me.' And, Rom. i., those that 'glorified God not as God,' ver. 21, are termed 'haters of God,' ver. 25.

This being premised, I come to open the particulars of this enmity of ours to God.

First, In the degrees of it. I shall need to seek no further than the words of this text in the Epistle to the Colossians, (it being fuller to this purpose than any other scripture I meet withal), as noting out unto us three degrees and grounds of this enmity, wherein it consists; in that, 1, estranged; 2, enemies in minds; 3, in evil works. For whereas there are three, and but three, grounds of all friendship among men; when, 1, there are certain mutual ties and bonds of relations, by which two are obliged and tied together in friendship, as husband and wife, father and child, &c.; or,

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2, there is likeness of mind, which is indeed the soul and life of all true friendship, for all friendship is grounded on likeness (*simile gaudet simili*). 3. The third ground of friendship is mutual expressions and manifestations of that good will and agreement of minds, by kind offices of friendship, without which no friendship can long endure, but dies and goes out, as fire without fuel to feed it. Now all these three, when they meet together, must needs make up the entirest friendship that can be, even a threefold cord twisted, which cannot easily be broken.

But now (if you observe it) you shall find in the text three grounds of this enmity, directly answering to these three of friendship (for friendship and enmity being contraries, they have answerably contrary grounds, *contrariorum contraria est ratio*). For, first of all, in the word *alienated*, ἀπηλλοτριώμενοι, or estranged, there is implied, that we are obliged to God by some bonds of friendship, and that yet we are fallen off from him, and entered into league and friendship with some other, so as he is thereby provoked; for the apostle makes it the first degree of this enmity. Secondly, instead of agreement in mind and good will, there is an *enmity*, a contrariety in the mind. Thirdly, instead of kind offices of friendship, which should be tokens of that good will, as love, &c., there is nothing but *evil works* arising from the mind, every one of which contains in it enmity and contrariety against God; and therefore all these meeting in one, as they do here, must needs likewise argue the enmity full.

And, *first*, we are therefore enemies, because by nature estranged; for notwithstanding God hath bound all men to himself at their first creation in Adam, but especially all us that live in the visible church, by all the nearest and strongest bonds of friendship that are to be found on earth; yet we have forsaken him, and live estranged, and have sought out other friends contrary unto him. And if this is enough to provoke men to enmity, much more God; yea, and by how much nearer the bonds are, the greater enmity ariseth upon the breach. None are greater enemies, when fallen out, than those that have been most obliged and nearest friends; and this is the first degree, which I will further explain.

1. Mankind should, by that estate they were created in, have enjoyed a most holy and blessed communion, familiarity, and intercourse of acquaintance with the great God of heaven and earth, as may appear by some passages betwixt God and Adam, Gen. ii. 19, 22, 23. Sure I am, that to all us that live in the visible church, God offers acquaintance daily, notwithstanding that our first breach in Adam, who, when he heard God's voice, walking in the garden, Gen. iii. 8, 9, hid himself, as one who would not have been spoken withal. God would yet be acquainted with us all; for to that end serve his ordinances; his word, wherein he speaks unto and woos us; prayer, wherein he would have us draw nigh to him. But we, besides that estrangement of our forefather, are estranged even from the womb: Ps. lviii. 3, 'The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.' And at last we come in our hearts to say with those in Job, 'Depart from us, we will not have the knowledge of thee or thy ways,' Job xxii. 17. Acquaintance in this kind refused, provokes men that are but equals, much more God, the infinite God. Yea, my brethren, every sin committed is made the deeper act of enmity by reason of this bond broken by it. See how David takes a wrong from one that had been of his acquaintance, more heinously by far than if he had ever been a professed enemy: Ps. lv. 12–14, 'For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him. But

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it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.' Had it been mine enemy, I could have borne it, says he; but it was thou, my familiar friend, my equal; we took sweet counsel once together. A wrong from such a person David could not brook. Had we indeed been created enemies at first, God would not have regarded our estrangement, nor our wronging him, for no other could have been looked for; but you have heard it was otherwise; and yet he and we are not equals, there is an infinite disproportion; and yet this is not all. For,

2. God being the great King of heaven and earth, obliged us to him as his especial favourites, at our first creation, above all the inferior creatures, raising us up out of nothing, and out of the same dust they were taken out of; he breathed into us an immortal reasonable soul, which yet they want, and set us next himself in his throne over them all. Yet Adam, his favourite, and we in him, disobeyed him, in that which was God's especial charge to the contrary, in eating the forbidden fruit. How infinitely more are kings incensed if their favourites prove traitors than if inferior subjects are so? And is not God provoked so too the more by these many favours abused by us? Yes, certainly. See how heinously he took David's adultery at his hands, more than he would at the hands of an inferior subject, because he was his especial favourite: 2 Sam. xii. 7–9, 'And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.' Did not I anoint thee king? says God; gave thee the house of Israel and Judah? and would have done much more for thee. Wherefore hast *thou* despised the commandment of the Lord in doing evil in his sight? Was not this now just our case in Adam in eating the forbidden fruit? and in our own particular too whilst unregenerate, breaking and despising all those holy and righteous laws which God hath given?

And 3. By creation we were all the sons of God, as Adam is called, Luke iii. 34. For God stamped his own image on us; therefore we were his sons when others but his creatures. Yet Adam, our forefather, fought like a rebellious Absalom to disthronise God; that he should be as God was his temptation to sin, Gen. iii. 5. We set up other gods, making our bellies, that is, every earthly vanity, as a god, Philip. iii. 18, 19. And this rebellion of ours, as children against God our Father, the breach of this bond provokes to deeper enmity than the violation of any of the former: 2 Sam. xvi. 12, when Shimei cursed David, Oh, says he, 'if my son seek my life, how much more may this Benjamite?' And God takes it so too at our hands very heinously: Isa. i. 2, 'Hear, O heavens; and hearken, O earth: I have brought up children, and they have rebelled against me.' This was *res inaudita*, a thing unheard of; and therefore he complains to these senseless creatures of it.

4. We were by the law of creation espoused unto God in some respect: Jer. xxxi. 31, 32. 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my

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covenant they brake, although I was an husband unto them, saith the Lord,' God speaking of the old covenant, the covenant of works; and so Adam's covenant is involved, he says, 'though I am an husband to them.' He therein shews, by what he was to the Jews, what he was to Adam then. But as Adam's heart at first ran a-whoring after an apple, so ours, whilst unregenerate, after every vanity. We are lovers of pleasures, riches, credit, &c., more than of God; and therefore doth the Scripture challenge us as adulterers and adulteresses, as James iv. 4, 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.' We are called adulterers, as those that had forsaken our first husband (as God is called, Hosea ii. 7, by the church), and had entered into league with the world, and other strange lovers, as it follows in both those places. Adultery, we all know, is the breach of the marriage knot, which being the nighest tie upon earth (as both the first and the second Adam's speech doth testify: 'For this cause shall a man forsake father and mother,' &c.), therefore the breach of this knot causeth the deepest enmity; so it is with men: 'Jealousy,' saith Solomon, Prov. vi. 35, 'is the rage of a man.' Jealousy, as you all know, is that enmity which ariseth from the breach of the marriage knot, as it also is taken there, as appears by the former verses. And this jealousy is rage; the deepest that can be, more than anger, fury, or wrath. It notes out unpacifiedness; for it follows, 'He will not spare in the day of vengeance; though thou givest him many gifts, yet he will not rest contented.' And God is 'a jealous God;' so he styles himself, and takes this breach of our marriage bond as heinously, and more, as he hath reason, than men: Jer. iii. 1–8, 'They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.' You, says he, if you put away a wife, and she becomes another man's, will not own her again; 'but thou hast played the whore,' &c. As if God had said, Judge betwixt me and you.

1st, Consider that God did not put us off, but we forsook him first, freely and causelessly. God offered no wrong, no unkindness.

2dly, Nay, there could not be any jealousies or suspicions (which often arise among friends); for God is not subject to the least shadow or appearance of turning. God shall clear it at the latter day, as he doth Jer. ii. 5, 'What iniquity have you,' or your forefather Adam, 'found in me?' Did I forsake you first? or could it be conceived that I was glad to be rid of you? No; it was on your part free, on my part causeless; and your enmity to me is so continued. Nay,

3dly, This was at first, and is continued still at the persuasion of God's utter enemy, and ours, the devil. One word, nay, a lie of his, prevailed more than all these cords of love.

And so much for the first degree, noted out in the word *alienated*, namely, that we have broken all the bonds of friendship whereby we were obliged; both of acquaintance, the nearest bond of friendship civil; of favourites to a prince, the highest bond in friendship political; of children to a father, the nearest in friendship natural; of a wife unto her husband, than which there is no greater obligations.

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All relations of friendship may be reduced to one of these four; and these instances are, *summa in quolibet genere, et regulæ reliquorum*, the highest in each of these four, and the measures of the rest. Neither were these bonds bare resemblances, but real, and which God useth to express the nearest obligation between us, and which yet cannot express it. God looks upon us as obliged to him by all these bonds; as those that should be to him as his spouse, children should carry themselves as his especial favourites, friends; and therefore in every act of sinning, he will charge the breach of all these bonds upon all our consciences: Rom. vii. 2, 3, 'For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.' The apostle expressly says, that a woman once married is bound to her husband as long as he and she live, and if she become another man's she should be in every act called an adulteress. Now not only in this tie of marriage, but in all the rest of their bonds betwixt God and us, it is true that time can never wear them out. God never dies, nor we, but are immortal; therefore these relations hold, and whilst we sin, are daily broken, and we do therefore continually provoke him to enmity.

Secondly, But yet, in the second place, there is a further ground and degree of a far deeper enmity betwixt God and us, for there is an internal contrariety and enmity in our minds, which is deeper than the former. For as in friendship outward relations, ties and bonds are but the body of it, it is inward good will that is the soul and life, and that must join hearts together. Therefore a friend is called, Deut. xiii. 6, 'a man's own soul,' and reckoned as sometimes nearer to men than all relations. The other externals of friendship are but as solder or lead that joins glasses together that is quickly melted; and so it would be with these if this inward good will doth not animate them. And therefore, also, by the rules of contraries, it is so in causing enmity; though the breach of outward relations doth deeply provoke, yet we see it true amongst men, that when notwithstanding them, they perceive a secret good will continued to them in the party offending, they are ready to pass by, and so pardon such wrongs; yea, and so doth God, for notwithstanding his children who are regenerated, are more deeply obliged and engaged to him than all creatures, men, and angels besides; yet because even when they offend, they bear inward and secret good will to God for all that, doing what they hate, what they approve not, and grieving they should offend God whom they love above all, God therefore passeth by, and putteth up abundance of injuries, as he did in David, accounting him a man according to his own heart, that is, a faithful friend to him, notwithstanding many outward breaches of the nearest bonds that could be. But now in men unregenerate, there being not only an external breach of such near bonds of friendship, but also an inward enmity, contrariety, that fills the mind, it must needs most deeply provoke, for it is full enmity indeed.

I will open this as a second and further degree. God created us at the first in his own image or likeness, both in mind and will; which image consisted in an agreement of mind, liking and approving that holiness he did, and also choosing it in our wills, embracing it in our affections; whence good will did arise betwixt God and us. And when two minds agree thus in virtue, Aristotle says, it makes up perfect friendship, he making ὁμονόια and εὐνόια, meeting in virtue, to be the strongest ground of friendship, and to be the essence of it. And so this being an argument between God and us about

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holiness (for the image of God in us is created after God in holiness and righteousness, Eph. iv. 24), it must needs be so too. But now, on the contrary, there is an enmity in the mind, we neither in mind or judgment approving that holiness, nor in our wills choosing it; but we in both liking and following the clean contrary, namely, every sin and evil work, for to that purpose is the phrase used in the text emphatically, 'enemies in the mind, in evil works,' therefore enemies in our minds, because our minds are in evil works; which phrase implies that the mind is wholly set upon and inclined and disposed unto evil. As when a man is said to be in love, that is wholly taken up with it, given to it. Like phrase unto which also is that, *animus est in patinis*, his mind is in his dishes; even so that phrase used here, the mind in evil works (as it is in the original), for every evil work, as you shall hear anon, contains direct enmity against God in it; therefore now, I say, this must make perfect enmity. And further to confirm it, that there is this enmity in the mind, in men unregenerate, in Acts xiii. 10, it is said of Elymas (and what is true of one wicked man in regard of his nature, of which we now speak, is true of all), that he was an enemy to all righteousness, and full of all readiness unto evil, as the word ῥᾳδιουργίας signifies, an enemy in his mind to all righteousness, because his mind was prone, ready and set to all evil; so that the same reason is given for that his enmity, which is here in Col. i. 21. And Simon Magus also (after the same manner of phrase used in the text) is said to be in the gall of bitterness: Acts viii. 23, 'For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.' Which phrase implies that his whole heart, and the frame of it, is steeped deeply, and seasoned in works which are as gall to us, viz. enmity against God, for he is rather said to be in this gall, than it in him, to shew that his nature is only full of it, and abounded, and was overcome by it; as a man is said to be in the water, when he is drowned in it, or in drink, when he is overcome with it.

I might be large in running over all the faculties, and shewing how this enmity resides in them all.

As first of all in the judgment, the reasoning and understanding part of the mind, of which principally the text speaks, ἐν διανοίᾳ, which implies that all the thoughts, reasonings, and devisings which are within the mind of man, are against God and his ways, and altogether for sin and evil works which are enmity against him. And is not that argued to be deadly enmity, when there is nothing but plotting, devising, and using one's wits against another? Yet such is this here; yea, in these reasonings lies the strength of the enemy, by reason of which the inferior faculties are encouraged, backed, and maintained in their opposition. And therefore, 2 Cor. x. 5, he compares these reasonings in the mind of man unto high forts, bulwarks, or towers, strongholds which are cast up to maintain and hold siege against the knowledge and obedience of Christ.

Neither, 2, is the will free of this enmity; for though indeed the will is not mentioned directly and expressly in the text, but only the reasoning part, yet it is not because the will is free, but rather because that, of all other faculties, the understanding might be least suspected; seeing wicked men in their reasonings, in the speculative understanding, are for the truth often, and against evil works, though again in the practical (which the apostle means here) it is clean contrary with them. All enmity lies principally in the will, and even common people when they express enmity, they call it *ill-will*. And so in John viii. 44, lusts of enmity and malice against God and Christ (of which Christ there speaks), and which he calleth the devil's lusts, are made acts of the will, both because they are called (as in the devils

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they are found) lusts. Now, in the devil, lusts are inclinations and acts principally of the will, as also because Christ saith there of the pharisees, 'You are of your father the devil, and his lusts ye will do.' The word in the original is θέλετε ποιειν; and answerably wicked men are said to be haters of God, Rom. i. 30, Exod. xx. 5.

Yea, 3, it is seated in the whole man, and whatsoever is in man, as may appear by comparing these two scriptures: John iii. 6, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' Rom. viii. 7, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' In the first, Christ says, 'what is born of the flesh is flesh.' In saying that which is born, &c., he shews that there is not that thing in man which comes of fleshly generation, but it is wholly tainted with flesh, sin, and corruption, even the will and all parts. And in Rom. viii. 7, you may see what the nature of this flesh or corruption is, and what it brings with it to every faculty. It is said to be enmity against God, φρόνημα σαρκὸς. Some translate it the wisdom of the flesh, because that indeed is principally meant; but the word doth in the signification generally extend itself to the several acts of each faculty tending towards this object, as I could shew by other scriptures. So that the meaning of the Holy Ghost is to shew how that every act of every faculty, understanding, will, and affections, all which are tainted with flesh, are enmity against God. It is said so in the abstract, because it is in the very nature of the flesh, in each faculty, to be so; even as it is the nature of a wolf to be at enmity with a lamb.

And so much likewise of the second ground and degree of enmity; it is inherent in the mind, and in every faculty thereof.

Thirdly, Now did this enmity lie and rest there only, and break forth no farther, nor manifest itself in acts of enmity, it were less full. But as Aristotle makes it a condition of true friendship, *ut sit manifesta nec otiosa*, that it be manifested by expressions of love, or else it is idle, worthless friendship; so likewise to make up the measure of this enmity full, it remains that I shew the manifestation of this enmity in the mind in regard of evil works mentioned in the text, and which the mind, as you have heard it, is set on and wholly given unto. The mind of man unregenerate doth bring forth nothing else continually but evil works, which do contain in them direct and express enmity against God; every sinful act contains in it enmity against God. That forenamed place, Rom. viii. 7, is express for both, where it is said that φρόνημα σαρκὸς, that is (as I said before), the least stirring, desire, or act of any faculty, even the wisdom of a man, the best and purest act the mind brings forth, the wisest thought an unregenerate mind thinks, is enmity against God. And so, Isa. iii. 8, their doings are said to be 'against the Lord,' and to 'provoke the eyes of his glory,' for (besides that every sin is aggravated by being the breach of all bonds) it contains a further and directer enmity in it, as both these places do imply; for it is denominated to be enmity in the abstract, which doth imply that it is in the nature of it, and is said to provoke the eyes of his glory, as being against him. Now let us examine the reason given there in the following words, and it will appear so, for therefore the apostle says, it is enmity against God, because it is directly against God's law, and will not be subject. And because some men may say, What is this to God? he is one thing, and his law another; it touches not him. Yes, verily, and that exceeding nearly, in a double respect.

1. Because upon every moral law of God his sovereignty, his prerogative royal, is enstamped and engaged in it. His being God and sovereign Lord lies at the stake; for the law is enforced upon that ground, 'I am the Lord thy

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God.' So the commandments begin, he commanding us, as he is God, and by his divine authority, to submit to those laws: the main end and intent of all those laws being, that men should acknowledge God's sovereignty over them. Now, therefore, in this case the breach and thwarting of the least of these with full consent of mind and will, is flat rebellion, a gainsaying his sovereignty, a direct and immediate opposing his prerogative royal, denying him to be God. And therefore, Titus i. 16, they are said in works to deny him. Now we all know whatsoever is done thus against the sovereignty of a king is an act of high treason; whatsoever doth flatly deny the king to be king is open rebellion. And therefore every evil work may well be said to be against God, and to provoke the eyes of his glory, for it debaseth, tendeth to impair and entrench upon his prerogative royal, his glory, and sovereignty. But this is not all; it is flat enmity, hath some contrariety in the nature, form, and essence of it, to God's most holy and pure nature. Because,

2. God hath enstamped his own image on his laws. For God's laws, especially his first command, is but the copy and extract of God's most holy, righteous, and blessed will, and many of the commands are the copy of his most holy nature, as that of his first command, as such which he in his nature is inclined to will and command; and therefore his law is called holy as he is holy, and being written in the heart doth renew us in his image. Whatsoever act, therefore, is done against this law, and hath a contrariety thereunto, hath in the nature of it a contrariety unto the nature of God; which, my brethren, being so, and the mind of man unregenerate continually producing such acts, needs must this enmity be deep in this regard. But,

3. This indirect enmity (as I may so call it) which is terminated in the breach of the law, proceedeth in the end to more immediate and direct acts of enmity against God himself, and breaketh forth into such at last, as occasion is given from collateral enmity; it launcheth out unto direct enmity against God, and all that would bring us to him. For although man's nature at first in sinning aims but at pleasure, and not to injure God (only it is against him, as being his Sovereign, who hath commanded the contrary), yet if God come to discover his offence taken at these their sins, then corrupt nature is apt to shew itself in a direct enmity. . So that as by reason of every evil work there is an enmity taken up by God against us, so also further, when God goes about to reclaim us herefrom, to discover his sovereignty and displeasure against us, then there ariseth further active enmity in us against him. If light comes from him that these our works are evil, then presently we hate the light: John iii. 19, 'And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.' If God makes himself known to us to be our Lord and King, we like not the knowledge of him: Rom. i. 28, 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.' If he discovers himself to be our judge that threateneth us for these courses, then we hate him: Prov. viii. 36, 'But he that sinneth against me wrongeth his own soul; all they that hate me love death.' Wisdom, that is, Christ, that would reclaim men from sinning, says, If they refuse him they hate him, and love death. It is spoken consecutively, for in sinning they love that which causeth death, and so in sinning too they do that which will produce hatred of God, and end in it when he comes to reckon with them. We either slight him or hate him; either we contemn his judgments, or wish he were not. If he punish us, our hearts rise against him as against an enemy, and murmur as Cain's did, and accordingly we quarrel with all such means as might reduce us into subjection to him.

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CHAPTER IX.

Some considerations propounded which do more evidence how great the enmity of man's nature is against God.—That it is uninterruptedly continued.—That it is implacable.—That it is an universal hatred against God, and all that hath any relation to him.—We should try our state, by examining ourselves whether we continue enemies to God or not.—What are the signs by which it may be known?

Unto all this we may add three considerations more concerning the manifestation of this enmity in the mind, and you shall see the depth, length, and breadth thereof, abounding in all three dimensions, even above measure.

First of all, it is continued without interruption even from the very beginning of a man's days, whenas the mind of man begins to put forth any acts at all: Jer. xxxii. 30, 'For the children of Israel and the children of Judah have only done evil before me from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.' They have only provoked me to anger from their youth by the work of their hands; they had done nothing else from the very beginning. And as it is said of Jerusalem in the following verses, that that city had been a provocation to him from the very first day that it was built, so it is true of every man unregenerate, that from the very day wherein he was born he hath been a provocation unto God by the works of his hands. And I pray you consider it, the deadliest enemy that ever was, was not always plotting, acting, and practising hostility; there is a truce sometimes, a laying down of weapons, by reason of other employments. Ay, but this enmity never hath a cessation of arms, and hereby appears the length and continuation of it.

Again, *secondly*, it is so deep an enmity that is thus seated in the mind, as no time, no means that can be used, no persuasions or threatenings, can of themselves reconcile them, or wear this enmity out, until God doth extend his mighty power and slay this enmity, &c. And why? Because it is seated in the mind, in nature, as in Rom. viii. 7 it is called enmity itself, which is not, nor cannot be, made subject. It is in the nature of the corrupt mind to be an enemy to God, as it is in the nature of a wolf to be an enemy to a lamb; and therefore nature so remaining, it will never yield unless it be changed. Men may be enemies to one another and yet reconciled, because it is not seated in their natures, but only occasioned (it may be) by some outward occasional difference and variance, as appears in suits of law betwixt man and man, which therefore composition will end; and the cause being taken away, they prove as good friends as ever. Ay, but this enmity will never be at an end unless God changeth the mind; no composition, no parley or treaty of peace can end it. Nay, a man cannot endure to hear of ending it, but falls out with all the means, the word, Spirit, and light of his own conscience that persuades him to it; shunning, hating, resisting all means of ending it; hating to be reformed, Ps. l. 17; hating even reconciliation itself; casting all God's laws behind their backs, as it is there expressed; that is, dealing with all the persuasions and messengers that come from God to treat about the peace, even as Jehu did with those which came from Jehoram, saying, 'What have I to do with peace?' And all this with a deep inbred pride and stubbornness in the mind and will, scorning to yield or stoop, Ps. x. 4. Insomuch as God is said, James iv. 6, to resist, to and, *ἀντιτάσσεται*, or jostle him, even to throw him down to hell.

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Lastly, It is an universal hatred in regard of the manifestation of it, manifesting enmity against God, and all his friends that stand in any relation of nearness to him continually, as it meets with any of them, or as occasion is offered.

1. An enmity to God, there being ever and anon reasonings in the discoursive part that there is no God; denying, or despising, or abusing all that the mind knows of God; his grace, turning it into wantonness, Jude 5; despising the riches of his goodness and long-suffering, Rom. ii. 4; mocking at his omniscience in such thoughts or words as these: 'Tush, God sees it not'; Ps. x. 11, 'He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.' And if the understanding be convinced, yet desires arise in the will, Would there were no God! And is not that deadly enmity, thus to reason against God's being? or knowing that he is, to abuse him? or wishing the destruction of God? Rom. i. 30. The Gentiles are therefore called haters of God, because 'when they knew God, they glorified him not as God' in their heart, ver. 21, 25.

2. Again, it is an enmity to all the friends of God. Let him send prophets, and after them his own Son crucified; let him dispense to them the preaching of the gospel, and that as the only means to reconcile them; yet they hearing this, out of the hardness of their hearts, turn 'enemies to the cross of Christ,' as it is expressly said, Philip. iii. 18, 19. Let the Lord deal with them by his Spirit, and that about their own eternal good; as if he came as an enemy, they resist him evermore, and all his good motions: Acts vii. 51, 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.' By the light of their consciences the truth they detain, and that unrighteously, like an enemy in prison: Rom. i. 18, 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' If God speaks to them by his faithful ministers, 'O mine enemy,' say they, 'hast thou found me?' as Ahab said to Elijah, 1 Kings xxi. 20. And as he said also to another prophet, 'I hate him, for he never prophesies good to me,' 1 Kings xxii. 8, so do they say of God. Doth he send his children among them? There is an ancient enmity sown betwixt these and them: Gen. iii. 15, 'And I will put enmity between thee and the woman, and between thy seed and her seed.' And this enmity manifests itself in all indignities and injuries.

Use. Because the apostle makes this as one especial character and brand of an unregenerate estate, to be enemies unto God, the use shall be of trial and examination of our estates hereby. Now, it is certain that we all, even that profess ourselves Christians, are born enemies as well as Gentiles, for we came all from Adam, from whom descends this enmity, as you have heard before. And howsoever men may think and carry the matter outwardly in their profession, yet the Scripture tells us, and the latter day will find it so, that God hath but few friends in the world, and whole swarms of enemies that lie and lurk even in the visible church, ὑπεναντίους, underhand adversaries, Heb. x. 27, whom nothing but the word applied and their own consciences can accuse and find out; yea, and the worst enemies are those of God's own household. And this one consideration added to the former, namely, that we are born enemies in our minds, and that it is sealed in our natures, may make even the best of us to look about us, and to suspect our estates, for hereupon it will necessarily follow that it is not all the privileges outward which we Christians have above Gentiles that can alter our estates, for we are born such, even such enemies to God as a wolf is to a lamb, enemies in our minds. As, therefore, take a wolf when it falls first from the

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dam, put it into a lamb's skin, keep it up in the fold with the sheep, let it, if it be possible, feed off the same food with the sheep, tame it, do all what you will, it remains a wolf still, and therefore an enemy unto a lamb; neither will ever a lamb and it be reconciled till either that wolf becomes a lamb, or the lamb a wolf. Just so, take one of us when we are new dropped from the womb, give us a Christian ear-mark (baptism); bring us up in the same visible church with others; put us into a Christian coat, the profession of Christianity; let us feed and partake of the same word and sacraments with others; nay, let us by all these means seem outwardly never so much tamed, civilised, outwardly and formally conformable to good duties; yet still we may remain, as Christ says, 'inwardly ravening wolves:' Mat. vii. 15, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' We are still where we were, unless there be a further work to change the nature; and not only such an one as proceeds from good motions and moral persuasions of the word and Spirit, for what can these barely work, when we are of ourselves such irreconcileable enemies in our minds as hath been delivered? A treaty of peace argues not reconciliation, nor will in this case ever effect it. But it must be such a work as the all-powerful arm of God hath a hand in, slaying this enmity, and changing the bent and frame of the mind, naturally set on evil works, unto the contrary good, by putting in new principles, friendlike dispositions unto God and all his ways. And, my brethren, if this be wanting, we remain still in the gall and bitterness of our natures, as Peter told Simon Magus, Acts viii. 23, for all that it is said he was baptised, believed, wondered at what he saw the apostles do, was conformable to Christian duties, for he was a helper with Philip, as it is in the 13th verse; and all this while he was an undiscovered enemy. And, as I said before, that until the nature of a wolf be changed, and it be made a lamb, or a lamb a wolf, they can never be reconciled; so neither God nor we enter into a covenant of reconciliation till either God become such an one as we, which is impossible, or we become partakers of the divine nature, and be thus inwardly changed in some measure into his image. 'Can two walk together,' saith the prophet, 'and not agree?' Amos iii. 3. Surely no. And whereas many will further plead, and say, that they could never perceive any such matter; that either they were enemies to God in mind, they never meant him hurt, but they have loved him, feared him ever since they can remember; neither can they perceive that God is an enemy to them, but loves them, clothes them, feeds them. They taste of his kindness daily, and therefore they have good cause to think that there is mutual love between them. But for answer to this I would have men further consider, as for this dealing of God towards you, that God is exceeding kind to his enemies, as our Saviour saith, Mat. v. 45, making the sun to rise on the good and bad, and sendeth rain on the just and unjust; and therefore also he bids us be kind to our enemies. And also, as it is in Job xxxi. throughout, God forbears with, yea, and heaps abundance of blessings on one that is his utter enemy; yet it is but as the king reprieving a condemned traitor, letting him enjoy his lands and livings, but reserving him still, as it is at the 30th verse, to the day of wrath. Therefore, all these are no arguments of a man's reconciliation through Christ.

If any are discovered here to be such, let them not stand out still shifting, and pleading Not guilty, but deal plainly with their own souls, and lay it to heart, that they may seek out for peace betimes. And let this one consideration move them, that it must and shall be confessed one day, at the day of death, or in hell; and then they will confess it, with this addition, that they were enemies to themselves in that they confessed it no sooner, whilst recon-

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ciliation was offered. It were better for a traitor to confess at the bar, when he hears of a pardon, than at the gallows.

The first sign of being enemies and unreconciled to God, is strangeness to him, and unto the life of God. Strangers to God are yet enemies; for ye see that being estranged is made a degree of enmity in the text, and in Job xxii. 21, 'Acquaint thyself with him' (says one of Job's friends to him), 'and be at peace;' implying that whosoever is at peace with God must be acquainted with him. Strangeness indeed between two that never were familiar friends breeds not enmity, it is not a sign of it; but if you see two that once were familiar and acquainted now to walk aloof one from another, and though they have occasion to meet often, yet to carry themselves strange one to another, Surely (you say) they are fallen out. And so if you see man and wife live asunder, never come at, speak of, or seem much to care for one another: There is a breach certainly, that is your next thought. Why, so it is here, for God and we once were acquainted. Let me apply this now.

1. Is God a stranger to your thoughts? That whereas every trifle, learning, credit, riches, pleasures, and cares of the world, thoughts of these things, plotting for them, are very familiar with you, the first that call you up in a morning, take up your minds, converse with you all day, and lie down in your bosom at night; but as for God, thoughts of him, or contrivings how to please or to glorify him, are little or 'not in all your thoughts,' as it is spoken of a wicked man, Ps. x. 4; or if the thoughts of him chance to come in, yet it is not welcome as the thought or sight of a friend is, but as of a judge, or as of a master that comes in on the sudden upon a negligent servant, and you wish he was further off; then are you strangers to God.

2. Or are you strangers to those more special duties in which communion is to be enjoyed with him? Why is it you are so strange? The truth of it is, you are enemies. Can you go whole weeks, months, and never speak to him by secret and intimate prayer, so as to take him alone, as you would do a friend, into a corner, and there pour out your heart before him, and tell him all your secrets? Or if you do 'draw nigh to him with your lips,' yet are not 'your hearts far from him'? There are millions that could never yet say that God and their hearts were brought together in a sweet close, nor do know what it means to talk with God as a friend, as Moses did. Such are strangers.

3. Are you strangers to and from the life of God? as it is made the note of a wicked man, Eph. iv. 18. There is a blessed, holy, and spiritual life which God and Christ are the fountain of, which they live; as it is said of Christ, Rom. vi. 10, 'For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.' A life which all the saints and angels live in heaven, not depending on what is here in this world; and it is begun in a Christian here: 1 John v. 12, 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' Now, try and search thyself what objects are thy affections most quickened and kept up in life with: *omnis vita gustu ducitur*. What dost thou savour and relish? Are you utter strangers to such a spiritual life? It may be a life natural, of eating and drinking, marrying and giving in marriage, &c.; or it may be a life of reason, fitting you to converse with men; or further, a formal life, in regard of religious duties, in the letter of them; as Rom. vii. 6, 'But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.' But have you an inward life of grace, influences and comings-in, from recourses to and communions with Christ (as Paul says he had, Gal. ii. 20), quickening you in all these, and above all these, as that which you reckon your

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life, more than all these? If you want it, you are strangers to the life of God.

4. Lastly, you are enemies to God if you be strangers to the things of God, his graces, converses with a soul in secret, which God gives his friends and children as love-tokens: 1 Cor. ii. 12, 'Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.' God hath many secrets which he makes known to them that are his friends, John xv. 15; and Ps. xxv. 14, 'The secret of the Lord is with them that fear him; and he will shew them his covenant.' But now when we hear experimental discoursings of such near and intimate dealings of God, as how he draws the heart to believe; when we hear of change of heart, of regeneration, of the new birth, &c., and of the signs of these made plain to us out of the word, do we hear and entertain them as strange, or as known things to us? Or do not our hearts think the same that the Athenians said of Paul's doctrine? Acts xvii. 20, 'For thou bringest certain strange things to our ears: we would know therefore what these things mean.' So do not our hearts think secretly of such sermons, What mean these things? these being strange things to our ears: 'I have written to him the excellent things of my law, but they were counted as a strange thing,' as God in the prophet complains, Hosea. viii. 12. All this argues we are yet strangers, and therefore unreconciled.

A second note of enmity to God, is not only this strangeness mentioned, but too much inward entire affection to or friendship with the world. The Scripture makes this enmity with God, though men think not so: James iv. 4, 'Know ye not,' says James there, 'ye adulterers and adulteresses, that friendship with the world is enmity with God?' By *world* there he means not only the corruptions of the world, or the sins of it (as Peter calls them), but the things of the world, such as are in themselves the good blessings of God, as honour, riches, credit, learning, &c., as appears by the foregoing verses; for he speaks of such things as men ask, and use to receive at the hands of God. And whereas men might say, These are the good blessings of God; and to love them and rejoice in them, will God take this so heinously? Yes, if it be inordinate. He tells them it is adultery spiritual, for of that he speaks: 'ye adulterers and adulteresses.' Is it not adultery in a wife to cleave in her heart unto, to delight in, and converse with, as with a husband, not only one that is an absolute enemy of her husband's, but one whom her husband otherwise respects and loves? Potiphar loved Joseph well, for he gave him charge over all things in his house; yet whenas Potiphar's wife enticed him to adultery, Joseph tells her that though his master had committed all things else to him, and kept nothing back but her, whom he reserved to himself; and therefore see how incensed Potiphar was, but upon the opinion that he would have defiled her. Adultery breeds the greatest enmity. It is not the having these, or the using these things, that is a sign of enmity; it is the very phrase by which the apostle expresseth himself, allowing us the use of the world: 1 Cor. vii. 31, 'And they that use this world, as not abusing it; for the fashion of this world passeth away.' Upon occasion of this was founded that ancient distinction of *uti* and *frui*, *using* the creature, but *enjoying* God. Not the lordship of the world, but the friendship of the world, breeds the quarrel, and is the enmity. You may use these things as servants, not as friends, reserving and keeping your hearts to God alone as to your husband. Aristotle says that πολυφιλία cannot stand with true friendship, that is, a man cannot have many friends in an entire and true amity; but friendship is always but between two. As you cannot serve, so nor be friends unto God and Mammon too. If a master

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will not bear it, a friend much less. It is a sad speech which concerns us all to look to, that in 1 John ii. 15, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' He professeth to speak not of gross sins only, but any vanity in the world, the things of the world; and he is peremptorily conclusive in it, to pronounce the love of the Father not to be in that heart which affects and delights therein more than in God, or in whose heart love to God prevails not over love to them. Now, if an husband observes his wife to take all her care for another man, and that she is always speaking of him, and glad to hear from him, and jolly in this other's company, but in his own little, or coy to himself, or glad when she is out of his company; but inordinately delighting in the other's, conversing whorishly with him; this breeds jealousy and enmity. Let us look to our hearts, and judge betwixt God and them.

A third note whereby they may be discovered to be enemies, is not being subject to the law of God. So Rom. viii. 7, a carnal mind is therefore there said to be 'enmity against God; because it is not subject to the law of God.' In Luke xix. 27, Christ calls those his enemies, that would not have him reign over them, that is, that would not be subject unto his laws. And the reason is, because God's sovereignty lies at the stake, and is despised, God giving every command as he is God and sovereign Lord. And again, he that lives not by his laws, lives by the laws of sin, as they are called, Rom. vii. 21. He is subject to the devil, God's enemy, lives a subject to his kingdom, and this is open and manifest enmity to God. Now in the first verse carnal men are said to be married to the law of God, Rom. vii. 1, 2. At the first creation the law and man's heart were as wife and husband, and the knot still holds; but there is a hellish life now between them, for his heart, as the lawful wife, ought to be subject, but his heart will not. The law commands something that is clean contrary to his heart's lusts, and it will not submit if it were to die for it. The law urgeth upon his heart the Sabbath, strictly to be kept in thoughts, words, and actions; it is death to his heart to be kept thus in, it will out and find its own pleasures that day. I might instance in a great deal more. I refer myself to men's consciences; doth not the law by the light of your consciences urge some duty upon you, be it private prayer, &c., which you will no way be subject to, cannot endure to hear of it, wishing that commandment scraped out, or that you had never had the knowledge of it? crying as they in Job xxi. 14, 'Depart from us, we will not the knowledge of thy laws.' And though the heart be convinced, yet it will not yield, but secretly says, as they in the prophet, 'What the will of the Lord is, we will not do.' So as the law in some particular finds not a tractable, loving, obedient wife of their heart, as grieving for offending in the least particular (as it doth find a regenerate man's heart to be), or as standing out in nothing; and therefore the law begets not on their hearts unfeigned and constant desires to obey in all things, strong purposes, daily strivings, mournings, which at last should bring forth obedient performances, as it doth in a regenerate man's heart. But it begets stubbornness, rebellion, hating to be reformed, the more eagerness of lust to the contrary of what the law commands. So it is in the 5th verse, the motions of sin which were by the law brought forth fruit unto death. It is a marriage phrase, implying that the law begat stronger desires to sin, and that which the law forbade; these were the children which were begotten by the law on his heart, as a woman is said to have children by her husband.

A fourth note of a state of enmity is daily and willingly harbouring, nourishing, fostering, and maintaining of one of God's enemies in practice or

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fancy, openly or secretly. Not only he that commits high treason is a traitor by our state constitution, but also he that wittingly or willingly (for otherwise unwittingly a good subject may) houseth or harboureth a traitor, and continueth to do it, let proclamation say what it will to the contrary, and gives loving welcome and entertainment to such an one that is an enemy, as if he were a friend. In John xix. 12, the Jews accusing Christ under the notion of a rebel and an enemy to Cæsar, when they saw Pilate but willing to release him, they terrify Pilate with this state axiom, 'If thou lettest this man go, thou art none of Cæsar's friend;' nay, we know that if one be but a suspected person, if in this case a man harbour him, he shews himself no good well-willer to a state. Let us now judge betwixt God and our own souls. Every sin is a proclaimed enemy to God by his word, yea, and to be our enemy also, as Peter says, which fights against our souls, 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.' Is there now any such sin which we know to be a sin (for that condition must be added, as I said before, a true subject may harbour a traitor unwittingly), be it covetousness, pride, or any inordinate pleasure; and do we house it, make it our sweetest companion in our daily thoughts, and that which lies next our hearts, in whose converse and enjoying of which we spend many an hour with sweetest contentment? He that doth this is an open and convicted enemy. Nay, I go further, is he but a suspected person? Are they suspected by thee to be sins? and yet dost thou, without examining of them, thoroughly entertain them friendly, and receive them into thy heart and life? It is no good sign. Nay more, do we stand with them all in terms of enmity, at daggers' drawing as we use to say? And if you come within me, I will kill you; and if they do get in (as sin dwells in the best), yet do we complain of them, bring them forth before God as we would a traitor or enemy, arraign them, accuse them, and say, Lord, here is an enemy both of mine and thine, a cursed Achan that troubleth all in me, that would shroud itself under my roof, and thinks there to have entertainment? But stone it, Lord, and let Israel stone it, let every sermon fling a stone at it, let every prayer knock it down. Do we deal thus with our known sins daily, or as oft as we are assaulted? Or, on the contrary, do we hide them, as the woman did the spies in the bottom of the well, covering them with strawy pretences? If we let these enemies of God's go thus, we are argued to be none of his friends.

The last note of enmity to God, is enmity to the children and ways of God. And what surer note or sign can there be of direct enmity and fighting against God, as it is termed, Acts v. 39, than an enmity thus born in heart, or manifested in word or actions against anything that seems to be of God's side, or to take his part, or that stand in any relation of friendship or likeness with God, be they either his ways, his children, or his ministers? These men bear the devil's colours, stand in the forefront, and therefore are more easily discovered, this being one of the farthest degrees and most apparent sign of enmity that can be; for many, though fallen out with another, yet still love well enough his servants, his wife, his children, his friends. But as love is argued to be the stronger, the more it is diffused (*propter quem alia diligimus, ipse magis amatur:* he for whose sake we love other things besides him, is more beloved of us), so is it in hatred. It is argued that he is greatly and deeply hated, against whose person we do not bear only direct hatred, but collateral also, it falling upon and extending itself to all that are any way near him for his sake. As they say of the panther, that therefore it is the deadliest enemy to mankind of any other creature, because it will prey even upon the very image and likeness of a

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man, which other beasts will not do, though there are many will seize on man himself.

Men have indeed the name of holiness in their mouths with a seeming reverence; but yet still the reality of it, the power of it, the thing itself, cannot be endured by them. So long as it is wrapped up in a bundle, viewed in the general, men profess they love it; but break it up, come to the particular duties of it, and then they cannot away with it; or, in the abstract they love it, but in the concrete, as it resides in any particular subject or person, they hate it. Set the picture of a lamb to a company of wolves, and they will never stir at it; but let a living lamb come, they tear it presently. So let a living saint come among these haters of godliness, a holy man in the concrete, their hearts rise presently, then they rage, storm, and speak all manner of evil of him, as it is in Mat. v. 10, 11. And is it not for the same reason they do so, which Christ gives there, viz. 'for righteousness' sake'?

I know there are few or none so wicked to persecute any, as knowing them to be Christ's, and under that notion (that is peculiar to those that sin against the Holy Ghost), yet it is that which is from Christ which men do persecute; for it is he who lives, prays, speaks in holy men, that appears in all that is good in them; and therefore Christ will say to them, as to those at the latter day, that were ignorant of it, 'Inasmuch as you did it to one of these, you did it to me.' Men see not Christ now; but did they know him, they would not oppose such as are any way like him. But when he shall appear, and men shall know what strain he was of, men will confess that they hated and persecuted him, in persecuting his saints.

There are yet a third sort of men that lie in the enmity of their natures, and in an unreconciled estate, living in the visible church, who are not only much restrained, and bite their enmity in, but who, by means of an inferior work of the word and Spirit of God upon their hearts, are brought to seek unto God for friendship, yea, and do much for him in outward actions, side and take part with his friends; and yet their hearts being unchanged, the cursed enmity of their nature remaining unkilled and not taken away, they lie still in the gall of bitterness. For instance, look to those in Ps. lxxviii. 34–37, 'When he slew them, then they sought him; and they returned, and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless, they did flatter him with their mouth, and lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant.' It is said that they sought the Lord early as their Redeemer, whilst he was a-slaying of them; yet they did but flatter him with their mouths, &c. A flatterer, you know, differs from a friend, in that he pretendeth much kindness, yet wants inward good will, doing it for his own ends. And so do many seek God, that yet he accounts as enemies; for they seek him whilst they see themselves in his lurch.

Now it is harder to discover these than the former, because they pretend much friendship, and externally (it may be) do as many outward kindnesses as the true friends; as flatterers will abound in outward kindnesses as much as true friends, nay, often exceed them, because they may not be discovered. Now if none of the former signs reach to them, nor touch them, then there is no better way left than to search into the grounds of all they do, and to examine whether it proceeds from true, inward, pure, and constant goodwill, yea or no, or self-respects? As now when we see an ape do many things that a man doth, how do we therefore distinguish those actions in the one and in the other? Why, by the inward principles from whence they

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spring, by saying, that they proceed from reason in the one, but not so in the other. If, therefore, it can be evinced, that all that any man seems to do for God, comes not from good-will to him, it is enough to convince them to be persons unreconciled; for whenas all outward kindnesses and expressions of friendship proceed not from friendlike dispositions and pure good will, but altogether from self-respects, it is but feigned flattery, even among men; and when discovered once, it breeds double hatred. And there is much more reason it should do so with God, because he being a God that knows the heart, to flatter him it is the greater mockery; for that is it which chiefly provoketh men to hate such as dissemble friendship, because there is mockery joined with it. Now that God accounteth every one that doth not turn to him out of pure good will a flatterer, is plain by these words, in Ps. lxxviii. 36, 37, 'Notwithstanding, they did but flatter him, and dealt falsely in his covenant;' yea, and Christ saith, Mat. xii. 30, that 'he that is not with him is against him.' If men's hearts be not inwardly for God, and with him, as a friend would be to a friend, in their actions, he esteems them against him. 'Thy heart,' says Peter to Simon Magus, 'is not right before the Lord,' Acts viii. 22, and therefore he tells him, he was 'still in the gall of bitterness.'

But thinkest thou, O man, that art guilty of these things, that thou shalt escape? to use the apostle's own words, Rom. ii. 3, 'And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?' No; God, that is a righteous God, and judgeth every man according to his deeds, shall render to the contentious, τοις ἐξ ἐριθείας, that is, those that have contentiously dealt with him, and carried themselves as enemies in opposing him and his, according to their deeds (they shall have enough of it); he 'will render indignation and wrath, tribulation and anguish,' to every such soul. Are men strange to God, and care not for him, will not be acquainted with him now? The day will come he will carry himself as strange to them; and when a good look from him would be worth a world, he shall angrily say, 'Depart from me, ye workers of iniquity, I know you not,' Mat. vii. 23. Will men stand out, and will not submit to his most holy, just, and righteous laws, but will live like rebels and lawless persons, and not be subject to him? Upon their own perils be it. Let them hear their dooms pronounced by Christ's own mouth: Luke xix. 27, 'These mine enemies, that would not I should reign over them, bring them hither, and slay them before my face.' He will see execution done himself.

Are men friends of pleasure also more than of God, as the apostle speaks of the world, or any thing in the world, as James speaks, adulterers and adulteresses? Then, as it is said, Prov. vi. 34, 'Jealousy is the rage of a man;' and it is the rage of God more than anger, it notes out unpacifiedness; 'Will he spare in the day of his vengeance?' Is it not said, Ps. lxxiii. 27, 'Thou hast destroyed, O Lord, all those that go a-whoring from thee.' He speaks of it as of a thing already done, because God would assuredly do it, and therefore it was as good as done.

Are men nourishers and maintainers of any sin, that they know is a proclaimed enemy of God in his word; sparing, cherishing that that God hates, and which he hath in his word appointed to destruction? Let them but hear what the prophet says to Ahab in the like case, for the letting go of Benhadad, and apply it to this purpose: 1 Kings xx. 42, 'And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life,

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and thy people for his people.' Because thou hast let one go, that the Lord had appointed to destruction, therefore thy life shall go for its life.

To conclude: Are men enemies to the children of God? You touch the apple of his eye. You had better have a millstone hanged about your necks, and thrown into the midst of the sea, than to have offended one of these little ones. Every scoff, wry look, rising in thy heart, when God shall charge it on thy conscience, will sink thee down, down into the bottom of hell. In Zech. xii. 2, 7, he compares the church unto a burdensome stone; all that burden themselves with it shall be cut in pieces, though all the earth should be gathered together against it; and unto an hearth of fire; and wicked men that oppose them, unto wood, and a sheaf, thinking to quench that fire; but that fire shall devour all the people round about.

Or, do men oppose the word of God? Let them know that it is an armoury and storehouse of weapons, that God hath in readiness to revenge all disobedience: 2 Cor. x. 4–6, 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.' It hath enough of its own to revenge its own quarrel.

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BOOK III.

The corruption of man's whole nature, and of all the faculties of his soul by sin; and first of the depravation of the understanding, which is full of darkness and blinded, so that it cannot apprehend spiritual things in a due spiritual manner.

And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 THES. V. 23.

CHAPTER I.

The words of the text explained.—That all the faculties of the soul, even the mind, are wholly corrupted, proved from the expressions concerning it in Scripture, and from the equal extent both of sin and grace.

THESE words have no coherence or dependence with the foregoing, for the conclusion of the epistle doth begin with them. They are a prayer for the working and perfecting that sanctification in them unto which he had exhorted, and which God had begun to work. Concerning which you have these things.

1. The author of this sanctification, God, to whom Paul prays to work and perfect it. And in prayer believers use to suit their invocation to God, according to the nature of the blessing they seek for. James i. 5, 'If any of you lack wisdom, let him ask of God,' ver. 17, 'the Father of lights.' So if we pray for mercy and comfort, then we are to call upon God, as the Father of mercies and God of all consolation, as Paul doth, 2 Cor. i. 3, 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.' Yet still we are to use such expressions, both as motives to move God out of his fulness to bestow what we ask, and as a strengthening to our own faith. And accordingly here in the text, when Paul asks sanctification at God's hands, he looks up to him as 'the God of peace.' Sin is nothing else but a disorder and confusion of all the powers of our souls, whereby they are turned rebels, and will not be subject to God: Rom. viii. 7, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' And these powers of our souls are also turned enemies one to another. Hence there is in our souls a confusion, an ἀκαταστασία, James iii. 16, so that lusts war in our members. James iv. 1, 'From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?' Whereas now sanctification puts all into their right order again, and so causeth peace; and that kingdom where it comes, and is set up, is peace and righteousness: Rom. xiv. 17, 'For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.' As the end of other kingdoms is by laws to put subjects in order, and to bring them to and to keep

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them in peace, so it is the end of grace and righteousness also; therefore he desires God to shew himself such a God, a God of peace, in sanctifying them throughout more and more, by putting all the powers of the soul into their right frame and order. For so,

2. You have expressed the subject of this sanctification in its full extent, not themselves only, but everything in them; expressed first in general, not simply to sanctify you, but throughout, ὁλότελεῖς, which is more than ὅλος, for it seems to signify not only *totus homo*, the whole man, but *totum hominis*, the whole of man, all in man; also it signifies sanctifying them to the end ὅλος τέλος. Then, secondly, he expresseth the subject of this sanctification, particularly by an enumeration of the particular and chief parts of which man's nature consists, 'spirit, soul, and body;' for as the whole man is usually divided into soul and body, which division, to be true, death proves, so he divides that which we call the soul into soul and spirit, which division, to be right, the word of God makes good: Heb. iv. 12, 'For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Piercing to the dividing of soul and spirit. By *soul* he means those inferior faculties and powers of the mind, the internal senses and affections, fancy, anger, desire, &c., which, being the more gross part, common to beasts; and the other, being more sublime, viz. the judgment, conscience, &c., these he terms *spirit*. Even as those more sublime, active, nimble parts of the body which run in our bloods and cause all the motion in us, we call spirits, in comparison of the rest of the body, though they are parts of it; so this more sublime part of the soul, wherein we partake with angels, is called, in comparison of the other, the spirit of the mind: Eph. iv. 23, 'And be renewed in the spirit of your mind.' Where it is put for a part of the mind, and not for anything superadded, as, I confess, sometimes spirit is taken for those sparks of moral light and virtues in the conscience and will. But here *spirit* signifies that natural power of the mind which is the strength and quintessence of it. Neither, thirdly, doth he content himself with reckoning thus up all the parts in a threefold division, but because every one of these contain many particulars in them, as the spirit hath in it the understanding, memory, judgment, conscience, &c., the body many members; therefore to shew that all in every one of these are to be sanctified, he adds another word, 'that your whole spirit,' ὁλόκληρον, *tota sors*, every portion of it, as it signifies, which words are as full as can be imagined to express that the whole man, body, soul, and all, and everything in man, is to be sanctified and restored; the want of which integrity that ought to be in them all, he says, is a sin, and blameworthy, therefore he adds 'that they may be kept blameless.' So that there are two doctrines which naturally and principally arise out of these words.

Obs. 1. That every part and faculty of soul and body in a man unsanctified are wholly and throughout corrupted and defiled, for else they needed not sanctification.

Obs. 2. That true sanctification is also universal.

And these two doctrines may be proved by the same reasons. But I shall (as my method leads me) speak only to the first.

Now, as I have shewed before, that this corruption is universal in regard of all sin, or that all sin is in every man's nature, so now I am to prove that this corruption is in all parts of our nature; for this is a differing consideration from the other, as it is one thing to have all diseases, and another thing to have all parts diseased, which may be so by but one disease.

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1. We have a clear proof for this from the testimony even of the pharisees themselves, who though they were much corrupted in judgment, in regard of discerning into man's corruption, thinking and teaching lust to be no sin, yet it may seem there was in them a relic and glimpse of the total corruption of every man's nature, by a speech which they cast out concerning the man born blind: John ix. 34, 'They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?' Thou wert altogether, ὅλος, born in sin. This indeed they seem only to apply unto such, whom in their birth God had branded with some defect, as he had this man with blindness, yet we may justly take it from those extenuators of corruption, as a remainder of that truth which from their forefathers had been derived to them, but which they had corrupted, and limited only to such, as unto whom some mishap had befallen in their birth. Now I cite this to prove, not that men are born in sin, but that the whole man, ὅλος, is so.

2. We have plain scriptures which evidence it.

1st, It is called 'the old man.' Why? Because it overspreads every part in man; it is not called the old understanding only, or old will, but the old man, because all the powers and parts that go to make a man are tainted with it, and therefore all things do become new, when a man is regenerated: 2 Cor. v. 17, 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new;' that is, all in a man's nature. All things were old, corrupted, and naught, and therefore all becomes new. And to this purpose it is observable (which is observed by some) that the Scripture, speaking of the subject of this corruption, speaks not as of the person of men only, but of the faculties in man, as implying not *totus homo*, the whole man only, but *totum hominis*, all that is in man: Gal. iii. 22, 'But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.' The Scripture (says he) hath shut up all, τὰ πάντα, all things under sin; so that the word implies not only all men, πάντες, but all things in man. So likewise Christ expresses it, John iii. 6, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' He doth not only say, that *he* that is born of the flesh is flesh, but *that* which is born of the flesh is flesh, τὸ γεγεννημένον, there being not that thing in man, who is born of flesh by fleshly generation, but is corrupted. And therefore,

2dly, We find all parts in man termed flesh. So the mind of the most acute knowers (for of such he there speaks) is termed, Col. ii. 18, 'Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' It is a mind of flesh. And answerably that wisdom, whereby in our walking we are guided, is termed wisdom of the flesh: 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.' Nay, the conscience, which seems least to be corrupted, is yet said to be defiled: Titus i. 15, 'But unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled.' And now these are the noble parts of the spirit; and as these, so the will is of the flesh also: Eph. ii. 8, 'Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.' It is τὰ θελήματα τῆς σάρκος, καὶ τῶν διανοιῶν, the wills of the flesh and of the mind. And in another scripture the will of the Gentiles is flatly opposed to the will of God: 1 Peter iv. 2, 3, 'That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasci-

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viousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries.' Where the apostle persuades them to live no longer 'to the lusts of men,' which, ver. 3, is interpreted 'working the will of the Gentiles,' but to the will of God. And our affections also are called the lusts and passions of the flesh: Gal. v. 24, 'And they that are Christ's have crucified the flesh, with the affections and lusts.' And 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.' And these make up that which in my text is called soul. And last of all, the flesh or body is said to be corrupted and filthy, as well as the spirit or soul; so 2 Cor. vii. 1, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' And sin is said to reign in the body: Rom. vi. 12, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof;' which is taken as distinct from the soul, for it is added *mortal*, which the soul is not. And if we look on all the members of the body, they shew their corruption, they being fit weapons for unrighteousness, even all the members of the body. The eyes are full of adultery: 2 Peter ii. 14, 'Having eyes full of adultery, and that cannot cease from sin: beguiling unstable souls: an heart they have exercised with covetous practices; cursed children.' The tongue is a world of evil: James iii. 6, 'And the tongue is a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.' The feet are swift to shed blood, and the throat an open sepulchre: Rom. iii. 13–15, 'Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood.' To conclude, they are said to be full of all unrighteousness, full of all readiness to evil: Acts xiii. 10, 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' He doth not speak of the fulness of actual sin, as a tree is said to be full of fruit, as the phrase is used, Rom. i. 29, 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers.' But here in Acts xiii. 10, the fulness is understood, *tanquam plenitudo vasis*, as a vessel is full of liquor. Elymas his soul and body was full of readiness to evil, which denotes inward dispositions thereunto. Neither doth he (as there he speaks of it) call it a fulness in regard of all the parts of unrighteousness only, for that is after added besides, 'full of all unrighteousness;' not only all readiness to evil, but full of all. And therefore in this regard our depraved nature is compared to a corrupt tree, whereof we know both root, and branch, and bark, and all to be poisoned if the tree is so: Mat. vii. 17, 18, 'Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' And so is every sprig and faculty in man that brings forth any act or motion, as fruit, be it the understanding, will, &c.; all is corrupt, bark and body, and all. And this sin in our nature is called ἁμαρτία ἐυπερίστατος, that which begirts all our faculties: Heb. xii. 1, 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' Now for the reasons and demonstrations of this truth, that every part in man is corrupted and infected by sin, and so ought to be sanctified.

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First, In general. The dominion and extent of power, both of grace and sin, are commensurate; and their dominions are of equal compass; and where they come they give laws to every member and subject that which is within their dominions, for both are said to reign, and both are of a spreading nature over all. Grace is compared to leaven, because it leavens the whole lump: Mat. xiii. 33, 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.' And sin and corruption of nature is compared to leaven also: Gal. v. 7–9, 'Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that called you. A little leaven leaveneth the whole lump.' 1 Cor. v. 6, 8, 'Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' Grace, where it comes, comes in as life, and as the soul doth into the body, and informs all in that body it comes into, and accordingly we see all parts to live in a living man; and, on the contrary, this corruption of our nature is as death, which is as general also as life, for it is the privation of it. And *habitus et privatio versantur circa idem*, the habit and privation belong to the same subject. But,

Secondly, More particularly to demonstrate this. If habitual grace and sanctification was seated in every part of the first Adam, and of the human nature of Christ, and begins to be in every faculty of a regenerate man, then is every faculty by nature corrupted. The consequence is strong, not only for the reason before given in general, that grace and sin are of a like extent, but more particularly it may be demonstrated from them severally.

1. If grace begun reacheth to every part of a regenerate man, then did sin before corrupt all; for that sanctification is but the restoring of every part to its health and integrity again. Now, if any part were whole, it would not need the physician nor cure.

2. That sin is thus seated in every part, may be proved by experiment, drawn from the state of a regenerate man. We feel that there is a combat against the work of grace in every part; darkness and unbelief in the understanding fights against light and faith: 'Lord, I believe, help my unbelief,' says that poor man in the Gospel, Mark ix. 24. Grace in the will fights against sin in the will; the flesh in the will lusteth against the spirit in the will: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.' I say, in the will; for the apostle infers from what he had said, that thence it was that they could not do the things which they would. It is not a fight of one faculty against another, but of the same faculties against themselves, and this through the whole man.

3. The consequence is also strong, that if the grace which was in Adam, when innocent, did reach to every part of his nature, then that sin, after he had fallen, hath the same extent; for the corruption of our natures is but the privation of that grace which was in him, and therefore is in every part wherein that grace was. *Privatio est in eodem subjecto in quo habitus:* privation is in the same subject wherein the habit was before.

4. The consequence is strong too, that if in the nature of Christ grace was in every part of it, then sin is so in our natures; for the end of Christ's assuming and sanctifying our natures was to condemn sin in the flesh: Rom. viii. 3, 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned

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sin in the flesh;' that is, by sanctifying our nature in his person, and by the righteousness of that his nature he takes away the sin of ours, and there was no part of that his nature which he sanctified to any other end: John xvii. 19, 'And for their sakes I sanctify myself, that they also might be sanctified through the truth.' And in this Romans viii. says the apostle at verse 2, 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' He had complained in chapter vii. of a law of sin in his members, which would be there to his dying day; now, says he, my comfort is that a contrary law of grace and life was in Christ to take away the guilt of it. So that every part in Christ being sanctified with a law of life, was to take away the law of sin in every part of us. Now, it remains to be proved that every part of human nature in Adam and in Christ was sanctified, and also that every part of it in a regenerate man begins to be made holy. This I demonstrate two ways.

First, You shall see how the one follows from the other, so as if it be true of any it is true of all.

Secondly, I will give the general reasons for it.

1. I say, the one follows necessarily upon the other; for,

1st, If every part in a regenerate man be sanctified, then every part of human nature was sanctified in Adam, and *è contra;* for it is the same image that is restored and created anew which was created at first, only with this difference (as one observes), Adam was ὁλῶς, sanctified, but not ὁλοτελῶς; but we, though not ὁλῶς, that is, wholly and perfectly, yet ὁλοτελῶς, that is, to the end. Now, that every part in a regenerate man is sanctified, appears by that common experiment, which yet is peculiar to regenerate men, that there is a combat in every part between flesh and spirit, seated in all the faculties, as I proved before.

2dly, If every part of human nature was sanctified in Christ, then it is so in us, and *è contra;* for he took flesh to sanctify us: John xvii. 19, 'For their sakes I sanctify myself;' and Heb. ii. 11, 14, 17, 'For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.' It is said of Christ and us there, that he who sanctifieth and we that are sanctified are of one, that is, of one nature in every part; for, ver. 17, we are said to be like in all things. He took our nature, and every part of it, to sanctify it, that we might be made partakers of his sanctification, and so might be of one, agree and be alike to him; and that there might want no part in his sanctification, he wanted no part of our nature. And even in this sense we may understand that scripture in Eph. i. 23, of Christ's filling all in all; he fills all in all his children from his own fulness. Now he is full of grace and truth: John i. 10, 'He was in the world, and the world was made by him, and the world knew him not.' And he took our natures to sanctify them, and therefore all he took was sanctified; therefore he is called that holy thing: Luke i. 35, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee': therefore also that holy thing, which shall be born of thee, shall be called the Son of God.'

2. Now, I shall assign the reasons which may evince that grace was and is seated in Christ and Adam, in and through every part of them, and so ought to be in us.

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1st, Because God hath made all in man to glorify himself, not as other creatures only, but by shewing forth those virtues and graces which he stamped on man above all other works of his hands: 1 Cor. vi. 20, 'Glorify God in your body, and spirit too;' Ps. ciii. 1, 'Bless the Lord, O my soul; and all that is within me, bless his holy name.' God therefore gave abilities at first to man thus to glorify God in his whole soul; for as we cannot love him till he love us, so neither can we glorify him unless he implant in every faculty holiness and grace first, whereby we have abilities to do so.

2dly, The whole nature of man, and every part of it, in its pure and right constitution, was made subject to the law of God, and therefore was entirely holy. And therefore thus was the entire nature of Adam and of Christ constituted, for indeed if anything had been in Adam and Christ not subjected to the law, it had been enmity to God; for that is the reason which the apostle gives of the carnal mind's being enmity against God: Rom. viii. 7, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' But now there being nothing of this enmity neither in Adam, while innocent, nor in Christ, no part in them was lawless. And this is evident too from the word of God's judging every creature in man: Heb. iv. 12, 13, 'For the word of God is quick and powerful, and sharper than any two-eged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.' And everything in man which is thus tried and judged by the word, ought to be agreeable and subject to it in its first original frame. And it is yet more clearly proved if we consider that when Christ declares the sum of the law, he reckons up all in man: Mark xii. 29, 30, 'And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.' Lest anything should be left out, Christ adds, *with all thy strength*. If this, then, be the law, as Christ says it is, then this law was originally written in the whole soul, and every part of it, in Adam, and so in Christ too, of whom it is said, that the law was in his heart, Ps. xl. 8. And what is indeed the sanctification of the understanding and will but the writing of the law there, which God promises to do under the new covenant? Jer. xxxi. 33, 'But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.' Now, to write the law in the heart, is to put such dispositions in whereby a man may live according to it. And thus the law was written on all in man in his primitive condition; and now, alas! since his fall, the contrary law of sin is written upon all in his heart.

3dly, God hath made and ordained spiritual objects and acts for every faculty of soul and body, and therefore he gave to Adam at first answerable spiritual dispositions in all his faculties, for between every faculty and its object there must be a suitableness; and as the natural man receives not the things of the Spirit, for, says the apostle, they are spiritually discerned, 1 Cor ii. 14, so neither can any faculty, if not sanctified, be in a spiritual manner carried to or be conversant about spiritual things. Therefore if God did provide spiritual objects *for all* in man, then surely he put spiritual dispositions into all those powers of his soul. Now, that God did provide spiritual objects for every faculty, is easy to be demonstrated by all the par-

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ticulars. For the understanding, there are things of the Spirit; for the will, spiritual good things; for conscience, spiritual motives, &c.

4thly, God made all in man capable of glory, therefore he made everything in man holy; for since God would glorify all that is in man, so that even so much as our bodies shall be 'made like his glorious body,' Philip. iii. 21, all in man must therefore be sanctified; for indeed no vessel is capable of glory till it be prepared, Rom. ix. 23, and made meet, Col. i. 13. And therefore since the understanding, will, memory, and all shall be glorified, all these powers of the soul must be first sanctified. And therefore now grace and holiness being introduced into every faculty of the soul, shews that all in man is infected with sin, since the disease and the remedy are of equal extent.

CHAPTER II.

Arguments to prove that not only the inferior powers of the soul, but the supreme, the understanding and mind, are corrupted.—That the mind itself is called flesh as well as the other.—Arguments from reason further to evince it.

It is not only the inferior powers of the soul which this plague of sin hath seized, but the contagion hath ascended into the higher region of the soul. It is this supreme, sublime, and noble part (which is not to be found in beasts), the understanding, judgment, and conscience, which the apostle in this 1 Thes. v. 23 means by *spirit*, as needing renovation and sanctification, as much as the lower faculties in man. And in this sense spirit is also taken: 1 Cor. ii. 11, 'For what man knoweth the things of a man, save the spirit of man which is in him?' Where *spirit of man* signifies the knowing and discerning part in man; and in the same meaning it is to be understood when it is distinguished from soul, as here in this 1 Thes. v. 23, and in other places.

Since I design to shew how all the several faculties of our souls are by sin depraved, that which I am to begin with is the highest and noblest of them all—the spirit of man. And this, then, is the first proposition I will prove.

Prop. That the most supreme, most spiritual faculty in man's mind, the understanding power of man, is corrupted, and needs renewing.

This is a doctrine had need be proved, because to a carnal understanding, not enlightened by the word, this hath always been, and is, the greatest paradox. So it was to the heathen philosophers, and to many of the schoolmen also, though called Christians; who, though indeed they did acknowledge dregs to lie at the bottom of the affections in the lower part of the soul, which sometimes, when stirred and joggled by outward temptations, do mud and corrupt the mind; yet that sublime and noble faculty, according to their opinion of it, was in itself most pure, and the clearest of all the rest. And therefore they say, Reason did still direct, advise, and persuade us to the best things, and was in itself a pure virgin. And thus the pharisee also judged: Rom. ii. 17–19, 'Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness.' They boasted they knew God's will, and were confident because they were guides to the blind, a light of them in darkness; therefore, of all things else, they thought least that their understandings were corrupt and blinded: John ix. 40, 'And some of the pharisees which were

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with him heard these words, and said unto him, Are we blind also?' When they heard Christ speaking of blindness even in them that see, said these men, 'Are we blind also?' Of all the imputations else they wondered at this the most; and indeed when blind reason, which thinks it sees, is judge, it is not strange that this corruption of the understanding should be a wonder to it. For reason being the supreme faculty of all the rest, which judgeth all else, and is judged of none but itself, by reason of its nearness to itself it least discerns itself. As a man's eye, which though it may see the deformity of another member, yet not the bloodshot that is in itself, but it must have a glass by which to discern it. And so, though even corrupt nature discerns the rebellions of the affections and sensual part of man by its own light, as the heathens did, and complained thereof, yet it cannot discern the infection and defilement that is in the spirit itself, but the glass of the word is the first that discovereth it; and when that glass is also brought, there had need be an inward light of grace, which is opposite to this corruption, to discover it. And therefore the Holy Ghost doth most of all inculcate this depravation of the mind, and express it with the greatest emphasis. When he would shew how impure unbelievers are, who yet profess that they know God, says he, 'Even their mind and conscience is defiled,' Titus i. 16. They least of all suspected these parts (which are not flesh) to be tainted, because they know God and have some light in them. Therefore now, in opposition to this their conceit, he mentions only the mind and conscience as being impure, and that with an emphasis, *καὶ νοῦς, καὶ συνείδησις*, 'even their mind and conscience is defiled.' And there is almost no place where he speaks aetly of the corruption of nature, but *νοῦς* or *διάνοια* comes in, and is sometimes alone mentioned and put for all the rest: so Eph. ii. 3, 'Fulfilling the desires of the flesh and of the mind.' Eph. iv. 17, 18, 'That ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.' Col. i. 21, 'And you, that were sometime alienated and enemies in your mind by wicked works, yet now he hath reconciled.' Enemies, *ἐν τῇ διανοίᾳ*, in the mind; and so, when he speaks of renewing, he exhorts them to be renewed in the spirit of their mind,' Eph. iv. 23. He instances in that for all the rest.

Now for the proof of the spirit of the mind being depraved in man, besides those places that speak of the particular corruptions of it, which I reserve till I come to treat of them, I will name but one or two places more which speak of the corruption of the mind in general.

1. We find that flesh is attributed to this as well as to any other faculty. The understanding, the natural understanding of man, is called flesh and blood: Mat. xvi. 17, 'Flesh and blood hath not revealed this,' says Christ. You may know what faculty he speaks of by the act which he ascribes, or rather denies to it, *revealing*, which is proper unto the light of the mind. And now this light and acumen he calls flesh, that is, corruption, as well as any other. And heresy also, which is seated in the understanding, is yet said to be a fruit of the flesh, Gal. v. 20. This evil fruit grows upon that branch or faculty, which is indeed the top branch of all the rest, and yet it is not so high but flesh or corruption, as ill sap, ascends and comes to it; and therefore all the wisdom of it is called fleshly, 2 Cor. i. 12; and itself is termed mind of the flesh: Col. ii. 18, 'Vainly puffed up by his fleshly mind.'

Nor is it privatively corrupted only with ignorance, but positively also with corrupt diseases, habitual evil dispositions: 1 Tim. vi. 4, 5, 'He is

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proud, knowing nothing, but doating about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth,' &c. He doth not only say their minds are destitute of the truth, so as they assent not to wholesome doctrine, but he says their minds are corrupt, sick, and diseased, νοσῶν, sick about vain questions, longing for them as a diseased stomach doth for any trash. And this distemper of the mind the apostle in another place calls an itch after fables: 2 Tim. iv. 3, 4, 'But after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' And 2 Tim. ii. 25, 26, 'In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' The apostle there speaking of the repentance of those who opposed the gospel, he calls that their repentance, ἀνανήψωσις, a recovery out of not an ordinary sickness, but perfect frenzy, unto health and sobriety, which shews that the mind was diseased and frantic before, and that this was the cause of its opposing the truth.

2. As I have proved this infection of the mind by sin from Scripture, so now I will demonstrate it by reasons.

1st, If the spirit, and judgment, and higher faculties of the soul, were not corrupted, but only the inferior; if not the spirit, as well as the soul of man, was depraved, then the image of the devil in the proper lineaments of it would not appear in wicked men; then his chief and main sins would not be found in them, which yet they are. If we consider this great evil one, Satan, he is a spirit, and hath no sensual or bodily lusts, either of uncleanness, drunkenness or gluttony in him, but his wickedness is 'spiritual wickedness,' for which reason the hellish powers of darkness have that peculiar name given them: Ephes. vi. 12, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And why is the wickedness of the devil called spiritual, but because it is rooted in a spirit, and all his sins are seated in his understanding and will? What is the devil's great sin but pride, the womb whereof is chiefly the understanding? And this sin of pride was the devil's condemnation and ruin: 1 Tim. iii. 6, 'Lest, being lifted up with pride, he fall into the condemnation of the devil.' It was this pride which fumed up into the devil's head and made him reel out of heaven. Of such sins as these men are also guilty, and prone to them as well as the devils. Our proud contentious wisdom is called devilish: James iii. 15, 'This wisdom descendeth not from above, but is earthly, sensual, devilish.' And all that envy, malice, lying, and dissembling, which though in the will, yet are rooted in the understanding, are in this scripture mentioned by the apostle as bearing the same devilish resemblance. And these, and such like lusts which are in wicked men, Christ calls the lusts of their father the devil: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' When the devil tells a lie, he speaks it of his own, as being an act of the mind against itself. And so blasphemy, and all blasphemous thoughts and expressions concerning God, are said, as well as all other vain thoughts, to proceed out of our hearts: Mat. xv. 19, 'For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' These blasphemies, as they are acts of the mind, are more agreeable to the devil's sins than murders, fornications, &c.

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2dly, In the first sin of our first parents (whereby our natures became tainted) the judgment and understanding had a great, if not the first and main stroke; and, therefore, if by that act sin entered on our natures, the understanding, which was so deeply guilty, deserved to be punished and wounded as deeply as any other. Now examine what was the main object which drew on that sin, and which was aimed at in it; it was an apprehended excellency in the understanding 'to know good and evil,' that they might, as they conceived, be like unto God; and the original of their being deceived, was in listening and assenting to the devil rather than God; for twice when the apostle speaks of that sin, he expresseth it as an error in judgment, as their being deceived: 2 Cor. xi. 3, 'He beguiled Eve through subtlety;' that is, his wit deceived her. Their sin, therefore, consisted primarily in error: 1 Tim. ii. 14, 'And Adam was not deceived; but the woman being deceived, was in the transgression.' So that the woman's being deceived, may seem to have been the first wicket which let sin in; or, if it be not so, yet, however, it is mentioned as the main cause and subject of that first sin; and from this deceit it was, that corrupt opinions of God were engendered in their minds, to imagine foolishly that he envied them a happier estate, as I have before shewed. Now, then, if the understanding was (as it appears to have been) one of the chief, if not *the* chief party in this sin, then certainly that act of the understanding was the cause of that corruption which is in us; and therefore this faculty must needs be much, if not most corrupted; this faculty must receive one of the greatest wounds, and be punished with one of the greatest losses. For if God said, 'The soul that sins shall die,' then that faculty in the soul, which you see sinned mainly, must die, that is, must lose the life of holiness which was in it before. The schoolmen's reason why the body is most corrupted, was, because that sin is conveyed by bodily generation, not considering that this was only the conduit-pipe; but Adam's first sin was the spring and cause; and therefore the corruption of the faculties is to be measured by the stroke which the parts and faculties of his soul had in it. Her eye, indeed, and taste, helped forward the act; for she saw the apple to be good and desirable: Gen. iii. 6, 'And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.' But now the lust of the understanding, and the deceit therein, had first poisoned all, or a mere apple could never have so enticed them, but it was conceived to have virtue in it to give the knowledge of good and evil; the devil candying it over with such a specious appearance; and hence it was that the apple became so alluring. Therefore if it be the influence and punishment of Adam's sinful act which causeth that corruption of nature which is in us, as I have proved, then, in a just and meet punishment, those faculties must needs be mainly corrupted in Adam, and so in us (though indeed his sin corrupted all in him, and in us too), that had the greatest stroke in his sinning, which I have proved his understanding to have had.

3dly, If we consider the nature of grace, and of sin, and how they are expressed to us in Scripture, as being both of them of a spiritual nature, it is evident that therefore they must have the most spiritual subject. They are not as dregs and lees that go down to the bottom, but as light and darkness which swim above, and are in the finer and sublimer parts of the soul, and mostly possess and lodge in its higher regions; for, indeed, as it is reason that renders us capable of sin, and of grace, which brutes are not, reason, therefore, is the chief seat of them both. We find also, that grace is compared to light, as corruption (which is the privation of it) to darkness. Thus

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even the state of grace is called light, and the state of nature, darkness: Eph. v. 8, 'For ye were sometimes darkness, but now are ye light in the Lord.' As he calls grace light, so them he calls the children of light, that being the principal and prevailing principle in them. And the strength and power of sin also is said to lie in darkness, which is opposite to this light: Col. i. 13, 'Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.' That from which we are delivered is called the power of darkness; and the kingdom of Christ, into which we are translated, is called light: ver. 12, 'which hath made us meet to be partakers of the inheritance of the saints in light.' And that the power of sin lies in darkness, is clear from this, that the strength of a man lies in wisdom and reason, and grace animating that reason: Prov. xxiv. 5, 'A wise man is strong; yea, a man of knowledge increaseth strength.' So now corrupted reason, which is darkness, is the strength of sin; and the cause why the devil rules so in men, is from the darkness of their minds: Eph. vi. 12, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And when the apostle would express how opposers of the truth are recovered out of the devil's snare, he puts it upon their having repentance to acknowledge the truth: 2 Tim. ii. 25, 26, 'In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' When they have *μετάνοιαν*, a changed mind to acknowledge the truth; when they have found the way out of those thick mists of darkness with which they were covered, and in which the devil kept them; when they *ἀνανήψωσιν*, are recovered out of that disease, lethargy, and indeed frenzy of the mind, and, like the prodigal, are come to themselves again; then the devil's snare is broke, who before, through their ignorance, blindness, and madness, did what he would with them. Now if grace be light, and sin be darkness (and, indeed, what is the life of grace and glory both, but light? and sin and hell, but darkness?), then they have their principal seat in that faculty to which light properly belongs, as to the understanding it doth; from which higher part of the soul, as from a sun above, it might diffuse its influence and heat to all the lower faculties. And if the understanding power of man be the subject of the light of grace, it is also of the darkness of sin, since both light and darkness belong to the same faculty, according to what our Saviour says, Mat. vi. 22, 23, 'The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?' Which proves my assertion, that not only the lower, but the nobler faculties in man, the understanding and mind, are depraved with sin.

4thly, If we consider that the production and increase of grace is said to be a work wrought and transacted in the understanding, and first beginning there, then certainly it follows that this faculty is mainly, if not principally, corrupted. But now the work of grace is expressed to us: Acts xxvi. 17, 18, to be the 'opening the eyes, and turning men from darkness to light;' and so when men are raised (whether by a new life, from the death of sin, or by an awakening out of a sinful backsliding, I will not now dispute), what is the life which comes into them? Ephes. v. 14, 'Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' And indeed the life of grace is originally nothing but light: John viii. 12,

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'Then spake Jesus again unto them, saying, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' As grace there is called the light of life, so answerably in those words: John i. 4, 'In him was life, and the life was the light of men.' Light is interpreted to mean that grace which we had in innocency; that whereas Christ is said in ver. 3 to have given all things being, so to man he gave that life and image which he had in himself as second person. 'In him was life, and the life was the light of men,' so that the life of grace is principally light; and if so, the understanding is one of the chief vitals, the *primum vivens*, that which first lives, as the heart is in man; and therefore the death of sin is also mainly seated in the understanding; as this is the first faculty which is quickened by grace, so it was the first that died by sin. And this is one of the first faculties which is enlivened, and by means of it the rest have life produced in them; and therefore when the apostle Paul exhorts to put off the old man still more, and to put on the new—that is, to get the whole man changed—he puts this in between both, as the means of both, 'Be renewed in the spirit of your minds:' Ephes. iv. 22–24, 'That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.' And when he exhorts us to be transformed, which means that the frame of our whole man should be changed, he directs how it is done, viz., by the renewing of the mind, that so we may prove (or in true judgment allow of) the will of God: Rom. xii. 2, 'And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God;' which expresseth thus much, that when the mind is once wrought upon and renewed, there is a conformity to God wrought in the whole soul, as, 'If the eye be single, the whole body is full of light,' Mat. vi. 22. Not that barely the light doth the work by filling all our powers, but the Holy Ghost by that light changeth the whole man. As the heavens by their light convey their heat and influences, so heat and life, and quickening in the will and affections, are conveyed into them by the light of the mind. If, then, the renovation must thus necessarily be begun in the understanding, then certainly that faculty of all other is primarily and most deeply depraved.

5thly, This will also appear, if we add to all the former this consideration, that the main and proper end of one of the offices of Jesus Christ, for which it was appointed, is to cure the defects of the understanding. He hath but three offices, king, priest, and prophet; and as a prophet his office is to work on the understandings of men, and to heal the defects in them. As a prophet he removes our ignorance, and therefore is called a teacher: Mat. xxiii. 8, 10, 'But be not ye called rabbi: for one is your Master, even Christ; and all ye are brethren. Neither be ye called masters: for one is your Master, even Christ.' The word is ὁ καθηγητὴς, doctor or teacher. And as Christ is a teacher to instruct our blind and ignorant minds, in him are therefore 'hid all treasures of wisdom and knowledge,' Col. ii. 3, that he might dispense them to us. And the same apostle in another scripture, reckoning up the main benefits which we have by Christ, puts in wisdom as one and the first: 1 Cor. i. 30, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Well, and if we consider too all the instructions, reproofs, and doctrines in the word, what are they but as so many plasters which Christ lays to our heads to cure our diseased judgments, and by healing them to heal all the other faculties? All those wholesome words are principally

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applied to the understanding, as to that part in us which is as sick or most sick of any, and by that they work on the other.

6thly, It is the defect and pravity of the mind which is the original and root of all sin in the other powers of our souls; nay, a corrupt understanding is the immediate cause and first mover in most sins, and the prime subject of many, and those the greatest sins, and therefore certainly it is deeply corrupted.

1. The darkness of the understanding is the author of that rebellion which is in the will and affections, for therefore doth the will and sensual appetite seek out so inordinately the pleasures of sin, because the mind is ignorant of God, knows him not, and so is a stranger to him, and can have no fellowship with him: for it is ignorance of God estrangeth us from him, since all fellowship and friendship is grounded upon knowledge, and all friendly intercourse is chiefly transacted by the help of it, and therefore reasonable creatures are only capable of friendship, which beasts are not. That we may then have communion with God, the knowledge of him is necessary; and accordingly the first and main thing which God doth, when he enters us into the covenant of grace, is to teach us to know him: Jer. xxxi. 33, 34, 'But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.' It is ignorance therefore which keeps men from fellowship with God, and want of that fellowship makes every faculty in man shift for itself, hunt and seek about in other things, in the pleasure of sin and variety of lusts, to find that happiness and delight which the blinded soul cannot see or discern to be in God. Men are therefore estranged from God, because they know him not, and then they are abandoned to all manner of sins: Eph. iv. 17–19, 'This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.' Mark, it is said that they are 'alienated from God through ignorance, because of the blindness of their hearts,' and thence it follows that 'they gave themselves over to lasciviousness.'

2. The darkness of the mind is not only thus negatively (as depriving the soul of the knowledge of God) the root of all sin, but it is positively the immediate cause of most corruptions in men's lives. Thus Paul mentions fleshly wisdom as the corrupt principle by which men lead their lives, and as the main opposite principle unto grace: 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.' There is a fleshly practical wisdom which enables men to do much mischief, and therefore wicked men are said to be wise to do evil: Jer. iv. 22, 'For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.' And indeed this carnal wisdom is the cause of the greatest part of wickedness in the world: Isa. xlvii. 10, 'For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy

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knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me.' What practices do corrupt opinions put men upon? How do they hold them in the snare of the devil? How do corrupt principles in the practical understanding secretly steer men, and do all covertly, and with underhand dealing, when yet the contrary principles keep a noise in the conscience and speculative part? Corrupt reasonings and false judgments of things are the chief movers and actors in all our sinnings: Eph. ii. 3, 'Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' They are said to fulfil the wills of τῶν διανοιῶν, of the mind, of the reasonings, as well as of the flesh, the sensual part. And really thus it is with men, that though they are convinced in their speculative understandings that there is a God, and that it is best to serve and worship him, &c., yet there is a corrupt principle in their practical judgments which will deny and renounce all this, and act contrary to it; and men will still walk in the vanity of their minds, Eph. iv. 17; that is, vain principles are their guide.

3. The understanding itself is the subject of many sins, and the chief transactor of them, and though usually they affect the will also, yet they are seated there principally. As pride hath its chief place in the mind, and therefore the apostle Paul describes it by a being puffed up with a fleshly mind: Col. ii. 18, 'Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' So idolatry, heresy, blasphemy, hypocrisy, infidelity, evil surmisings, seeking after credit, and praise, and glory, which is an aerial thing, a sublimated object of the understanding; in fine, all inordinacies after any excellencies, of which the understanding only judgeth, all these sins are principally seated in it; and all the evil thoughts, wicked devisings, sinister and hypocritical ends, which set unregenerate men on work in all their ways, these are all seated in the understanding. And these sins are both the great swaying sins in men's lives, of longest continuance, of mightiest strength and of highest guilt; which I add, to shew the deep corruption of the understanding, and as motives to mortify them, having them in our eye, searching them out, and also humbling ourselves for them.

1st, These sins in the understanding are the most swaying of all other; they are of a larger extent and compass, and a man hath more occasions to please them than others, and therefore they command most, and bear the greatest sway in a man's life. As to instance in one of them, credit and glory of a name, a man seeks to uphold it, and is mindful of it continually; yea, for the sake of it a man will abstain from many a gross sin, and some affections and lusts are starved to feed and nourish this, and it keeps other sins under; and, in short, acts a part in every thing, whenas other lusts do but occasionally, and at some times exert themselves.

2dly, These sins in the understanding are the strongest of all other. The strongholds which exalt themselves are sins seated in the mind, and therefore called reasonings, which exalt themselves against God: 2 Cor. x. 4, 5, 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' And, therefore, these sins are the strongest holds, because they are founded in the reason, which argues for them, defends and justifies them, when other lusts have no shew or colour of reason, and have little or nothing to say and plead for them-

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selves. When Christ was here on earth, what was the strongest lust which kept men from coming to him and believing? It was pride and vain glory. What was it they stuck at most? Disgrace, and renouncing the credit of their learning, and foregoing hopes of preferment and wealth, and abandoning the correspondency of their friends by losing their esteem. Here it was they stuck most, and all these are sins of the understanding.

3dly, These sins are of most continuance. When the body decays and the temper alters, other lusts wither, but not these in the mind and spirit, which are as green and fresh in old age as in youth; ay, and as men grow in years, these sins grow more strong and lively in them.

4thly, These sins are of the deepest guilt, for, *corruptio optimi est pessima*, the best things corrupted became the worst of all, as a stain is worse on a fine cloth than a coarse. And, therefore, as the understanding is the most excellent part in man, and the very spirit of the soul, and the image of God is chiefly wrought there, so the corruption of it is worse than that of the other faculties: 'If the eye be dark, how great is that darkness,' Mat. vi. 23. And besides all this, it is in these sins of the mind that we resemble the devil, whenas in other sins we are only like unto the beasts.

CHAPTER III.

The difference between the natural defects in men's minds, caused by the fall and sin, and those which are spiritual defects.—That men's natural imperfections in understanding and reason would have been much greater if they were not healed by the common goodness of God to men.—Yet, notwithstanding, how deficient men are in the knowledge of civil and natural things; and therefore they must be much more so as to such which are spiritual.

Having proved in the general that even the spirit of man, or his more sublime part, the understanding, is defiled, I now come to shew, in the particular, instances wherein this corruption of the mind doth consist. To make the way clear to my discourse, I premise these two propositions.

Prop. 1. There is a difference between the wounds and natural defects which the fall of Adam hath given the mind, and the sinful defilements which it hath contracted from his fall.

For as in the body there are many defects which in themselves are miseries indeed, but not defilements, and which may humble a man as punishments but not as sins; such are lameness, blindness, &c.; so in the faculties of the soul, and in this of the understanding especially, besides the defilements of it, there are many wants, imperfections, and weaknesses, which simply in themselves considered may rather be thought miseries than sins, as weakness of memory, ignorance in human sciences, &c., the principles whereof Adam had, who gave names to beasts according to their natures; and we should have inherited them from him. That you may understand this further, consider that Adam's mind (as the best of men's minds also now are) was enriched with two several endowments: 1, the sanctifying light of the law written in the heart, whereby he knew God, and how he ought to serve him; and, 2, much other additional knowledge and wisdom, which should seem as handmaids unto this former, and attend upon it, as knowledge in the nature of the creatures, which God gave also to Solomon, an heart as large as the sea, and as many notions in it as sands on the sea-shore, all which, though sanctified, as being guided and ordered by the other, yet was not (as simply in itself considered) sanctifying knowledge. Now therefore

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the understanding of man since the fall hath answerably received two wounds. It is not only stripped of that sanctifying light utterly and wholly, but those rich hangings and adorning attendants are gone too; and therefore they are repaired since the fall by two several remedies, viz. gifts, and the grace of spiritual knowledge; gifts of knowledge and wisdom you shall find where grace is not. Thus the heathens had the imperfections of the mind repaired in natural and civil knowledge as much as we. And unregenerate men also have spiritual gifts: Eph. iv. 8, 'He led captivity captive, and gave gifts unto men;' Ps. lxviii. 18, 'Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.' But these gifts are not grace, for they heal not the mind nor rectify the crooked and perverse dispositions of men; as Solomon says, Eccles. i. 15, 'That which is crooked cannot be made straight.' And there is grace and sanctifying light where these gifts are wanting, and therefore the absence of them is not a sin, for many of those whom God chooseth and sanctifieth want these rich endowments of the mind, which are as the handmaids to the great mistress of all—grace; and where that is not, they all signify nothing to the real purpose of our salvation: 1 Cor. xiii. 1, 2, 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.'

My intent is not to run over the defects in naturals which are in the mind, so much as the defilements of it in regard of spirituals; and we shall follow herein the example of Scripture, which takes notice of the defilement of the conscience, and mind, and memory, but not of the natural weakness of them: Titus i. 15, 'But even their mind and conscience is defiled.' Now it is these wants that are healed by sanctification, into which we are to enquire, and for the healing of which the apostle prays in this, 1 Thes. v. 28, and the healing of which are essentially necessary to salvation.

The use of this proposition laid down may be to ease the complaints of many poor souls, who have the defilements of their spirits more healed than the defects and imperfections of them; who have weak memories, shallow understandings and capacities, and meaner gifts than other men; and who yet have more of that knowledge wherein the image of God consists, Col. iii. 10, than those other men have who excel them in wisdom and gifts. Though they be fools in worldly wisdom, yet they err not in the way of holiness: Isa. xxxv. 8, 'And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein.' And, indeed, if we look to the purpose of God's election, he hath not chosen the wise, but the foolish things of this world: 1 Cor. i. 26, 27, 'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.' And if so, what though thou hast natural defects in thy mind, why shouldst thou be cast down? Thou mayest have a weak memory, perhaps, yet if it can and doth remember good things as well or better than other, then it is a sanctified memory, and the defilement is healed, though the imperfection of it is not; and though thou art to be humbled for it as a misery, yet not to be discouraged, for God doth not hate thee for it, but pities thee; and the like holds good, and may be said as to the want of other gifts.

As a godly man who hath grace may be defective as to these gifts, so

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wicked men may have the imperfections of their understandings more healed by gifts than a godly man, and yet the defilements of them, which are opposed to sanctification, may still remain utterly untaken away; and thus unregenerate men may exceed those who are sanctified, as to such gifts: Luke xv. 8, 'For the children of this world are in their generation wiser than the children of light.' They are said to be wiser in their generation than the children of light; that is, than those who have a sanctified light in their minds. Yet consider the distinction there put, which is, that they are but wiser in their generation; that is, in their kind and sphere; and this is no more than what is common and usual; for every creature in its own kind may have a farther insight into a thing than another, which is yet more noble, hath. Thus many beasts, in sight, and smell, and taste, and fancy, put down and exceed a man; as an eagle excels us in sight, an ape in taste, and dogs in smelling; yet a man hath reason, which recompenseth and overbalanceth all. And thus, wicked men in their kind, that is, so far as their generation reacheth, which is common to both, and in such gifts which both partake of, may exceed the godly; but yet these are children of light in the Lord, though not in the world; and the other are children of light in the world, but darkness in the Lord: Eph. v. 7, 8, 'Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord': walk as children of light.' Such ungodly men, who have such gifts and eminent parts, are as the crocodiles, which, according to the report of them, are quick-sighted on land, but dull-sighted in the water; so these are quick and sharp-witted in all things but what belong to their peace.

Prop. 2. These wounds and defects of the mind in natural and civil things, if searched to the bottom, and considered what they would be, if not healed in most men, more or less, by especial gifts from God, will appear to be very great.

Most of that light which men have in them is a borrowed light from God, and more than nature, now fallen, hath bequeathed and left us. And, indeed, that portion which, as sons of Adam, we may claim as derived to us by virtue of that first law still in force, *increase and multiply*, whereby we are men, would be found exceeding small, did not God, pitying us out of his abundance, add to our stock *de novo*, and help us to trade with it. If therefore we reflect how little of natural light at the most we have, and how much of that little is helped by superadded gifts from God, we shall find our loss as to these natural abilities to be great, and our remaining stock to be very little and inconsiderable. It is true, indeed, we have, and must have, understanding and reason; for this being the difference between us and beasts, without it we could not be men: Ps. xxxii. 9, 'Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.' Without understanding we could neither be capable of sin, not obnoxious to punishment for it, nor sensible of any guilt; and therefore sin doth not deprive us of all understanding, since (as Prosper* assigns it as a reason) that faculty concurs to the commission of it.

It is also true, that as to other creatures, according as they have objects proportioned for them, God hath given answerably an instinct to know and discern what is good for them in their kind; so to men also God hath given to know the things of a man, in order to the upholding their natural and civil being in this world; and therefore a wisdom in their generation is proper to men as such. And how far these common fundamental principles of reason should reach, and be improved, it is hard to determine.

* Prosper, lib. iii. de vocat. Gentium.

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That Adam's sin hath not the same influence into all men's understandings, which it hath into theirs who are born fools, it is not as if these idiots were more guilty of Adam's sin, and more obnoxious to the curse and mischiefs of it than others, but that in those who have the remainders of a natural light, and use of reason, the works of God might appear, in fitting them at least for civil business and employments of the world; and thus our Lord Jesus Christ speaks and argues in the case of the man born blind: John ix. 2, 3, 'And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.'

But, however, let us view the understandings of the wisest men in natural or civil things, which belong to the present life; let us sound and fathom them to the bottom, and we shall find that all is exceeding shallow, and that they are but clung bladders, not blown to the wideness for which they were made to stretch. If we consider the knowledge of nature, how short-sighted are the wisest of men in it? Solomon, who excelled all others in wisdom, who was the great dictator in natural philosophy, who discoursed from the hyssop on the wall to the trees of the forest, 1 Kings iv. 33, yet when he comes to sum up the reckoning, he puts this at the foot of the account, that what is wanting cannot be numbered: Eccles. i. 15, 'That which is crooked cannot be made straight; and that which is wanting cannot be numbered.' He who was so wise, saw that the defects of his knowledge overpassed all arithmetic, and yet he had notions as many as the sands of the sea, 1 Kings iv. 20.

If we consider the knowledge of those things which are necessary to the maintenance and support of man's life, or to the upholding of civil government, which are good for man's body, either in physic or diet, or which are for the increase of his estate and credit, or which are necessary for the communities of mankind to settle order and government among men, how ignorant are the wisest of men in all these? Solomon says thus in the general: Eccles. vi. 12, 'For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?' What is good for man (says he) in this life? He doth not speak of the world to come, but the present. And common experience proves Solomon's assertion, for those who have most extended their wits to the preservation of their healths, have destroyed them by errors and mistakes. Those ways which the wisest of men have pitched on, as the nearest and shortest cuts to riches and honours, have proved the loss of both: Eccles. ii. 13, 14, 'Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.' Though indeed wisdom exceeds folly, as much as light doth darkness, yet one event happens to all, and the wise are poor and disgraced as well as fools; and to what end and purpose then is the wisdom of the greatest and bravest men?

And after all, the most of that knowledge unto which men attain in these things fore-mentioned is from a new gift of God. They cannot understand and manage so much as husbandry without his instruction, but it is God who teacheth them discretion, how to order their corn in sowing and threshing it: Isa. xxviii. 24–26, 'Doth the ploughman plough all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in

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their place? For his God doth instruct him to discretion, and doth teach him.' Thus the knowledge of the nature of things, and of the application and use of them in profitable inventions for human life, is the gift of God, which the old world did acknowledge when anything which is now common among us was first invented; for they honoured them as gods who found out ploughing, &c., sowing, music, &c. And this gave occasion to the idolatry of those times, who worshipped the authors of such inventions, as thinking them more than men, and that it was some especial divine assistance enlightened them in it.

And if thus in natural and civil things men's minds were so defective as to need God to help their wit and invention, much more great must be the deficiency of man's understanding in things moral and divine and the aids from God more apparent which supply those defects. If we reflect on the heathens, what was the light which the wisest of them had? It was mostly in duties of the second table of God's law; and they had but little prints of knowledge concerning the duties of the first table, and those soon blotted or worn out: Rom. i. 21, 28, 'Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.' And of those prints which they had of this first table of God's law, if you ask how they came to be set upon their minds, the apostle tells us they were written: Rom. ii. 15, 'Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.' And how were they written, but by God's own finger, as he writ the law on the tables of stone? The knowledge of God which they had it was manifest in them: Rom. i. 19, 'Because that which may be known of God is manifest in them: for God hath shewed it unto them.' And how was it manifest? Why, God had shewed it to them, and that not only materially, by creating the world, though that be the means instanced in, but also by teaching them to read in this great volume of the creation, and learning them to spell his eternal power and Godhead out of that book; as the printer, who barely prints a book, doth not manifest to all men what is in it; but it is what the master, who teacheth to read and understand it, doth. And so God in this case doth the like; and therefore the wisdom which the wisest of the heathens had, is called the wisdom of God: 1 Cor. i. 21, 'For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.'

But now if you bring the sharpest understandings to read and apprehend the things written and revealed in God's other book, his word, they cannot do it without a supernatural light and assistance. And there is want of this light to teach men to know these truths, even in a speculative and notional manner, such as unregenerate men may have. For was not the mere narration, the bare story of them, foolishness to the heathen, because they had not this light to enable them to do so much, as mere reading amounted to? as 1 Cor. i. and ii. Was it not matter of derision to the Athenians? Acts xvii. 32, 'And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.' And why? Because though they heard these things, yet their quick wits, not enlightened by the Spirit, could not apprehend them. And therefore the Scripture is said not to be of private interpretation: 2 Peter i. 20, 'Knowing this first, that no prophecy of the scripture is of any private interpreta-

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tion;' *i. e.* no private understanding, nor the sharpest wit, if not assisted by the Holy Ghost, can understand them, for their meaning cannot be explained without help of the public secretary of heaven who wrote them at first: 2 Peter i. 21, 'For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' And when Christ himself was the preacher, he opened their understandings that they might understand the Scriptures, for without this his preaching was not enough: Luke xxiv. 45, 'Then opened he their understanding, that they might understand the scriptures.' Though we attain to knowledge of the letter of the word, and of the meaning of holy writ, as unregenerate men do attain other knowledge; yet we could not gain this but by gifts dispensed upon Christ's ascension, which qualify men, not to be apostles only, but teachers and interpreters of the word: Eph. iv. 8, 11, 'Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.' And if it be said, May not men understand the historical matters of fact laid down in the word, as well as they understand other histories, by the strength of their natural wit and reason? I answer, yes, they may, but yet not so as to apprehend the design of the sacred story, or the holy use for which it was wrote, to instruct men in it, which is the chief mind and intent of the Holy Ghost. This they cannot understand without supernatural assistance; or if they could compass in their thoughts, the meaning of the history of the Bible, and those discourses which, by way of illustration, run in the golden veins of the Scriptures concerning natural things and political, wherein much of Job and of the Proverbs is spent, yet they can never penetrate the spiritual mysteries of the gospel. These are the things of God, which he hath peculiarly given to his children, and they are above the reach or capacity of the minds of other men: 1 Cor. ii. 9–12, 'But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God.' The inward work of the Spirit, and the mysteries of free grace, are such things which the wisest of men cannot understand so much as in the letter of them. Thus Nicodemus could not imagine what the new birth should mean: John iii. 3, 4, 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?' No; the vision of all these things is become as the words of a book that is sealed: Isa. xxix. 11, 12, 'And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.' What though you deliver it to one who is learned, and ask him to read it, yet he cannot, and why? Because it is sealed, and no one in heaven or earth is worthy to open the seals of these hidden and closed treasures of grace, but Christ alone, and without his key no man can come to know them. Or if an unregenerate mind could be

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supposed to arrive so far as to know them and understand their meaning, yet they can never assent to them without a work of the Holy Ghost on the soul: 1 Cor. xii. 3, 'And that no man can say that Jesus is the Lord, but by the Holy Ghost.' He speaks it of common gifts: ver. 1, 'Now concerning spiritual gifts, brethren, I would not have you ignorant.' He shews that the very changing of their opinions, that they should think the gods whom they before worshipped to be no gods, and assent to this, that Jesus was the Lord, that even this was from the power of the Holy Ghost, without whom they could not have attained to so much. And yet farther, if the understandings of men were filled with all this light, and needed not any new assistance to the attainment of all knowledge, not only natural, civil, and moral, but divine and spiritual also in the letter, yet still the defilement, the corruption of the mind might remain, yes, and doth continue in men who are enlightened in all these. So that suppose in none of these the mind had received any wound or darkness, so as to need no new light, or suppose that a man hath received all this knowledge from the Holy Ghost, yet there is a farther knowledge required than all this, which till it be wrought, the understanding may truly be said still to be defiled and blind, and to know nothing as it ought to know.

CHAPTER IV.

What are the spiritual wants and defilements in men's understandings, which can be healed only by true regeneration.—They cannot have a spiritual discerning of spiritual things.—This proved from Scripture, which expresseth, not only that such things are hid from them, that they have something over their eyes which hinders the sight, but that there is darkness in the eye of the mind itself.

Having discoursed of those natural wounds which the understanding hath received by the fall, I now come to treat of the spiritual wants and defilements, which are healed by true sanctification, saving and spiritual knowledge.

1. The first spiritual defect in man's understanding, is that blindness and inability to know and discern spiritual things spiritually, as a regenerate man doth: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' You know what spiritual things are, viz., the things which God hath revealed by his Spirit for your peace, those things which are necessary for you to know, if you be saved: Luke xix. 42, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes!' There they are called the things belonging to our peace. Now to know them spiritually, is, in brief (to express it to vulgar capacities), so to know them, as to know the true way of making our peace with God by them. Thou mayest know them so as expressed to others, and be affected with them also, and yet make no application of them to thine own use, good, and benefit, and then thou dost not spiritually understand them; for so to understand them is to know them, as they are in themselves, and in that true and full manner, and to that end they are revealed by the Holy Ghost in the word; and therefore we do not spiritually discern the nature of these things, if we do not see the true, right, particular way wherein we may come to salvation by them; because that was the mind of Christ and of the Holy Spirit in revealing them.

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Now, then, to see sin and a man's own sinfulness, so as to be thoroughly humbled for it, and to have the heart broken off from all sin, and from putting any trust in himself; as Job and Paul had a sight of it, with such an effect of it upon them: Rom. vii. 13, 14, 'Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.' This is to see it in a spiritual manner, and to behold the excellence of Christ, and the necessity of his righteousness with such an eye as he doth, who accounts all but dross and dung in comparison, and seeks to be found in him, not having his own righteousness, as Paul did: Philip. iii. 8, 9, 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' This is a spiritual knowledge of Christ. To know the promises of free grace and mercy, so as to see the way fully open, for himself or any such poor sinner to have a share in it; this is spiritually to discern the infinite riches of free grace; to see the strictness of that holiness which God requires; to approve that good perfect and acceptable will of God; to know how we are to serve him in all duties, in such a manner as God, who is a Spirit, and who is infinitely holy, commands; to see good and full reason for an absolute necessity of doing this; to see beauty, excellence, and happiness in performing it. This is to know the law as the saints know it: Rom. vii. 12, 14, 'Wherefore the law is holy, and the commandment holy, just, and good. For we know that the law is spiritual: but I am carnal, sold under sin.' Now such thoughts and apprehensions as the saints have of these things unregenerate men cannot have, their understandings being so blind, as they do not and cannot enter into them. This blindness and utter inability to discern spiritual things is the first subject of my discourse, which I am to explain, and prove to you, and you will the better apprehend what it is, if first I lay open the several degrees of it, according as the Scripture sets it forth to us.

(1.) The Scripture tells us that spiritual things are hidden from the eyes of men who are in their natural condition: Luke xix. 42, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' Mat. xi. 25, 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' They are hid, *i. e.* they are as far from our finding out as things are which are on purpose laid aside in places where our eyes can never come to spy them or find them out; so as, suppose a man had a mind to find them, and know them, yet he might search to eternity and never light on them, unless God revealed them. Thus speaks Christ to Peter, Mat. xvi. 17, 'Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Therefore they are called the wisdom of God, and not only so, but in mystery too: 1 Cor. ii. 7, 'But we speak the wisdom of God in a mystery, even the hidden wisdom, which God had ordained before the world unto our glory.' They are such a mystery, which is as far from our ability to find out, as the thoughts of the most deep-hearted men are; which instance the apostle useth to illustrate it in ver. 9–12, 'But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God

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hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.' Ay, these deep things of God's heart are farther from a natural man's search and scrutiny than the deepest thoughts of the wisest man on earth are: for, what says Solomon, who best knew wisdom, and the utmost extent of it? That though the heart of a man be deep, yet a man of understanding may fathom it: Prov. xx. 5, 'Counsel in the heart of man is like deep water, but a man of understanding will draw it out.' He instanceth there in the thoughts of a man, because of all things in the world they are most unsearchable. But though these may be searched into, yet what man can penetrate the counsels of God's heart? Rom. xi. 34, 'For who hath known the mind of the Lord, or who hath been his counsellor?' And upon this he breaks forth into that great exclamation: ver. 33, 'Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' But though this is a great degree of spiritual blindness, that men are unable to make the first discovery of the things of God, and it may be easily granted that they are so; yet you will say, When these spiritual things are once published, and made known and common, and laid before men's eyes, as in the Scriptures they are, then a man is able to discern them. Therefore,

(2.) Consider what farther the Scripture says in this matter. It not only says that men sit in darkness, but (to leave all under expressions) it tells us that we are darkness itself: Eph. v. 8, 'For ye were sometimes darkness,' &c. Now, a man who is in the dark, especially if he carry darkness about with him too, though the thing he looks for be laid just before him, not concealed, but brought out, yet he is unable to see it. For that which makes all things manifest is light, says the apostle: 1 Cor. iii. 13, 'Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' And *lumen est actus perspicui*, saith philosophy. But now he doth not say, we are in the dark, but darkness. There are some creatures which, though they be in the dark, have an innate light by which they can see things, as cats have; but we are not only in the dark, but darkness itself. God hath put into the mind of man wherewith to see other things, a light which philosophers call *intellectus agens*, which doth irradiate those images that are received from the senses, so as a man carries a candle in his head, and not only an eye able to see, which they call *intellectus possibilis*. But as to spiritual things we want this, and instead of a light we carry darkness in our heads, which must be dispelled by new light, brought in over and above the propounding and publishing of the object: Acts xiii. 41, 'Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.' Paul having plainly and openly preached to them Christ, and the gospel, and forgiveness of sins in the former verses, thus concludes his sermon with this caution, that they should beware lest that came upon them which was spoken by the prophet, that though they should have eternal life and salvation set before them in a clear light, yet they should perish because they did not believe it. Therefore it is not bare declaring or propounding the things of the gospel that will serve the turn, for these men heard it preached and published with the clearest evidence. The gospel, though preached never so plainly, may be still hid to

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them which are lost: 2 Cor. iv. 3, 4, 'But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.' And, indeed, as to see with bodily eyes, it is not only necessary that an object be before us, but that we have light also shining into the room where we are, so it is not enough that we have the truths of the gospel rationally proposed, but it is also needful that a light shines into our minds to illuminate them. Who hath not experience that a spiritual reason and argument which convinceth a man to-day, yet shall not have the same effect upon him on the morrow, though as strongly urged? And why? But because a new light is required to set it on. Thus a man looks comfortably upon his graces and evidences for heaven to-day, but the next day, or perhaps but an hour after, he sees nothing but darkness and discomfort; and though he doth recal his former thoughts, yet he cannot see things as he did before. What is the reason? Because that light which before made his graces and evidences visibly apparent is now withdrawn, though the eye of his mind be the same, and the object where it was.

(3.) Consider that if the object is propounded, and light shine round a man, yet if his eyes be shut or closed up he is not able to see anything. Therefore the Scripture, to shew a further degree of our inability to discern spiritual things, says that men have veils, scales, and films before their eyes. The dirt and muck of this world doth not only, by being daubed over them, hinder the sight, but the god of this world hath blinded them lest the light should shine into them: 2 Cor. iv. 4, 'In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.' And veils are over their hearts too, that as we say of the eye that it is blood-shot, so we may of the heart that it is sin-shot. This veil was over the Jews' hearts when Moses was read: 2 Cor. iii. 14, 15, 'But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the Old Testament: which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.' Though at the great turning of that people unto Christ this veil shall be taken away, ver. 16, 'Nevertheless, when it shall turn to the Lord, the veil shall be taken away.' The falling of the scales from Paul's eyes at his conversion was a type of opening the eyes of his mind, for upon them there was an hard film too. There is upon the minds of men a πώρωσις, or callousness: Eph. iv. 18, 'Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.' The world is πώρωσις, and there is this foreskin of flesh upon the eye to be cut away.

(4.) Consider that the Scripture seems not to rest here, but expresseth the weakness and incapacity of the mind to know spiritual things to be yet greater. One (as you know) who hath a veil and scales before his eyes, to be restored to his sight, needs no more than to have them removed, as Paul saw well enough when his scales were fallen off. And why? Because he had an eye under those scales which still retained the faculty of seeing. But, indeed, and in truth, there wants a power, an ability, and faculty in the minds of unregenerate men to see and discern spiritual things, which power must therefore be created anew. Our understandings must not only have the scales of sin removed, but a new eye must, as it were, be put into them. Now, though art may remove the scales, yet it can never make a new eye when it is once put out; and we are not as one that hath contracted blindness by a film or skin over the eye, but we are born blind, and so are in-

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curable by all the arts of reason. We have our blindness from the womb, and to heal such an one is a miracle indeed, John ix. 32. It was never heard of from the beginning of the world that one born blind received sight, because the organ of sight is wanting, and there must be a new creation of an eye in such a man, which is a work that none but God can do. We are not yet to think that this defect of sight is the same in a man as in a stone, &c., for a man hath an understanding, which, without renovation, may have some apprehension of spiritual things; but to know them spiritually, to see them as they ought to be seen, and are to be seen, the best mind unrenewed is incapable. And therefore there must be a new disposition put in, which is to the understanding as the organ of the eye is to the faculty of seeing, which elevates and enableth it to see that which of itself it hath not a power to discern. The Scriptures accordingly call conversion not only a turning from darkness to light, and opening the eyes: as Acts xxvi. 18, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins,' &c. But conversion is also expressed as giving us eyes to see: Deut. xxix. 4, 'Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.' And in another place it is styled giving us an understanding: 1 John v. 20, 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true.' He hath given us an understanding that we may know him, *ἵνα γινώσκωμεν*. 1. It is not natural, for it is a gift, and that proper only to some, as it is declared to us by Christ himself: Mat. xiii. 11, 'He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.' So in 1 Cor. ii. 12, 'Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.' 2. That which is given is not barely light, but *διάνοια*, an understanding to know, which imports not an act only, but a power and ability to produce acts of knowledge, for otherwise those words, *ἵνα γινώσκωμεν*, 'that we may know him,' would not have been added; for if by the former *διάνοια* he had not meant the faculty of knowing, but only the act, then his sense would be, he hath given us to know that we may know, which would be a tautology.

So that now this want and defect in the mind is not of light external only, or a denial of revealing the objects themselves, but it is the want of an inward ability; and the deficiency is in the understanding itself, as is plain from what Paul says: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' The natural man (saith he), that is, one that hath but natural abilities and is not regenerate, and made a spiritual man, as they are opposed one to the other; this natural man doth not receive the things of God. Now, since the understanding is made as a window to let in all that comes into the soul, all the beams of knowledge, whence is it that spiritual things have not admission? Why, because there is a stop, and that stop is in a deficiency of the understanding, that it cannot receive them.

The defilement, then, of men's understandings is an utter blindness, and want of the true spiritual knowledge of spiritual things. You must only remember, and take this along with you, that this blindness is only in regard to spiritual things, and such spiritual things as are peculiarly possessed and enjoyed by the saints, and freely given them of God; for these things, and the spiritual discerning of them, are appropriated by the apostle to them in 1 Cor. ii. 12, 14, 'Now we have received, not the spirit of the world, but

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the Spirit which is of God; that we might know the things which are freely given to us of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' He says, the natural man receives them not. What things are they which he doth not receive? Such as are spiritual, and peculiar to believers, such as God's free grace and love in Christ, such as Christ and his righteousness, such as all those blessings of the covenant of grace which Christ hath purchased, and which accompany an interest in him, such as the work of grace and regeneration, and how we may serve God acceptably in that state; these are the objects which we mean, and in respect to which we say, the understandings of unregenerate men are utterly blind as to the spiritual knowledge of them.

But if spiritual things be more largely extended to comprehend all things whatever which are revealed in the Scriptures by the Spirit, as the wrath of God against sin and sinners, the outward acts of sin forbidden by the law, the many discourses, moral or natural, which are laid down in the word of God, and run in the veins of it, and which fall under the common sense and light of conscience; of all these an unregenerate man, without any new creation in his mind and judgment, may have a knowledge by the assistance of the common light of the Spirit, who wrote the Scriptures, and hid these treasures in those mines. There is yet this difference, that an unregenerate man hath only the notion of these things, without the warmth or life, or knowing how to make use of them; but a believer hath both.

CHAPTER V.

The reasons why an unregenerate man cannot spiritually discern spiritual things, because there is so great a disproportion between the object and the faculty; because an ability to know such things was part of the image of God in Adam, which being lost utterly by sin, cannot be restored but by a renewing of the mind itself in regeneration.

I have explained how defective the mind is in the apprehension of things which are spiritual. I shall now assign the reasons why things of such a nature cannot be conceived nor discerned by a man in his unregenerate condition.

1. The first reason may be drawn from the vast distance and difference that there is between the object and the faculty. The things are spiritual, and so above the reach of mere nature, and the man without grace is purely natural, and if so, he hath then but natural abilities; and therefore there must be an addition of an higher power, to raise the understanding to conceive of them in that manner as they ought to be apprehended. For, *nihil agit ultra suam spheram*, nothing acts beyond the sphere of its activity; and therefore what is natural cannot mount up to spiritual things, they being so much above it. And besides, it is an axiom which holds good even in nature, that between the object and the faculty there must be a proportion; and it is for this reason that bodily eyes cannot see and discern a spirit in its own spiritual nature, unless it be clothed with some bodily shape, because there is no proportion between a body and spirit. Though indeed a bodily eye may be elevated, and helped to see that which is afar off and out of sight, as by optic-glasses we do, and Stephen's eyes, by extraordinary optics, saw Christ in heaven, Acts vii. 58, yet still it must be a body which is so seen; but that bodily eyes should see a spirit, unless presented in some

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bodily shape, this cannot be. No more can a man's understanding, being but natural, see spiritual things, there being not only a vast distance between them (as Solomon says of wisdom, that it is above the reach of a fool: Prov. xxiv. 7, 'Wisdom is too high for a fool; he openeth not his mouth in the gate;') for this might be helped; but there is a disproportion in the very nature of the things themselves, because those which are spiritual are of a higher sphere and order of beings, and therefore there must be higher principles than what are purely natural to understand them spiritually, *i. e.* in their native life, and colour, and lively representation, as spiritual. Clothed they may be under similitudes, and pictured out, and by this help a natural man may view them. And Christ, expressing the mysteries of grace by such sensible metaphors, says that he spake earthly things to them, as condescending in his way and form of speech to their earthly minds and apprehensions: John iii. 12, 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?' The things themselves were spiritual and heavenly, for he had been discoursing of regeneration; but he calls them earthly, because he expressed them by such similitudes as here in this chapter he represents to Nicodemus that change of nature which the Spirit of God works under the notion of a new birth: —John iii. 3, 'Except a man be born again, he cannot see the kingdom of God,'—which Christ did to assist the understanding of Nicodemus in this matter. And the apprehensions of godly men are helped by such representations; but they farther penetrate the deep and mysterious nature of the spiritual things themselves, whilst others look no further than the picture, the outward shape and colour which is laid over them; but the things themselves in their heavenly nature they never see, nor can see. If I speak earthly things (says Christ) you hardly understand them, as Nicodemus did not, much less will it then be possible to understand those which are heavenly (as Christ argues there), *i.e.*, in an heavenly manner, or spiritually. And really in that Paul, 1 Cor. ii. 14, puts in so carefully this distinction between *natural* and *spiritual*, this argues evidently a new power to be required in the natural man that may be suitable to spiritual things. Nay, he doth not only name a different object materially, *i. e.*, spiritual things, but a different act about such objects, and the formal manner in which they are to be apprehended, which is spiritually: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' This great difference, then, not only in the objects but in the acts, infers a difference between the faculties or powers, for *potentiæ distinguuntur per actus et objecta*, powers are distinguished by their objects and acts; and as a natural faculty exerts natural actions about natural objects, it is a spiritual faculty which is conversant in a spiritual manner about spiritual things.

2. That a man remaining in his state of nature cannot duly understand spiritual things, is also evident from this reason, because such an understanding is part of that image which was lost in Adam, and utterly lost, and therefore cannot be in any man till it be restored, and he be renewed in his mind. As Adam could not have had it at first, if God had not created it, so now, being lost, it cannot be in any man till it be anew created in his mind: Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him.' The new man is said to be created after God's image, εἰς ἐπίγνωσιν, in knowledge, or unto knowledge, so that there must be a new creation of an understanding power, that we may know God and spiritual objects. Now if those sparks of knowledge which are left in human nature, and are struck into it before any renovation, were of the same

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kind, and gave an ability to know God, and the things of God, as we ought, then there would need no more but adding new fuel to these sparks by bringing new objects, and throwing them in to enkindle them, and make them blaze. But the apostle says plainly, that there is need of a new creation, and therefore that knowledge or power of knowing which regenerate men have is not of the same kind with those little sparks which glimmer in unregenerate men. Yea, and therefore Christ, when he would assign a reason of Nicodemus his ignorance, and withal shew an absolute need of the new birth, he plainly asserts an impossibility of ever seeing God without it: John iii. 3–7, 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.' Christ affirms a man not regenerate, to be so far from entering into the kingdom of God, that unless new dispositions be conveyed into his mind, he is incapable of seeing it. For, says he, that which is born of the flesh is but flesh; and what is spirit must be born of the Spirit. Now by spirit is meant a new radical power in the soul, from which actions proceed, and on which fruits do grow: Gal. v. 17-22, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.' Flesh and spirit are there opposed as two opposite principles, producing contrary effects, and bring forth such different fruits as those there mentioned. Now flesh is a principle rooted in a natural man, and therefore so must spirit be too in one who is spiritual. And being such inward radicated principles, they clog and obstruct one another's actions, as contrary habits use to do, that you cannot do what you would. And that this spirit is new powers put into the soul, is evident also from this, that acts are ascribed to this spirit, and there are fruits of the spirit enumerated, as well as of the flesh. Now in the soul there is nothing but either acts, or habits, or dispositions. A new act is not that spirit which is new born in a man, for all acts come from the Spirit, and therefore presuppose it; and therefore it must be a new principle and root, and power put in.

Now, therefore, for a man to be born again in his understanding, is to have such a spirit, that is, a new principle of spiritual knowledge wrought in his soul, which if he want, he cannot see God's kingdom, or the things which belong unto it, for they are spiritual and heavenly, and require an heavenly spiritual eye. Yea, and this may be added, that if that which is called spirit be wrought by regeneration in any faculty, it is in the understanding, for that is part of the reason of its name; why it is called spirit? that it is seated in the spirit of the mind, and that this is renewed: Eph. iv. 23, 'And be renewed in the spirit of your mind.'

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CHAPTER VI.

An objection propounded, If unregenerate men know nothing of spiritual things, how is it then that the Scripture speaks of their knowing them, and sinning against the light of them?—The answer to it, That they know nothing as they ought to know it.—That it is but a false knowledge.—That it may be said, That seeing they do not see; and understanding, they do not understand; they are yet ignorant, in comparison of that clear knowledge which the regenerate have.

I intend further to proceed in clearing and explaining the blindness and ignorance which is in the mind of unregenerate men, and will shew what kind of knowledge of spiritual things it is, which a natural understanding wants, that I may prove wherein the true sanctification of the soul consists. And this I intend to do by framing an answer to an objection which is ready to stick in men's minds, and is commonly brought, and so is obvious, and lies in our way. And the answering it will be a second way and course of demonstrating this truth.

Obj. The objection is this: 'Have all the workers of iniquity no knowledge?' as the Psalmist says, Ps. xiv. 4, 'Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.' And are they ignorant not only of those things revealed, which are contained in the law, but also of the truth of things revealed in the gospel? How is it then that the apostle speaks of those who sin wilfully after they have received the knowledge of the truth? Heb. x. 26, 27, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' Which there is meant of the gospel revealing the blood of Christ, and the fruits and benefits of it, as appears by their sin against it: ver. 29, 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?' Doth not Peter also speak of those who have known the way of righteousness, who yet turn from that holy commandment? 2 Peter ii. 20–22, 'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' Are there not those who profess they know God as much as those who are sanctified, and yet deny him in works? Titus i. 16, 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' They profess all the truths, ways, practices, that godly men do, and yet have their minds defiled, and are called unbelievers. Are we blind also? say the Pharisees with wonderment: John ix. 40, 41, 'And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see: therefore your sin remaineth.' They thought they were able to see into the highest or deepest mysteries as far

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as any other men. Yea, doth not Paul make a supposition of a separation between understanding all mysteries, and having all knowledge, and yet wanting grace, and having no charity? And doth not experience evince thus much? 2 Cor. xiii. 1–3, 'This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present the second time; and being absent now I write to them which heretofore have sinned, and to all others, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.'

Ans. The answer unto this objection will farther clear and evidence this great truth of which we are discoursing, viz. the inability of an unregenerate man's understanding to apprehend spiritual things.

1. Therefore in the general, let us but consider, as a foundation of what follows, that the Scripture acknowledgeth indeed as much as hath been objected, and yet withal tells us, that seeing, they do not see, and hearing, they do not hear; speaking of understanding these mysteries of the kingdom of heaven, which are the spiritual things that we speak of: Mat. xiii. 13–16, 'Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear.' In which words our Saviour makes both these, viz. seeing spiritual things, and yet an utter blindness as to the true discerning of them, to be consistent in the same persons, and to stand very well together. We have to the same purpose another Scripture in Isa. xlii. 18–20, 'Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.' Who is so blind as my servant? says God, and he who is perfect, having all knowledge at his finger's ends, and so is able and ready to express it unto others, and can by outward instruction be an instrument to open their ears to hear what he himself hears not? And seeing many things, says God, yet thou observest them not, *i. e.* thou indeed seest them not to any good purpose. So that none are more blind than they who have the most knowledge.

But you will say, This is a riddle; how can these things be? Why, truly, in no way can these things be reconciled, unless it be acknowledged that there is a knowledge of spiritual things which unregenerate men may, and do attain to, and yet that there is a knowledge of the same things, which, without a change of their minds, they can never acquire: which knowledge, because they want, therefore they are said to be blind. As it is said of the Samaritans, that they feared God, and yet it is spoken of the same men, that they feared not the Lord: 2 Kings xvii. 32–34, 'So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commandeth

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the children of Jacob, whom he named Israel.' Now what is the reason, that what is in appearance contradictory, is thus asserted of them, but because that fear of God, which was truly so, was utterly wanting in them; and that fear indeed which they ought to have had, they were absolutely destitute of? So also it is as to the knowledge of spiritual things, which in some sort an unregenerate man may have, and yet know nothing of them, as they ought to be known by him, to a saving purpose and effect.

That you may see this more fully in the general notion of it, consider what the Scripture says in this point, as it makes that knowledge which unregenerate men have to be no knowledge, in comparison of that which they want: Rom. iii. 10–12, 'As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' The apostle there speaking of the general corruption of mankind, doth as truly say, there is none that understandeth, as that there is none who seeketh after God, and as that there is none who is righteous; so as you may as well say, an unregenerate man is capable of true righteousness, as of a true understanding of spiritual things. The apostle James answerably distinguisheth between a dead and living faith: chap. ii. 17, 18, 'Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.' An unactive faith is dead, and it is a working faith that is alive; so there is a knowledge, which, in comparison of working knowledge, that influenceth the heart and life of a man by its convincing clearness and evidence, is as a dead eye compared to a living one, which is only equivocally called an eye, but is not really and naturally so. The eye of an unregenerate mind is a dead eye, which, though it may have the semblance of inward light in it, yet it is really dull and dead; and it is only the living eye of an understanding spiritually enlightened, which hath in it the light of life of which Christ speaks: John viii. 12, 'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.' And now, upon all these accounts, it is no wonder if the dead knowledge of the unregenerate is reckoned as none, in comparison of the other living knowledge. This knowledge of the holy man is emphatically called so, as if the other was none at all; this getting away deservedly the name: Prov. ix. 10, 'The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.' It is spoken there with an emphasis: the knowledge of the holy is understanding, as if that of other men was to be reckoned as none. And, indeed, since all their knowledge doth not arrive to the right end, but they miss of that salvation and happiness which the spiritually enlightened attain, it may be said to be nothing but blindness, wandering, and error. Thus God says of those who entered not into his rest, that they err in their hearts, and have not known his ways: Ps. xcv. 10, 11, 'Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, and they have not known my ways: Unto whom I sware in my wrath, that they should not enter into my rest.' Well, but more particularly.

(1.) This first the Scripture tells us expressly, that though unregenerate men know never so much, yet they know nothing as they ought to know it: 1 Cor. viii. 1–8, 'Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.' If

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a man have all knowledge, and it makes him proud, he knows nothing as he ought to know it. The reason why he is not humbled by his knowledge, is because his knowledge is faulty, it is not such as it should be; for if it were such it would humble his heart. Now, because there is wanting in such a man the knowledge which ought to be, therefore the Scripture and God reckons it as if it were not at all.

(2.) The Scripture calls that which an unregenerate man hath, a false knowledge, in comparison of that which he ought to have: 1 John ii. 3, 4, 'And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' He that saith, I know him, and keeps not his commandments, is a liar, *i. e.* if he says he knows God, and is not wrought into the obedience of what he knows, that man lies. Now, he could not be challenged with a lie if his knowledge was true; for therefore he lies, because he says he knows God, when in deed and in truth he doth not. Therefore James calls that faith which consists only in such a knowledge as this, a dead faith: chap. ii. 17, 'Even so faith, if it hath not works, is dead, being alone.' It is not therefore dead, because it works not, but therefore it works not, because it is dead. And why is it dead, but because the spirit, the life, the animating form of knowledge is wanting? As a dead eye is said to be an eye, yet equivocally and improperly in comparison of a living eye; so hath this false dead knowledge that name given to it very improperly, for true knowledge hath eternal life joined with it: John xvii. 3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;' Ps. cxix. 144, 'The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.' Give me understanding, says he, *i. e.* such as is in deed and in truth such, and I shall live. The true effects of knowledge are wanting therefore in that which unregenerate men have, and this is sufficient to argue it to be false. If one should bring you a stone, and tell you it is a loadstone, and yet it wants the essential property of the true to draw iron after it, you would reject it as a counterfeit one, not but that it is true stone, yet it is not a true loadstone. Or if one should bring a drug to you, and you find it works not, nor stirs in you when you have taken it, you would say that it was not true and right. Thus in knowledge, that is a true knowledge of things spiritual, which draws the heart after it, and works in and upon that heart. And, therefore, so immediate is the connection between true knowing and doing, that the one is put for the other: Jer. xxii. 15, 16, 'Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him.' Speaking of the obedience of good Josiah, 'He relieved the oppressed,' &c. Was not this, says God, to know me? Thus he puts knowing for doing. And so there is a hearing and a learning which draws the heart to come unto Christ: John vi. 44, 45, 'No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.' Every one that hath heard and learned of the Father, cometh unto me; and this hearing and learning is the Father's drawing. Such is the effect of true spiritual knowledge, which the knowledge of the unregenerate wants, and therefore is defective in the essential property of true knowledge.

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CHAPTER VII.

The difference between the knowledge that an unregenerate man hath of spiritual things, and the knowledge of one regenerate.—That it doth not consist only in degrees, or in the addition of a greater measure of knowledge to one than to the other, nor in that the knowledge of the one is speculative, but of the other practical.—Though this is some part, yet it is not the whole of the difference.—Reasons assigned for it.

Now, then, from all that hath been discoursed in the preceding chapter, it is apparent that there is a difference, and a great one too, between that knowledge which is in an unregenerate man, whose understanding and judgment hath not received any light from heaven, and that knowledge which is in a man whose whole spirit is sanctified; yea, and so great and vast a difference, as the one is said to be no knowledge in comparison of the other. That therefore which remains for me to do, is to shew you this their difference, and wherein it lies; and this not only in the effects of them, which are more apparent, but in the causes, principles, and nature of them, which make them to differ, and from which you shall see how those differing effects flow. Let us a little inquire into them.

1. Some say that the difference between sanctifying knowledge, and that in the minds of men unregenerate, lies only in degrees of knowledge, and not at all in kind, *i. e.* that both are of the same nature, and have the same acts and objects, but the one is a greater knowledge, and the other less; as heat in water is the same kind of heat that heat in fire is, but hath not the same degree; for fire is more intensively hot. As therefore heat in water may be boiled up to so high a degree as to expel the form of water, and bring in the form of fire, so may, and is (say they) the knowledge in an unregenerate man, when converted, actuated so far, and made so intense, as it expels sin and darkness; and thus having attained to a certain degree, that proves sanctifying now, which was not so before. And so even in this sense, unregenerate men may be said to be blind, because they want that degree of knowledge which a man sanctified hath; as a man that can see, yet not very well, is called purblind, though not stone-blind. And thus the apostle calls him blind, who is μυωπάζων, that neither doth nor can see afar off: 2 Peter i. 9, 'But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from all sins.' Now, indeed, this difference between them is true, but it is not all. It is true, indeed, because a regenerate man, when converted, knows all he did before, and, moreover, hath a farther degree of knowledge added; a more full, strong, intense degree of knowledge than he had before when unconverted; he hath now a more complete conviction of things, whereof himself was not, and no other man is, so fully persuaded. But yet this is not all; for if the difference lay only in adding more degrees of knowledge, then why is a man that hath many reasons in his mind to convince him of such a truth or practice, yet unconvinced and unconverted? Why is not his heart wrought on effectually, whenas one that hath perhaps one motive or consideration impressed on him, yet is wrought on powerfully by it? As is the case of many a poor Christian, who hath not so many notions of the truths of the gospel, nor can discourse so readily of them, nor say so much for himself as the other mere speculative Christian, and yet his will is more moved by what he knows, and his heart affected more. Therefore certainly it is not simply an addition of more degrees that doth the business, as if it were the same case; as in

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physic, that though the taking of twenty grains of such a drug may not work, yet if one or two more be added, it will. There is a faith (Christ tells us), and so consequently a knowledge, that the least grain of it, even as small as a grain of mustard seed, is powerful to save: Mat. xiii. 31, 32, 'The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' Such is the nature of grace, and so of sanctifying knowledge too; and therefore the difference between that and common grace and knowledge consists not only in degrees; there is the smoking flax, which though it breaks not forth into fire, yet is true grace, and shall get the victory: Mat. xii. 20, 'A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.' And there is a knowledge, which though it hath more light, yet it hath not heat answerable to cause a smoke, which the other hath, which argues a farther difference than what is merely gradual, and that difference to be in the nature of the knowledge itself.

2. A second difference assigned is taken from the several and differing seats and parts of the understanding, in which the knowledge of the one and the other is said to reside, and take possession of; so as the nature of their subjects being diverse, they are said in this respect also to be different. It is in short thus: the knowledge which unregenerate men have, though it be a habit in the mind, yet it is fixed only in the outwardmost and upper part of the understanding, into which all things knowable do come, and may come, whose office is barely to take a view of things, and contemplate them, and there is an end, and it hath no more to do. This we call the speculative understanding, or barely knowing knowledge. But, then, besides this, there is another room or part of our understanding, whose office it is to judge of the goodness of all things, which you know so as to move your wills and affections to the things which you apprehend and esteem best for you, and to guide you in your actions. This is called the practical understanding, or working and affecting knowledge. Now, they say, that into this part of the understanding in unregenerate men, the knowledge of spiritual things never enters, and it receives them not, but they are shut up only in the other. But now in a regenerate man the knowledge of spiritual things is chiefly seated in the practical understanding, whose office, privilege, prerogative, and place it is to guide and steer all. And this is the reason why the one barely knows these things, and the other knows them not so* as to be affected with them; for though an unregenerate man's speculative eye be opened, yet his practical eye is shut; and so seeing, he sees them not; but in a regenerate man God opens both eyes, that he sees them fully to all purposes. To clear this farther, I thus express it: in your judgments there are two several courts kept, and two judges in those courts. The office of the one, viz. that which sits in the speculative court, is barely to inquire into the truth of things, and their goodness, only in the general, and to examine this merely in comparing truth with truth, by notional principles of reason, and so to go no further. As an angel hath an understanding power to judge intemperance and uncleanness to be evil and sinful, as well as men do, or as they themselves do know pride to be so, but yet they barely know this, for they are uncapable of inclinations or affections to such vices; so a gentleman hath an understanding capable of knowing the mystery of a trade, as well as he who lives upon it; but yet this doth not direct him to work on it, or to live by it. Now, besides this general court which takes all

* Qu. 'knows them so'?—ED.

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things knowable into consideration, there is another court kept by another judge, the practical understanding, whose office it is to inquire, what of all the things a man knows is best for him, on which to spend his chief intention and affections.

And that by which this judge measures things, and the rules by which he goes in examining them, is what is most profitable, or pleasant, or fittest for me upon all occasions and actions, and accordingly passeth sentence; which sentence all the rest which is in a man stands unto, and puts in execution. Now, then, to apply this to the thing in hand: take an unregenerate man, and in him the judge of the first court, viz. his speculative understanding, or knowing knowledge, which inquires but into the truth of things, may be enlightened with much knowledge of those which are spiritual, and be informed of those notional rules of truth whereby to judge aright of the ways both of sin and grace, and to pass this sentence also, that the ways of grace are best, and that this is a certain truth, and that the ways of sin are worst; and that to swear and be profane, to steal or to be drunk, to lie or cheat, do deserve death, and bring damnation. But then when any particular practice of a sin, and a bill about it, comes to be read in the second court, where the practical understanding sits judge, whose office is to examine what is best for him to be done, whether to commit such a sin, or to practise such a duty; this judge being judge for the man (as the other was for the truth), and examining all by principles of pleasure, &c., self-love being the pleader and swayer of this judge, reverseth the sentence of the former court, and passeth one quite contrary. We have an instance of the judgment and sentence which the first judge and court pronounceth in Rom. i. 32, 'Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' We have an instance of the sentence of the other court in Rom. ii. 1, 'Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost the same things.' He that passed the former judgment and sentence against such wicked practices, yet doth the same things. Now, before he acts thus, there must first be a sentence passed, for the understanding must assent to every action of a man; and therefore now the other judge, or part of the understanding, being corrupt, gives a verdict clean contrary to the first, viz., that he may do those things which by his first speculative judgment he had condemned, and thinks he shall escape: Rom. ii. 8, 'And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?' So that by reason of these two several judges in a man he condemns himself in what he formerly allowed: Rom. xiv. 22, 'Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.' But now in a regenerate man here is the difference, that both these judges are enlightened and informed, and go one and the same way in their sentence, and an act passeth against every act of sin, and for the performance of every known duty in both courts; and so this man is affected and stirred, and hath the knowledge in the active and working, which the other hath not. Though often in an unregenerate man the judge of the practical court may pass a sentence to forbear a sin, or to do a good duty, yet it is extorted by the clamour and importunity of the conscience, which is the judge of the other court; as the unjust judge did the poor widow right in her cause, and pronounced sentence in her favour, being moved by her importunity, though otherwise he cared not for right or wrong: Luke xviii. 4, 5, 'And he would not for a while: but after-

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ward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'

But though there be much use of this distinction, yet this is not all the difference between one and the other. There are indeed two such distinct acts and offices of man's understanding, though it is all but one faculty, insomuch as many who know things speculatively know them not practically at all; as many scholars. They are like physicians, who know by the rules of physic that such meat is ill and unwholesome, and yet will follow the rule of pleasure, and eat it, if delicious, though hurtful to the health. So that indeed to have the mind and understanding practically enlightened, is a new and distinct work of the Holy Ghost, which all have not, who yet have much knowledge. But yet this is not all the difference between the knowledge of a regenerate and unregenerate man.

1. Because even unregenerate men have their understandings practically wrought on by spiritual things, *i.e.* they have a working light, an affecting knowledge set up in them, to cause them to do much, as well as to know much: 2 Peter ii. 20, 'For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning;' and Heb. vi. 4–6, 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' They are said to be enlightened, and to taste, *i.e.* with such a knowledge as lets in a taste of the powers of the world to come, though this be a distinct and further work than barely to teach men to know them.

2. Because if herein lay all the difference, then at least one part of the understanding might be said as fully to be sanctified in an unregenerate as a regenerate man, seeing the speculative understanding in both the states hath but the same light, the difference being only in the practical; whereas the apostle prays here, in 1 Thes. v. 8, that the whole spirit be sanctified.

CHAPTER VIII.

That there is a vast difference between the knowledge of a man unregenerate, and that which a holy soul hath of spiritual things.—It is demonstrated, and the causes of it assigned.

We must search out some greater and more distinguishing difference between the knowledge which unregenerate men have of spiritual things and that of the regenerate, than any before mentioned. We must find out such a difference as may make it appear, that though an unregenerate man know never so much, whether speculatively or practically, yet there is a knowledge of both these sorts in one sanctifyingly enlightened, which he utterly wants. We must inquire out that there is a difference even in their speculation of spiritual things, as well as in the working or practical knowledge, and that a new habit and principle of regeneration must be infused into our understandings to produce true knowledge in both kinds.

1. As to the speculative knowledge, that there is a difference, I demonstrate

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thus, and withal assign the causes of it. Where there is a different representation of the thing to be known, there is a different knowledge of that thing. For example, if a man be represented to us but in his picture, though never so lively, or if we have a description of his good conditions but by hearsay only, it is a faint, dead knowledge, and vastly different from what we have when we behold and are acquainted with the man himself, as we all see by experience. And there is a plain reason of it, for the cause by which we come to have the knowledge of things is this, that there is a likeness, a similitude, a resemblance, and image of the thing which we know brought to our minds, and imprinted there; as it is thus in seeing things, so in knowing too. Now, therefore, as those resemblances, species, and shapes of things formed and drawn in our minds do differ, so must our knowledge also. But the image or resemblance of the man, which my mind takes of him when I see himself and am acquainted with him, is of another kind from that which my mind took of him when I saw but his picture, or heard him described by another, the one being called *species propria*, his own proper representation, the other *species aliena*, a foreign and borrowed one. To apply this, then, to the purpose in hand; such and so great a difference is there between a regenerate man's knowing and viewing spiritual things, and an unregenerate man's knowing them, though he be never so much enlightened, for the images, the likenesses, the resemblances, the representations of them do differ in this manner before said. For the ideas or images, which in a regenerate man's understanding be formed and fashioned, are taken, and begotten from the presence, real representation, and sense of the things themselves as really, truly in their native proper being, and spiritual hue, and shape presented to them, as things bodily are to the eyes of your bodies; which they are not to any unregenerate man in the world; but the most enlightened among them have them only by hearsay, or by some exact picture drawn of them. So God in his holiness and purity was at first known to Job only by what he had heard of it, but afterward by his own sight: Job xlii. 5, 'I have heard of thee by the hearing of the ear; but now mine eye seeth thee.' It was not a knowledge engendered barely by hearsay, but by God's revealing his face, and the beauty of his holiness to him, which humbled him. God also, in his fatherly love and kindness in Christ, is only thus known: John vi. 45, 46, 'It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.' No man hath seen the Father but he who is of God, *i.e.* who is regenerate, and taught by him. And such a real representation of those deep thoughts of God in pardoning as a Father, those bowels of mercy hanging out in him, a natural man never saw as the regenerate do. Thus also Jesus Christ and his righteousness, which is his glory, are represented in a real true manner to a believer: 2 Cor. iii. 18, 'But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.' It is beholding as in a glass the glory of the Lord, not in a representation taken from a bare picture, but a real image of the person as that in a glass is, and which represents his glory in that manner as no picture can describe it. So that he is said to reveal himself to a man: John xiv. 21, 'He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.' And he is also said to dwell in our hearts by faith: Eph. iii. 17–19, 'That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints

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what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.' By this means we are truly acquainted with him, and have real communion with him, as a man hath with his friend. And as to the work of grace, a regenerate man knows it not only by hearsay, as you see the picture of an herb in some herbal, but he beholds grace growing in the garden of his own heart. Thus Christ, speaking of grace and regeneration in John iii., expresseth himself: ver. 11, 'Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness.' We testify (says he) what we know, and have seen, whenas temporaries see but the counterfeit of these things in their hearts. They have but a 'form of godliness,' not 'the power,' 2 Tim. iii. 5, and therefore know not what the real thing means; and therefore their apprehensions of it must needs be differing from those of a believer, who sees and feels it in himself. Now, if you would know the reason of this difference in the productive causes:

1. A regenerate man hath the Spirit of God dwelling in him, which a man unregenerate hath not; that Spirit to whom all things are continually present, though absent from us; and, therefore, he dwelling in the man, can set those things before him. He who calls things that are not, as if they were, can also present to us things absent, and represent them as they are. Nor can he only do this, but also open our eyes and put a principle into us to behold those things which he placeth bare and naked to our sight. This is an art peculiar to himself, which no angel nor creature can imitate. The devil, indeed, shewed Christ the glory of the world, and fancy in men asleep paints out things to them, but still they represent not the things themselves, but only the pictures of them; but now the Spirit of God reveals the glory of Christ as in a glass: 2 Cor. iii. 18, 'Beholding as in a glass,' says he, 'the glory of the Lord.' And it is by the Spirit of the Lord this is done, for it follows 'As by the Spirit of the Lord.' And so God is said to reveal these things by his Spirit: 1 Cor. ii. 9–12, 'But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.' The things God hath prepared,—justification, adoption, sanctification, glory,—all these are prepared from everlasting, which things eye hath not seen, nor ear heard, nor have they entered into the heart of a man, that is, a natural man, for he opposeth him *to us who love him*. Now, his meaning then is, that there is such a revelation, such a species, form, and image of these things in their minds (who love God, and have them revealed by his Spirit), as their eyes never saw, nor ever came into their minds who are natural men. That is, the *species propriæ*, the true proper images of the things they never received, however they may have them from other men's reports. Their eyes may see them, as so described, and their ears hear them, as so reported, and they may see them too by the pictures drawn by the Holy Ghost, and represented by him in the Word of God; for the Holy Ghost in so doing (as in enlightening of temporaries) deceives them not, as a painter doth not who draws the true picture of a man; yet still the spiritual, living, and real manner of presenting these things to the mind the Holy Ghost vouchsafes to none but unto those who love God, and

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so are regenerate; it is to them and them only this favour is conferred. These things, as to this manner of discovering them, are hid from the wise and prudent of the world, and revealed only to babes, for to them only it pleaseth the Spirit of God to manifest them: Mat. xi. 25, 26, 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'

2. A regenerate man hath a new principle of faith infused into him, which one unregenerate wants; and by this faith he hath a sight of spiritual things which the other hath not. It is the light of this faith which, as it gives subsistence to things hoped for, Heb. xi. 1, so it elevates and helps out our sight to see things which are otherwise invisible, which principle the unregenerate wanting fall short in the sight of them. They, wanting this new eye, cannot receive the real representation of them, as a sore eye cannot bear to behold the sun in its glory. It is therefore made a difference between believers and others, that they are able to behold with open face the glory of the Lord, which others cannot, 2 Cor. iii. 18. And to the same purpose Christ speaks, when he says that the world cannot receive the Spirit: John xiv. 17, 'Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.' He means as to the business of knowledge; 'The world' (says he) 'cannot receive him, for it seeth him not, neither knoweth him,' nor these his effects, nor real representations of spiritual things.

From what hath been discoursed we may make these deductions or inferences.

1. Then unregenerate men may truly be said to want the real knowledge of spiritual things, and to want even that true speculative or knowing knowledge, which is to be had of them. For knowledge of a thing by hearsay, or by the picture of it, beside that it is often subject to error and misconceit, since the likeness which our minds frame to themselves from such representations proves other than the thing itself is indeed and in truth, when we come to see it; and hence there are such misconceits and mistakings of the work of grace in unregenerate men's minds. But I say, besides this, if we could suppose the conceptions and thoughts answerable to the description given, or the picture drawn, yet this knowledge, compared with that which a man hath when he seeth the thing itself, may be said to be no knowledge. In ordinary speech no man saith he knows a man when he hath but heard of him, and hath not seen him, nor is acquainted with him; so, nor can they be said to know spiritual things who have seen but the pictures or descriptions of them. For they do not know them spiritually (as the apostle says, 1 Cor. ii. 14), that is, in a manner answerable to their natures, and as they are to be known; that is, in their native colour, and hue, and proper likeness, so as to form such conceits in our minds of them as are homogeneal, and proportioned to the things.

2. Hence it also appears, that there is something known by a godly man concerning spiritual things, which is not, nor can be known by any other, nor yet can be expressed by himself to another. And the reason of it is evident; for let a man see the liveliest picture that is, and the best description, and afterward see the man so pictured or described, he then seeth something which he saw not before, and something, too, which could not be pictured nor expressed; so that there is a difference, for something remains unknown in the thing which cannot be drawn in the picture; as something there is in fire which cannot be painted, viz., the heat; something in the

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sun which cannot be delineated, viz. the light and glory of it, which no colours are bright enough to resemble; something there is in man which can be represented in no picture, viz. his soul and life; nay, something in his countenance cannot be drawn, viz. some peculiar lively features; so that still there is something wanting in the picture which is supplied by the sight of the thing. Now, then, answerably there is something in God, and Christ, and in the work of grace, which all the expressions of the tongues of men and angels, all openings of Scriptures do not, and cannot make known, unless the Spirit strike in with his art, and use all these as glasses to represent the things to you, as he doth to the saints. The native glory of them goes beyond expressions, which all fall short of the life; and yet a man, who hath seen the things, can but use the like expressions, if he would go about to describe them (which expressions, one who hath not seen the things, may use as well as he), but yet he knows more than he can express. Now, therefore, if it be asked (as often it is), Is there so great a difference between one knowledge and the other? why! then express it to us, let us hear distinctly what it is; what is it you see, which we do not? what have you apprehensions of, which we are not able to conceive, as well as you? To this what answer can a regenerate man make, for he seeth what cannot be painted or described, and therefore to make it known to the other man, he must lend him his eyes, for nothing else will be able to make him see it; as, for example, there are two talking about a country, whereof the one hath seen a map of it, knows its situation, fashion of things, customs, &c., or hath heard all these described as fully as can be expressed; the other hath travelled through the country, and seen all its cities, customs, and fashions with his own eyes. If he that never travelled should say, what is it you know which I know not? the traveller is able to express nothing to him which he hath not heard, and is able to relate; but yet that traveller is very well assured that there is a great deal of difference between his knowledge and what the other hath, and that he knows something which the other doth not, nor can know, unless he went into the country as he hath done. Thus also a man hath heard a lesson in music, which he may prick out to another, with all the grounds of it, but yet unless he hath heard the tune sung, which another man hath, there is something of which he is ignorant about the music of it, which that other man knows, which yet he cannot express to him. Thus, likewise in spiritual matters, there is a new name given which none knows but he who receives it, Rev. ii. 18; that is, there is something in it which he cannot express to another, for if he could, then that other might know as well as he. And thus, too, when the apostle, 1 Cor. ii. 14, 15, speaks of this differing knowledge, 'the spiritual man,' says he, 'discerneth all things, and is discerned of none;' that is, what he knows none can enter into the secret of. He knows all that others can, but what he knows further, they cannot, nor can he express.

8. Hence it comes to pass, that the knowledge which a godly man hath of spiritual things is an evident, infallible, satisfying knowledge, but it is not so in others.

(1.) It is evident, because he sees the things themselves, which leaves a true living likeness of themselves in the mind. Faith, therefore, being the subsistence of things hoped for, is also the evidence of things not seen, Heb. xi. 1. The sight, then, of a real true thing leaves an evidence behind it that it is true. Christ having a real true body appeals to the judgment of the senses to testify that it was so. What though a man's eye may be deceived by apparitions, and in dreams things are so lively painted out in our fancies, that men think they see, and hear, and eat? yet this prejudiceth not, but

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that a man who eats true meat knows infallibly he is not deceived. Sure I am, says the man born blind (when his eyes were opened), John ix. 25, that 'whereas I was blind, now I see.' Other men may think spiritual things to be true, because of their fine and exact coherence, and the whole system of them is so fair a story; but a godly man knows them to be true, and gives a certain infallible assent to the story, whereof he is an eye-witness, for he sees the things done and acted in his own heart: 1 John v. 20, 'And we know the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life;' 1 John ii. 3, 4, 'And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;' and you have (says the apostle) 'Christ crucified before your eyes,' Gal. iii. 1.

(2.) It is a satisfying knowledge. When a man sees but pictures of things, or but by hearsay, the mind is not satisfied, but desires to see further, as the queen of Sheba did, when she heard of Solomon's wisdom, 1 Kings x. 1, 6, 7; one who hath seen but the pictures of anatomy is not contented till he sees a real body cut up; one who sees a country described, is not satisfied in his knowledge till he hath travelled through it. When a man sees the things, then, and not till then, doth his mind rest satisfied. Though he may desire indeed to see more about them, yet he is satisfied that this is the true thing itself which he sees and knows, he is assured that grace can be no other thing than what he sees and feels it to be. And though he may come to have greater degrees of knowledge, and to see more into it, yet still he shall find it to be no other thing than what at present he apprehends it to be. So then he seeth into the farthest end and meaning of the word of truth, which another doth not: 2 Cor. iii. 13, 'And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.'

CHAPTER IX.

The uses of the doctrine. We by this see how malignant an evil sin is, which infects the whole man, and how great a work regeneration is, which cures and restores a soul so totally depraved,—That it deeply concerns us to search into our hearts, that we may know the evil which is in us.

We have seen that the whole nature of man is depraved by sin, and that the direful contagion hath not only fallen on the lower animal faculties, but hath ascended to the higher, the mind, and understanding. Now the uses, and practical improvement we may make, are these.

Use 1. Is all and every part in man corrupted? This gives us a sad discovery how great an evil sin is. You account that a very malignant disease which reacheth but to one member, if it spoils it, or makes it useless; if it lames but a joint, or takes away an eye. How much greater, and more dangerous is this spiritual disease, which extends itself to all that is in man, and vitiates his whole nature! It is therefore compared to such bodily diseases, which spread over all the parts, to a leprosy (for by that it was typified in the ceremonial law) that goes over all the body. You account that a poisonous creature, and loathe it, which hath poison but in one part, as serpents have it only in their stings, and vipers in their teeth, so as when they are taken out, the rest is not poisonous. But this poison of sin hath soaked

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all, and pierced through every part of us. It is in our souls, as the soul is in the body, as it were *tota in toto, et tota in qualibet parte*, the whole of sin is in the whole soul, and in every part too. If we look but to one part, the tongue, James says of it, there is a world of evil in that little member: James iii. 5, 6, 'Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.' How many worlds hast thou then in thy whole man, which, though in itself is but a little world, yet contains in it many worlds of sin! If thy tongue hath in it so much evil, what hath thy will, thy understanding, thy desires? These are more active than that little part of thine, though it be so moveable. They never lie still, but are always working. They have more distempers in them than are in all the parts of thy body, which, according to physicians' reckoning, amount to so vast a number. If there are (as they say) three hundred several diseases incident to the eye, there are more in the eye of thy soul. Look inward, then, and sagaciously search out all those noisome distempers, which are in all thy faculties, and loathe thyself at the sight of them.

Use 2. If the whole soul be infected with such a desperate disease, what a great and difficult work is it to regenerate, to restore men again to spiritual life and vigour, when every part of them is seized by such a mortal distemper! How great a cure doth the Spirit of God effect in restoring a soul by sanctifying it! To heal but the lungs or the liver, if corrupted, is counted a great cure, though performed but upon one part of thee; but all thy inward parts are very rottenness: Ps. v. 9, 'For there is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue.' How great a cure is it then to heal thee! Such as is only in the skill and power of God to do. And the universal medicine he makes use of is the gospel, by which all the diseases of the soul are healed: the blind, the lame, the deaf, and all other are restored by receiving the gospel: Mat. xi. 5, 'The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.'

Use 3. Be you all exhorted to search into your own hearts, and make it your most inquisitive study to know the variety of corruptions which are in them.

This is an use as proper to this doctrine as any other, and this I premise to all that is to follow in the discovery of the corruption of our nature, that in all the rest of the particulars, you may have this use in your eye. And, indeed, that you may know what is in man, and so have an exact knowledge of yourselves, is the principal design for which I fixed on this subject; and therefore, in all that I shall say in the prosecuting it, I desire you to keep this use in your sight, and to search still in your hearts, as any particular corruption is discovered, to find whether it be in you, or not. I thought best to premise ere I go any farther, and the rather do I set you on work thus beforehand, with some general directions how to inquire into your hearts, that having first tried what work you can make of it yourselves, you may be better able to understand the discoveries of particular defilements, which hereafter I shall make, you having first taken a view of such particulars in your own hearts, which will make them good, and evidence the truth of them to you. And here it may be truly said, that of all discourses, and discoveries, they are the most difficult, which are concerning the inward workings of grace and sin. As no study is more hard than anatomy, which

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discourseth of the parts of man's body, unless a man hath seen first some body cut up, and then none is more easy, certain, and evident; so also it is in an anatomy lecture of the soul, and heart; and therefore the figures I shall draw and cut of the understanding, will, and affections in the following discourse, will be difficult to understand, unless you withal, as I shall go along, look inward to see in your own hearts those several parts of corruption, which the pictures, though never so well drawn, will otherwise but darkly represent. To do thus, will perhaps be a work very difficult to some, who never yet were acquainted with themselves, who have had their eyes turned outwards all their lives, and never turned them inward to look into their hearts. I remember Julius Scaliger hath a saying, that there be two things in philosophy, which do conceal, and hide themselves from man's understanding, *Ens primum, et Materia prima.* The first being, or God, and the first matter of all things, or that chaos, and confused heap, Gen i. 1, out of which all things were made. The one is incomprehensible, *propter summam suam perfectionem*, by reason of his infinite perfection; the other is unperceptible, *propter summam suam imperfectionem*, because of its greatest imperfection. This is true in divinity also, and as to our present purpose, that God and a man's heart are things most unsearchable: God, because of the infinite purity that is in him: Rom. xi. 33, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' How little a portion is heard of him? says Job: Job xxvi. 14, 'Lo, these are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?' And the heart is unsearchable, because it is a vast deep chaos of all confusion, and disorder, and hath bundles, Prov. xxii. 15, yea, worlds of folly in it; Jer. xvii. 9, 'The heart is deceitful above all things, and desperately wicked, who can know it?' None but God that made it, who is greater than our hearts, and yet he hath appointed means, whereby we may be helped to know, and search them, which I shall now enumerate.

1. God hath put a light of conscience within you, which, though it is in every man by nature, yet it is a candle set up, and lighted at the sun, which 'enlightens every man that comes into the world:' John i. 9, compared with Prov. xx. 27, 'The spirit of man is the candle of the Lord, searching all the inward parts of the belly.' The *chambers* of the belly some read it. So that, as in a man's body, when cut up, you find several rooms prepared for the various animal offices, vital, natural, &c., as in anatomy we see, and these distinguished by several partitions, as the midriff, the diaphragm, &c., thus is it also in the soul of man, where there are spirit, soul, understanding, will, affections, &c., as so many different chambers. Now that light of conscience God hath placed in these dark rooms, to manifest all that is in them; and though he hath framed your bodies so, as there is not a casement made to see through it what entrails and inward parts a man hath, yet he hath made one for the soul: 1 Cor. ii. 11, 'For what man knoweth the things of a man, save the spirit of man, which is in him?'

2. Because this light of natural conscience is very dim, and by it you can discern but very little of what is in your hearts, therefore God also hath given you his word, which is a quicker discerner of the thoughts and intents of the heart: Heb. iv. 12, 'For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' It divides between soul and spirit, and cuts the heart open, so as to make a nice and accurate dissection, and shews everything that is in it, and all that is done there. It is the most sharp

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anatomising knife which can be used, as it is compared in Heb. iv. 12. It hath the key of knowledge, as Christ calls it, τὴν κλεῖδα τῆς γνώσεως, and the lock for which it is made is man's heart, of which the several faculties are the wards. And as it opened Lydia's heart, it opens all ours, and discovers what is within; as the apostle speaks of prophesying, that it hath such an effect: 1 Cor xiv. 24, 25, 'But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.'

3. Because natural conscience, enlightened by the word, is not enough, therefore God farther renews in his children the spirit of their minds, Eph. iv. 23, as to put off, so to discern the corruptions of the old man, which are in him through lusts. The spiritual corruptions whereof, which are essentially contrary to the spiritual workings of grace, are not, nor can be discerned, by any other eye than one so renewed. It is the spiritual man which discerneth all things, 1 Cor. ii. 15. Conscience, indeed, discerns the gross defilements of the soul; but itself being defiled, Titus i. 16, and muddied like muddy water, you cannot see your face distinctly in it, so as to descry the less perceivable blemishes.

4. Because this renewed spirit also is but imperfect, and therefore dim-sighted, and indeed the light of conscience, and of the word, and of the sanctified soul too, all put together, of themselves can do little or nothing without the light of God's Spirit, therefore God hath appointed his own Spirit to be in us, to search our hearts: Jer. xvii. 10, 'I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.' And for this reason David, when he had done all that he could, calls upon God to try and search him. And when the light of this spirit enters in but at a cranny of the soul, it manifests those defilements in it which were before unseen; as the sunbeams shining into a dark room, shew those little dusts or motes in the air which were undiscerned; nay, the chairs and stools in it could hardly be seen before.

Now, having all these helps, set upon the search of your hearts and spirits. Though they be desperately wicked, and every part corrupted, even the spirit itself, which should discern and pass judgment on things, yet you have superior aids whereby you may be sufficiently assisted. Keep your hearts and consciences pure from gross defilements, else it will be impossible to find out spiritual corruptions of the spirit and judgment, into which yet we are first and chiefly to inquire. If a looking-glass be dirty, little can be seen in it, but if it be rubbed clean, and kept clear, we may discern the least spots. Make further use of the light of the word to discover what is in you. The apostle Paul, though he could not but discern grosser lusts, sensual lusts in him by the light of nature, yet by that help alone he could not perceive those which were spiritual, till the spiritual light of the law came and manifested them, and he saw not how all concupiscence was in him till then: Rom. vii. 7–9, 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died.' Grow in grace, and increase in the light of it, and be sure to keep that quick-sighted. If you do not grow in grace, you will not be able to see perfectly and clearly,

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2 Peter i. 5–9. But a man increasing in grace, and walking in the Spirit, will be able to see the least mote of sin that flies up and down in his heart, which another man, though regenerate, yet if he arrive not to such a growth and spiritual walking, will not see. Pray for the Spirit of God also to help you. Because Laodicea was deceived in the knowledge of her heart and state, she is counselled to take eye salve, and to anoint her eyes with it: Rev. iii. 17, 18, 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.' When Job was sensible that he knew not all of himself which he ought, he goes to God to instruct him: Job xxxiv. 32, 'That which I see not, teach thou me; if I have done iniquity, I will do no more.' And last of all, be diligent and constant in this exercise of searching your hearts; the more you exercise your eyes, the quicker they will be in seeing. Use light, and have light. Exercising of the spiritual senses produceth an habit of discerning good and evil: Heb, v. 14, 'But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.'

But further to instruct you in this duty and art, I will shew what it is to search the heart, and teach the skill of cutting it open, and rightly anatomising it, and what in every faculty is especially to be searched for. The true searching of the heart I thus define: It is a reflex act of the mind and conscience renewed, whereby a man, assisted by the light of the word and Spirit, doth discern, and judge of the spiritual good and evil that is in his heart, and in every faculty of it, both severally and jointly together.

1. *It is a reflex act of the mind*, wherein the mind looks inward and comes home to itself. For in the direct acts of the mind, a man is carried out to things without himself; but this calls in his thoughts to view his own soul. And this is one of the chiefest excellencies of the reasonable creature, wherein it doth so much transcend beasts, that it is able to turn its eyes inward, and judge of its own thoughts and desires, what they are, and to what they tend. This, I say, is proper only to man and angels: 1 Cor. ii. 11, 'Who knows the things of a man?' the spirit of a man doth this, but not that which is in beasts. This, of all acts, is also the noblest, and in the exercise of it consists man's honour and wisdom. As in mathematics, a circular figure is better and stronger than any other, because it returns into itself, so that every part bears up another, so reflex thoughts, returning in upon ourselves, are wiser, stronger, and safer. In this too the image of God much consists, I mean that image which is in the natural faculties of the soul, that as God doth know himself, we also are able to know ourselves.

2. I add, *of the mind renewed and assisted*. For though every man hath this reflecting power in him since the fall, yet it is dimmed and weakened more than other direct acts, which are yet dim enough; and therefore we know all other things better than ourselves, and of all else we know least what is done in our own bosoms. The heathens, therefore, could say that γνῶθι σεαυτὸν, was of all other the hardest lesson. Man, by sin, becoming like the beast which perisheth, has lost this ability, whereby he was chiefly distinguished from the brutes, more than any other. When man had God's image of holiness, he understood God and himself best of any other, but now, alas, it is the least part of his knowledge! You shall see a poor soul, mean in abilities of wit, or accomplishments of learning, who is ignorant in all things

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else, who knows not how the world goes, nor upon what wheels states turn; who yet, being renewed and assisted by the Spirit of God, knows more clearly and experimentally his own heart, than all learned men in the world do theirs, and knows more of grace and sin in it. And though the other may better discourse philosophically of the acts of the soul, and the dependence of them one on another, yet this poor man sees more into the corruptions of it than they all.

3. I add, *whereby a man knows the spiritual good or evil in the heart*, for that is the object to be searched into. It is not only what his thoughts and purposes are for the matter of them; for ask any man, and he can tell you what he thinks at any time; but there is a further thing to be looked into: the good, or evil, the frame, the temper, the inclination of all either to sin or to godliness. We are to feel the pulse of the heart, and to discern by its beating whether it be sound or diseased, and with what particular distemper it is most affected. And herein lies the great and difficult work. Any man's pulse tells him that his heart beats, and he may feel whether the motion be orderly or irregular, but it is a physician's skill to guess at the disease, and know the temper of the blood by it; and it is a Christian's skill to know and judge the like of his soul and spirit. Now the word, when it searcheth the heart, reads not a philosophy lecture upon it, but shews the evils which are in it. It is not the nature of the heart simply, and the dependence of one faculty on another, but the wickedness and deceitfulness which God there points out to be known, Jer. xvii. 9, 10.

4. I add, *in every faculty*, for then thou seest thy sins in their causes, when thou seest from whence every sin hath its rise in thee, from whence its first motion is, wherein its strength lies, and how sin carries things within thee. How it runs through thy understanding in devising, projecting, and approving of it, through thy will in consenting to it, through thy affections which are inflamed with it, till at last it works in the members to execution. Then thou knowest how sinful thy heart is, when thou seest how all the several wheels in it turn still to evil, and how one wheel moves another, so that thou sinnest with a joint concurrence of them all to the wicked action. And in all this it especially concerns thee to search out the pollution of thy spirit, of thy understanding, judgment, and will; how far they are guilty in the commission of the sin, which will serve to aggravate or lessen the sin so much the more as they are found to have a greater or lesser hand in it. For as the sins of princes are greater than those of other men, because they are their rulers, so are the sins of these superior faculties of a higher guilt, because it is their duty, and they are placed, to guide the rest. And it concerns thee the more to be strictly inquisitive into these sins, because of all other they most conceal themselves, and as their operations are more strong, so with less noise, as poison works more strongly in the head than the stomach, though it be perceived more there than in the head. Inquire thou into the sins of these ringleaders in thee; and as in case of treason, the state, the government inquires most after the plotters and contrivers of it, so look thou not so much to the members of the body, and the lusts which war in them, as unto that corrupted judgment and will in thee that devised the means to satisfy those lusts, which fed them with thoughts and fancies, which were privy to the first contrivance of the treason, and gave way, and consented to it. The lusts which war in the members are but weapons, instruments, Rom. vi. 19. You must therefore look to the higher powers of sin in the soul, to the throne of unrighteousness there, whose agents those lusts are.

If a man would rightly understand a state or a commonwealth, it is not

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enough to know and view what proclamations come out, what decrees, and orders are made, what factions are in it, what transactions of affairs, what armies raised, &c., for this all in a kingdom know; but he who would be an exact statesman must also know what passeth at council board, what the consults and deliberations are, what was the design of such acts and proclamations, and to what end they were made, what ends such or such a potent faction hath, with what colours they hide their secret intentions, and into what principles of state all may be resolved. This is so to understand a state, as few do, and for want of this knowledge how amiss do vulgar capacities judge of public actions. Thus also if you would understand the state of your souls, you must diligently and especially mark what passeth at council board in the understanding, the sight of which is enough to amaze us, if we saw but by what devilish principles and atheistical consultations all is guided and swayed, and into which our actions may be resolved, what most base, and filthy ends rule us, and what petty, slight, foolish motives we have, what ungodly reasonings and deliberations pass through us, and how contrary to the rules of conscience, which notes all, as God's sworn secretary, and how all is overruled by our corrupt reasonings, let conscience say what it will in opposition; I say, if we saw all this, it would amaze any of us; and this is that which I mainly intend to shew in the following discourse, when I shall come to particulars. This is indeed to search a man's heart, and to know it, for the wickedness of it lies especially in deceitfulness, and that deceitfulness consists in the juggling tricks of the mind, which are least discerned by us.

5. I add, *in each of these faculties apart.* For when the apostle speaks of the word's powerful searching the heart, how doth he express it? As 'dividing between the soul and spirit:' Heb. iv. 12, 'For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' The meaning of which phrase I understand thus, that the soul and spirit is divided, when we consider them apart, and severally, when we remark what evil is in the spirit apart, and in the soul apart; that is, in the judgment and affections. They join in the action, and the influences which they have are intricately involved and twisted in every act which comes from us; but this is the way to untwist them, viz. to dissever, and to view apart what a man's thoughts, reasonings, motives, and devisings are in such a business, which thoughts, reasonings, &c., the apostle there calls the marrow of the action. Then after this view, what the desires, or fears, or inflammations of passions are by which thou wert acted in the doing it, which are but the bones of it, and are indeed but guided and acted by those ends, reasonings, and conclusions, which the heart made. And, accordingly (as you see), the apostle instanceth only in the intents and thoughts, which are acts of the understanding and will. And so at the day of judgment, what is it God will bring to light? Not passions so much, and actions (though these also shall be manifested), as the counsels of the heart: 1 Cor. iv. 5, 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.' Passions are but the veins and arteries, in which our intentions and ends, as the blood and spirits, do move, when the mind, which is as the heart itself, hath by reasoning and agitating things in itself, hatched, and forged those designs and ends, as the real heart doth spirits by motion. Take an affection which you have stirred, and examine it, and you will find a reason of it, a meaning of it, and that there is some end acts

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it, and stirs in it. And it is the end also which makes an action good or bad; and as God is said to look to the meaning of the spirit in us, Rom. viii. 27; that is, to every sigh, groan, and desire, so also to the meaning of flesh in us, what our carnal ends and motives are; therefore we should look most especially to them.

Now, as you are to divide thus between soul and spirit, thoughts, intents, and passions, and to view them apart, so you must also view them jointly and together in every action, and consider not only what affections you have, which may deceive, but consider withal what thoughts, considerations, motives ever stirred them up, and moved in them; then you know the heart aright. Do not simply look to your thoughts, but see what motives prevail with the heart, and stir the will, and affections, and what motives or suggestions put in by conscience, or the word, lie as dead drugs, and work not. This is to search the heart. So if thou mournest for sin, search the spring of thy sorrow, and look what consideration moved it in thee, and do so likewise in other thy actions.

I do speak this before you all, that all deceit lies in this, either men view their hearts undivided in the gross, and do not divide between soul and spirit, or else they view them only apart, and not in that dependence, or at least concurrence the one hath with the other. They look upon good affections as on Ezekiel's wheels, and because they turn outwardly to good, they rest in them, not seeing, nor so much as inquiring, what spirit moves within those wheels, what motives, intents, considerations, act and inform them. The truth is, the heart is a maze or labyrinth, and if you would find the way into all its windings, you must be guided by a clue or thread drawn through them all. And when you view any action, you must go through understanding, will, and affections, and not only see that they concur to it, but the manner of their concurrence; search the chambers of the heart, not only one room to see what is done there, and what thoughts and fancies are in the outward room (which is a room that all come into, both good and bad), but from thence go into the privy chamber, and hear what principles, sayings, dictates, reasonings you are guided by, what resolutions you fix on, what aims you have. Then go down to the affections, and view how they, as agents, act their parts, and see all this time how conscience is imprisoned as in a dungeon, Rom. i. 18, being withheld in unrighteousness, while they act all in the dark: 1 Cor. iv. 5, 'Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.' He calls the counsels of the heart the hidden works of darkness, and whilst conscience is thus imprisoned, it may call, and cry till it be hoarse, but it shall not be heard.

CHAPTER X.

That the error of the papists is by this doctrine evinced, who place sin only in the lower faculties of the soul.—That we should be sensible of the defects of our minds, and if we have any natural endowments of soul, we must praise and thank God alone for them.—We who have the discoveries of the gospel, and a spiritual light to discern the things of it, should much more bless God.

As we have not only proved this corruption to have overspread the whole soul, but in particular have demonstrated that the superior faculties are

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in a high degree infected, and have also shewn wherein the depravation of the understanding consists, let us now farther consider what practical inferences and uses this doctrine will afford us.

Use 1. We see, then, how great an error it is of the papists, and some others, who assert that the higher parts of the soul are not touched nor tainted with sin, but they thrust it all down to the inferior, and to the sensual appetite; and they answerably interpret the combat between the flesh and spirit, which is spoken of in Rom. vii. 28 and Gal. v. 17, to be but the rebellion of the senses, and animal appetite against reason, the one of which (they say) is meant by flesh, the other by spirit; and as thus they make the conflict to be between soul and body, they answerably place the whole or greatest part of religion in bodily worship. All their acts of mortification are to keep under the body, whilst the soul lies neglected, as not needing any remedy or help. But we have not so learned Christ, nor so little know ourselves; and therefore as we feel our superior faculties depraved by sin, we most of all are humbled for, and strive against the spiritual corruptions of our minds, such as ignorance, unbelief, atheism, pride, darkness of apprehension, and dulness of heart and affections in the ways and worship of God, and hypocrisy, and base selfish ends, by which we find ourselves apt to be swayed and biassed in our best actions; we find not only sensual lusts warring in our members, but atheism against the knowledge of God, darkness against divine light, and unbelief against faith. It is true, indeed, sins of the understanding are least discernible, for the law in our members is more clamorous and impetuous, and sensual things do more sensibly affect us; but yet the other sins of the mind, though more stilly, and with less noise, yet do more constantly assault us and prevail. It is true also of the combat between flesh and spirit, that it is less sensible in the superior faculties of the soul than in the inferior; because, not only grace, but the light of nature and conscience make resistance against the lusts of our senses and fleshly appetites, but natural conscience doth not oppose the spiritual lustings of the mind. It doth not check pride, unbelief, selfishness, &c., as it doth drunkenness, adultery, and other lusts of the flesh; but yet it is in the combat between sin and grace in the mind, and understanding, and will, that a godly man's courage and resolution against sin most shines, and his victory over it shews most illustrious; and it is also for those spiritual wickednesses in the mind that a godly man is most humbled. And as he also professeth that it is not bodily worship which can take away the guilt of sin, so neither can the keeping under and torturing the body only, cast out the powers of sin. You may pray, and cry your eyes out, but sin will not flow out with your tears; you may fast down all your spirits and flesh, and yet, though bodily lusts may hereby be lean, yet pride and hypocrisy may grow the fatter. The papists shew also their corruption in this, that it is all their care and business to keep people in ignorance and darkness, and such a practice is suitable to their corrupt principles and errors, which by this means they may maintain undiscovered, as darkness hides all things. But we who love and teach the truth, are also for light; and so far are we from thinking ignorance to be the mother of devotion, that we reckon it among the daughters of sin, and account grace to be spiritual light in the mind, as well as holiness in the heart and affections. We open to the people the treasures of divine knowledge, and we exhort men to seek it, since without it the heart cannot be good, as Solomon speaks: Prov. xix 2, 'Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet, sinneth.'

Use 2. Let us be sensible of all those before-mentioned defects and im-

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perfections of our understandings. Hast thou parts, and learning, and knowledge in natural or civil affairs, or hast thou spiritual gifts? know whom to thank for them. They grew not out of thy corrupt nature, which is too vile and base a soil to produce any thing that is good, but it is God who, out of his bounty and riches of goodness, hath endowed thee with them; and he holds the candle to thee whilst thou readest and understandest, for so the mind of man is called: Prov. xx. 27, 'The spirit of man is the candle of the Lord, searching all the inward parts of the belly.' What doth Agur acknowledge with much humility, though he was a teacher of others? Prov. xxx. 2, 'Surely I am more brutish than any man, and have not the understanding of a man.' 'I am brutish since I was a man' (as some read it), 'and have not the understanding of a man by nature.' It is God who inspires a nobler, quicker spirit into some, and from thence ariseth the difference of men's understandings: Job xxxii. 8, 'But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.' Wisdom goes neither by greatness of birth, nor the advantages of education, for great persons may have wise men about them, to inform them, who yet are not able to instil into them wisdom, nor can make them wise: Job xi. 12, 'For vain men would be wise, though man be born like a wild ass's colt;' and a wild ass's colt is the most indocible creature of all other. Neither doth wisdom come merely by age and experience: Job xxxii. 9. 'Great men are not always wise: neither do the aged understand judgment. There is a spirit in man, and an inspiration of the Almighty, which giveth him understanding.' View but your own pictures in fools, and tell me what hath put the difference between you and them. If you say a various temper of body, it is true, indeed, it hath a hand in it, but yet what fogged the oil in them, which should have afforded fuel to the light of mind, so that the candle burns blue in them? What was it produced that cloudy temper in them? Was it not Adam's sin? Why might it not have had the like effect on thee? It was God only that gave thee finer blood and spirits, that the light of thy mind might burn more clear and bright. And if you think temper is the only cause of this difference, do but look on Nebuchadnezzar, a great and wise king, and yet how soon is his heart changed from a man's to a beast's! Dan. iv. 16, 'Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him.' And so he was driven from men, as not having reason enough to converse with them. And what was his case might be thine, for that which befalls one man for sin, might befall all by reason of the first sin. But God was graciously pleased not to deal thus with men, though he might justly have done so; and as though he might annihilate men for sin, and take their beings away, yet he doth not, no not in hell. So neither doth he take away their understandings, no, not from the devils; for how, then, should they be punished with the sense of his wrath? And yet that punishment, which is inflicted, is a destruction of their well-being, and therefore is called destruction, though their being still remains. So in this life God deprives not men of their understandings, for how then should they be men? Yet because they want the goodness of understanding, the holiness of it, therefore they are often in Scripture said to have no understanding: Isa. xxvii. 11, 'When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour;' Rom. iii. 11, 'There is none that understandeth, there is none that seeketh after God.'

In the mean time, it is a great obligation that lies on those who have parts

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to employ them for God, who preserves them when sin might have taken them utterly away, And this may humble men too, who are most proud of knowledge, and are puffed up, whenas it is not their own, but borrowed from God. Much of man's wit now depends upon the right tempering of the dust, with which he is clothed, and so is but a flower of the grass, which each man lays down in the grave; for the compass of understanding with which men shall arise into the other world is from another account. And this should also teach men to depend on God for their knowledge and learning, and the increase of them, for alas, they cannot secure to themselves all their wit or learning. The parts of their mind are as subject to decay as the beauties of the face, and may be wasted and lost as well as them or their estates; and indeed men who presume on them, or who use them not for God, we see ordinarily bereft of them, and prove fools and sots in the end, or at least they die despised and forgotten.

Use 3. Raise your hearts unto thankfulness to God by all these steps which follow.

1. Bless God, that he hath brought thee to those times and places where the gospel is preached, and the great truths of it are laid open and made plain to thee. This is one mercy, and a great one, for without such a discovery thou couldst never have found them out. God made trial of the utmost men's wits could do for some thousands of years among the Gentiles, but they bewildered themselves in their inventions: 1 Cor. i. 21, 'For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.' They had quite lost themselves in all their vain inquiries, and therefore (says the apostle) after that in the wisdom of God, the world by wisdom knew not God, he set out the gospel to be preached, to reveal, what they could not search out. They had, indeed, some knowledge of God, but yet even that was not their own, but a borrowed wisdom received from God. God indeed afforded them some light to grope after him: Acts xvii. 27, 'That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.' But they were so far from knowing God by all this wisdom, that by their abuse of it they were put further off, and became vain in their imaginations, and did not glorify God as God; and so with all their wit they were but fools: Rom. i. 20–22, 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse: Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.' This would have been thy case, and thus it would have been also with thee, if God had not made the light of his gospel to shine for thy better direction. It is then great goodness that God hath revealed himself so clearly and fully to men in his word, and 'tis a great mercy to thee that thou shouldst ever come where these great truths, and of such high concernment to thy soul, are spoken of, and preached. God hath not dealt thus with every man, nay, not with every nation, as he hath with thee; but when he leaves kingdoms, whole multitudes of people together, to sit in sad darkness, thou standest in his light.

2. Bless God, if he hath farther given thee an insight into these truths by enlightening thy understanding, which (as hath been discoursed) was naturally dark, and blind, and had no spiritual discerning. If thou beginnest to conceive of things spiritual better than others, or than thyself did some time ago, it is God who hath put a new light into thy mind, and it is a great

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mercy, which thou shouldst, with the highest praises, acknowledge. For remember that in thyself thou art but darkness, as all other men are whom God hath not enlightened, as he hath thee; and, therefore, many, who, though wiser than thee in the world, and attentive hearers also, yet understand not so much as thou. The first ground in the parable which received the seed of the word: Mat. xiii. 4, 'And when he sowed, some seeds fell by the way-side: and the fowls came and devoured them up;' what was it but such hearers, who do not understand? ver. 19, 'When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: This is he which received seed by the way-side.' And the most hearers are such, who do not so much as conceive in the general notions, the truth of spiritual things. They cannot conceive that there is such a thing as regeneration, much less what it is, as was the case with Nicodemus. There are those who walk in darkness, though the light shines round about them, who are ignorant under all the means of knowledge, because of the blindness of their heart, and therefore they walk in darkness, and know not whither they go: John xii. 35, 'Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.' If thou seest light in the Lord, bless him for those eyes which he hath given thee, whilst he hath denied them to others.

3. But now if God hath proceeded farther in mercy toward thee, and not only hath revealed these truths to thee, and not to others in other places, and times, and hath given thee a new light whereby thou seest those things, which thyself saw not before, though thou wert an auditor, and heardest them before; but if God hath gone farther, and renewed thy mind also, and put in a new principle to see things aright, to see thy misery, so as to be truly humbled for it, to see Christ, so as to prize him above all the world, to see what the truth is in Jesus; *i. e.* what that truth of grace, and regeneration is which Jesus requires of thee, and to see this in thy own heart too; for this thou hast farther cause to be thankful. Thou canst now say, I know God and Christ, and am not deceived, for he hath given me an understanding on purpose to know him, so as no wicked man knows him: 1 John v. 20, 'And we know the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.' This is a higher mercy, and favour bestowed on thee, and therefore greatly bless God for it. For though thou mightest have had a new light, whereby thou mightest have come to see things which thou never sawest before, yet thou mightest not have had a new understanding. They of whom the apostle speaks in Heb. vi. 4, were enlightened anew indeed, but yet they were not renewed in the spirit of their minds, for that is proper only to the godly, who never fall away; it is peculiar to them alone, as to have a new light, and new objects, so to have a new eye.

Use 4. See and admire the great and wonderful work which God effects in regenerating our natures. How great and difficult is the work of grace, wherein Christ must not only be at the trouble, and cost of purchasing, by his blood, truths to be revealed, but he must send his Spirit to reveal and bring them to light, and then he must be at the cost to set up a candle by which to read them, and when all is done, he must find you eyes with which to read. And then he must also take the pains to teach you himself; he cannot set under-ushers to do this office, but when you have eyes given, you must be all taught by himself too.

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If the knowledge thus of spiritual truths be not in any manner in us, no not so much as a power to receive these things savingly into our minds, then certainly the work is God's, and wholly his. Men think, indeed, that to subdue their affections and to curb their lusts, a great and mighty power is necessary, but as for knowledge they think that they have at command enough of it, and more than they can tell what to do with, and that it is sufficiently easy. But consider that to make thee able to know spiritual things savingly costeth God as much as any other work that passeth on thy soul, and therefore Paul in every epistle prays for it. Thus he prays for the Ephesians, chap. i. 16–18, 'Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.' Thus he prays for the Philippians, chap. i. 9, 'And this I pray, that your love may abound yet more and more in knowledge and in all judgment.' Thus he prays for the Colossians, chap. i. 9, 'For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.' And therefore, whenever thou goest to God in prayer hereafter, forget not to ask this eye-salve of him: Rev. iii. 18, 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye-salve, that thou may see.' What is that but his Spirit to anoint thine eyes, that thou mayest see things aright, and judge of things that differ? Remember that Christ is a prophet for thee as well as a king and priest, and that when all his benefits are reduced but to four heads, wisdom is put in as one, and one of the chief also: 1 Cor. i. 30, 31, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth let him glory in the Lord.'

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BOOK IV.

Of that corruption which is in the practical judgments of unregenerate men.

CHAPTER I.

The nature of practical knowledge explained.—The different judgments which men unregenerate and regenerate have of spiritual things.

I HAVE proved that the mind and understanding is corrupt; that it is dark as to any apprehensions of the things of God; I have explained wherein this blindness consists, and what are the causes of it; I have described the difference there is between the speculative knowledge of a godly man and of one unregenerate; it now remains that I should plainly draw the lines of difference that is between the practical judgments, or working knowledge of one and the other concerning spiritual things. This is necessary to be done, because men whose minds are not renewed by the Spirit of God have some kind of judgment or practical knowledge about divine truths, which yet doth not arise to that knowledge which the regenerate have, and also because that the chief end of these truths, if known aright, is to operate on our hearts and to set them a-work.

Now herein, that I may carry things clearly before me, it is necessary that I lay open to you,

First, In general the nature of that kind of knowledge which we call practical, that is, which works in and upon a man's will and affections by what we know; and then,

Secondly, Come particularly to shew the difference which is between this kind of knowledge in one who is savingly enlightened, and another who is not.

First, In the general, to explain what practical knowledge is. It is said to be so in two respects.

1. Then knowledge is practical, when it affects, moves, and stirs the will and affections to the thing which it knows. I put in this, *to the thing which it knows*, to set one difference between it and barely knowing knowledge. For in speculative knowledge our minds are wholly taken up and delighted with the bare knowledge and speculation of the thing; and though the knowledge may and doth affect us, for it produceth such a pleasure, yet not the things which we know. But when we know things in that manner as that our wills and affections are moved and stirred to the things themselves, as well as to the desire of or delight in the knowledge of them, it is called practical knowledge. Or,

2. It is called practical when it is such a knowledge as is able to guide, manage, and direct our wills and affections, and other faculties in us, in the practice and exercise of such actions, whereby we may come to enjoy the thing which we desire. To give an instance by which this may the more fully be cleared to you;—

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A man may have learned the art of music, and know how songs are made, and all the rules of harmony by which they are composed, and he may be much delighted with this knowledge, and yet not have a mind to have a lesson played, nor be much affected if he hear one, but he rests satisfied barely in the knowledge of the art itself. This now is a bare knowing knowledge.

Another man, who knows not so well the art of music, yet when he hears a lesson he understands the harmony, and is pleased and much affected with it. This now is a practical knowledge, an affecting knowledge, because by it his affections are carried to the thing itself perceived.

But yet, thirdly, it is a new business to teach this man, thus affected to music, the art of playing upon an instrument, and to instil into him such a knowledge and fancy as may guide his fingers aright to play a lesson which he understands, the art of which consists more in knowledge than in nimbleness of fingers. This also is a farther degree of practical knowledge.

Now, to apply this to things spiritual,

A man may have the whole frame of divinity and of spiritual truths in his head, and yet they may have no influence on his heart. He may have a form of knowledge and yet feel no power of it: Rom. ii. 20, 'An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.' He may have a pattern of wholesome words, 2 Tim. i. 13, and yet have no experience of the things signified by them. Nay, he may be much delighted with such knowledge, and not have his heart affected with the things themselves which he knows in divinity. Though he knows what the true nature of love to God is, and of hatred of sin, yet his heart is not excited to love God or to hate sin. Though he knows Christ and grace, yet he doth not love, nor desire them, nor delight in them. Now this is a mere knowing knowledge.

But when he hath such a knowledge, as both works upon his mind and will, and stirs them and inflames them to those things which he knows, and makes him earnestly desirous of the attainment of God's favour and love, and of Christ's righteousness, &c.; and also sets him a-work, and guides him in those practices, ways, and means which God hath appointed for the attaining of them, such as faith and repentance, so as he knows how to do them, and how to frame himself and all in him as instruments in the practice of them; both these kinds of knowledge are called practical knowledge, and the one of them you may call affecting knowledge, and the other guiding knowledge. And you shall find in Scripture such a knowledge spoken of as causeth you to love the things you know according to the worth of them. Thus, there is a knowledge to love the things which are excellent: Phil. i. 9, 10, 'And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ.' And there is a knowledge, too, which guides you in doing such duties, whereby you may attain those things which are excellent, as is plainly supposed in Jer. iv. 22, 'For my people is foolish; they have not known me, they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.' There is a knowledge implied in this text to do good.

Now, unregenerate men may and do come to have such a knowledge of spiritual things as affects them with the things which they know, as those hearers which are represented by the stony ground in the parable, received the word with joy: Mat. xiii. 4, 5, 20, 21, 'And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell

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upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.' And they have also such a knowledge which directs and acts them in many holy practices, as Herod, enlightened by the preaching of John the Baptist, did many things: Mark vi. 20, 'For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.' It is then needful to inquire into the difference of this knowledge, as it is in a person regenerate and one who is not so.

1. I will begin to examine the difference in that knowledge which affects them with the things that they know. And,

First, In general, I will assign the reasons and causes how and why we come to be affected with the things which we know, by our knowledge of them. There are two things concur to this.

1. We are then affected with the things which we know, when we look upon them and consider them not only as good, but as things of which we are persuaded that they are good for us, and that they concern ourselves, and make for our own ends, purposes, and desires. Observe it in your own hearts when you will, and you shall find that you pass by many things, which, though you know to be good, yet you regard them not; but when your mind lights on anything which it apprehends suitable to your present purposes and desires, then you are affected with it, and presently seize on it. As it is not every stone, though a good one, that will move, and draw the iron after it, but the loadstone only, because it hath a particular affinity, likeness, and sympathy unto iron in nature, and that stirs the iron presently; so is it as to the objects of the mind. It is not what is good, but what hath a suitableness to our thoughts and desires, and what we apprehend to be best for us, which stirs us. The devils know the blood and death of Christ to be the only remedy against sin and its guilt, and the only means to purchase the greatest good; but because this is represented to them no way in relation to them, nor as concerning them at all, therefore they are not moved at the news of it; so that practical knowledge is such as convinceth and persuadeth the mind that a thing is good and best for us. But,

2. If besides this conviction by reason, there accompany this persuasion a real taste, relish, and sense of the sweetness, goodness, and worth of the thing which we apprehend good for us, let in at our understandings, so as we really find, taste, and perceive it to be so, then we are stirred and affected indeed with it. And where this is wanting, though there be a large conviction that the things are good for us, yet since this is but from bare and naked apprehensions taken up from others, without our own tasting them to be so, this conviction, though it may breed some lazy desires and faint wishes in us, yet none of them so strong as to be lasting. And therefore we shall find by experience that if two things, whereof one hath less goodness, be presented to us, yet if we have a real taste and sense of the goodness of it let into the soul, it moves us more than the naked relation or consideration of that thing which is of greater worth, whereof we have not a taste; as the sight or taste of a piece of the meanest bread stirs an hungry man's appetite more than the empty narrations of the greatest feast. And therefore still you will find that all the reasons and motives which sway with you, and effectually move you, may be resolved into some principle or conclusion whereof you have had a real sense and taste, and all the reasonings built thereon move in the force

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and power of it. And the reason of this is, because indeed nothing moves us but realities, for our wills and affections are real things, and full of weight; and therefore it must be a real taste of the goodness of things which moves them, and not mere notions, and pictures, and empty descriptions of things by words. Such as is the cause, such will be the effect; and therefore a mere notional knowledge will not work really upon us, but notionally only.

That knowledge, then, which works upon us, hath a taste and real sense of the things known joined with it. And indeed God hath placed wisdom and understanding in men to supply that office to the will and affections which the tongue doth to the appetite and stomach, to take a taste of things, and to relish their sweetness, and to discern what goodness is in them, and so to admit and receive them. To be wise, therefore, and to taste, are signified by the same word in the Latin tongue, viz. *sapere*, and so in the Greek too some have translated φρονεῖν, to savour or taste; in Rom. viii. 5, 'For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.' Some interpret the word φρονοῦσι, do *taste*, *savour*, or *relish* the things of the flesh. And Elihu, speaking of knowing things, says that the ear tries words as the mouth tastes meats: Job xxxiv. 3–4, 'Hear my words, O ye wise men; and give ear unto me, ye that have knowledge: for the ear trieth words, as the mouth tasteth meat. Let us choose to us judgment; let us know among ourselves what is good.' And so taste and knowledge are joined together in Psalm xxxiv. 8, 'O taste and see that the Lord is good: blessed is the man that trusteth in him.' And tasting, and being enlightened, are also put together: Heb. vi. 4, 5, 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come;' that is, who are so enlightened as also to take in a relish of the goodness and sweetness of the things. This only is to be added, that there are some things whose goodness our understandings taste immediately, as the pleasures of the body, which yet, because the soul (where judgment hath its seat) receiveth them in, therefore the soul by the understanding judgeth them good, and so may be said to taste them, and this is *scientia gustûs*, a knowledge of taste. There are other things which the judgment itself immediately tasteth, as honour, credit, revenge, &c., and finds a sweetness in these, as our senses do in other objects. And the reason why God hath given the mind this power of tasting things is, because otherwise it could not come to know the sweetness of things as they are in themselves; as a man cannot be said to know truly the sweetness of meat unless he hath tasted it, because till then he knows it not with that sense which is made to receive the sweetness of it, and discern it, and make report of it to the rest. So a blind man is not said to know colours, unless he apprehend them as they are to be apprehended by their proper sense, which is sight; and so the understanding tastes its objects as well as the senses do.

Now, then, to apply all this unto spiritual knowledge, as there is a goodness and sweetness in spiritual things, even the greatest, so this is no way to be tasted but by means of the understanding, neither is the soul ever to purpose effected with them till it tastes their goodness and sweetness: 1 Peter ii. 2, 3, 'As new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.' We are there said to desire, if so be that we have tasted how good the Lord is, or otherwise our desires are not stirred. And so the apostle Paul prays for the Philippians, that love may abound in them, so as to approve the things which are excellent, and with affectation to discern things that differ;

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and how was this to be? In spiritual knowledge and sense, for the word is δοκιμάζειν: Philip. i. 9, 10, 'And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ.' 'In all judgment,' *i.e.* in all sense; that is, as truly and really to perceive the goodness of things spiritual by a true and proper sense and taste, as senses have perception of their objects. And therefore also that knowledge which a regenerate man hath of good and evil is called exercising of his senses: Heb. v. 14, 'But strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil.' The word is διάκρισις; and so the sight of God is joined with a taste of his goodness in Psalm xxxiv. 8, 'O taste and see that the Lord is good: blessed is the man that trusteth in him.' It is of this kind of knowledge too that Christ speaks to the woman of Samaria: John iv. 10, 'Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.' 'If thou knewest,' saith he, 'the gift of God,' *i.e.* the water of life, which is known as water useth to be by the taste and sweetness of it, 'thou wouldst have asked it.' To this purpose also Solomon speaks in Prov. xxiv. 13, 14, 'My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste. So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.' The knowledge of wisdom is both a sweetness at the present, which rewards it, and hath an expectation of a future good, of which it shall not be disappointed. Thus likewise in Isaiah the prophet, speaking of that excellent spirit of wisdom which is in Christ, expresseth of him that he shall be of a quick scent or smell in the fear of the Lord: Isa. xi. 3, 'And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears,' as it is in the Hebrew. And the apostle, speaking of spiritual things, expresseth that they have a savour which goes along with them: 2 Cor. ii. 14, 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.'

CHAPTER II.

How far men unregenerate apprehend and judge the goodness of spiritual things. —How far it all comes short of the knowledge and judgment which a holy soul hath of them.

These things in general being premised, I now come more particularly by the application of these generals, to inquire out the true difference of this affecting knowledge as to spiritual things in the regenerate and unregenerate, so as to discern wherein true sanctifying knowledge, as it affects the heart in a different manner from any other, consists.

1. Let us examine how far unregenerate men apprehend and judge spiritual things to be good.

2. How far they judge them good for them.

3. How far they taste them and their goodness.

1. How far do unregenerate men apprehend and judge spiritual things to be good? It cannot be denied but that they may in the general apprehend spiritual things to be good, and the best things too. This much is implied

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in that heathen speech of Medea in the poet, That she saw and judged other things to be better than what she practised.* And Balaam's magnifying the blessed state of the righteous, evidently argues the same thing: Num. xxiii. 10, 'Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.' Now, the apprehension of that good which manifests itself in persons truly godly, and how happy they are and shall be, may affect wicked men with such thoughts and wishes as Balaam had, to envy and desire their condition. And so, on the contrary, they may judge and esteem the ways of sin the worse ways of the two, when in the general they are compared one with the other, and yet choose and practise them for all that; knowing the judgment of God, and that what they do deserves death, and therefore that the things are evil, yet they will do them: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same things, but have pleasure in them that do them.'

Yet this, for difference sake, is to be added even concerning their apprehension of the goodness of these things in the general, that it is one thing to assent unto that goodness, which is said to be in and is spoken of things, whilst it is no otherwise represented than in a bare general proposition, and another thing it is to assent to their goodness when the things themselves come to be presented in real performances and enjoyment. An unregenerate man may, and oftentimes doth strongly assent to all the goodness which is, or can be said of spiritual things, whilst it is but represented in a mere notion, and in expression of words propounded in the abstract, but when the things come to be acted or enjoyed, he is unable to apprehend them as good. It is thus too in other instances, for take the veriest coward in the world, and commend, and set out true valour to him, and tell him what noble and heroic actions the great commanders of the world have done, and what a glorious thing it is to imitate them; he assents to all that is thus said, or can be said of them, and as truly joins in magnifying all as the noblest spirit doth, yea, and his spirit is much raised with this fair idea of heroic virtue, wishing that he were like them, and might have the honour of such achievements. His mind is elevated and stirred by the representation as well as the noblest spirit; but let him be brought into the wars, and let the least of the like brunts and encounters in which those heroes were engaged look him really in the face, his apprehensions, and esteem of the excellence of valour, and of the glory of a conqueror, sinks and falls, and vanisheth into base thoughts of saving his skin whole, though it be with shame. Such difference is there between our apprehension of the goodness of things conceived in the abstract notion and mere idea, and our thoughts of the same things when they come to be acted. As the man in the fable who wished for death, but when death came to him, really appearing, he wished him gone again.

To apply this now to our present purpose, Take an unregenerate man, and he will acknowledge the holy duties of the law to be good. To sanctify the Sabbath in the strictness of it, to have our speeches savoury, to pray with our families, to contemn the world, to deny ourselves, to be patient in afflictions; such dispositions and actions as these, whilst viewed and conceived in mere abstract propositions, and in the notion, as you hear of them in sermons, are accounted most amiable, excellent, and worthy; and so they are acknowledged, and you resolve to do them; as wholesome and good laws, when propounded in parliaments, and viewed only as they are yet in black

* Mens aliud suadet, video meliora proboque,
Deteriora sequor.— *Ovid. Metamorph.* lib. vii.

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and white, are assented to and applauded. But when any of these holy practices come really and particularly to be done by you, or when they appear in the lives of others in the concrete, any of you who are unregenerate want light to see, judge, or acknowledge them to be good and excellent indeed and in truth; and though to the notional abstract goodness of them, as barely in the *thesis*, your consciences may and do still assent, yet to the real goodness of them they do not, but they hate it, and fly in the face of it, or account it folly and madness, and accordingly despise and vilify it. Thus, also, when the blessed condition of the saints, and heaven, and the glory of it is painted lively, and set out to men in a quick representation, and so they apprehend in the notion and idea all those glorious things which are spoken of that city of our God, who desires not, as Balaam did, to die the death of the righteous, if they might but go thither? But were it possible that an unregenerate man should be admitted into heaven, admitted, if I may so speak, but upon trial and liking, as some monasteries admit their novices; yet, when once those pure and undefiled beams of light, which kindle joy that passeth understanding in the spirits of just men made pure and perfect; when once, I say, those beams should come to be darted upon the eyes of his understanding, and by those windows be let in upon the rest of his soul, he would not be able to behold them, he could not endure them, but would seek to shun them, more than the night owl doth the day.

2. But if they could assent to their real goodness, as well as they did to it when appearing in the notion only, yet unless they be able to apprehend it thus to be truly good *for them*, that knowledge works not to any purpose. Though a sore eye may have sight enough to judge the light in itself to be good and amiable, and that it is a pleasant thing, yet it cannot judge it so for itself, for it vexeth it; so suppose an unregenerate man could assent that indeed spiritual things, when really represented, were the best, yet he could not judge that they were the best for him. Though upon consideration he may think, that to draw near to God, and to live upon communion with him affords the truest pleasure, yet his heart being carnal, and so not having any gust of this spiritual pleasure, he cannot judge it to be the best for him. But David's heart and sense being spiritual, he could say really: Ps. lxxiii. 28, 'But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.' It is as if he should have said, I account it my present happiness, and what is best for me now to do, and I can wish no other happiness than to live in the presence and enjoyment of God day and night. But no unregenerate men have such thoughts and judgment, of which we have an instance in Balaam, whose heart being carnal, and his wisdom sensual, though he judged the state of the righteous better in itself than his own, yet for the present, while he could in this world enjoy the pleasures of sin, he desired it not, because indeed he knew not how he could find at present more comfort in that condition of the righteous, than in the pleasures of sin and wages of unrighteousness: 2 Pet. ii. 13–15, 'And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime: spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.' When Balaam indeed should die, and must then part with all these things in this world which he loved and admired, which are but for a season, and must then receive death, the wages of all; it is then he desires the death

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of the righteous and to possess their happiness: Num. xxiii. 10, 'Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.'

Now the reason of all this is, because a man judgeth those things best for him which are most suitable those dispositions with which his spirit is seasoned, and which most answer his present desires, purposes, and aims. For that happiness which we find in things ariseth from their suitableness to us, and not merely out of the goodness of the things themselves. Therefore, though we may apprehend the things in themselves best of all; yet, if we do not perceive them suitable to us, we cannot judge them good for us, as the cock in the fable, who preferred a barley-corn before a diamond, because that he could eat, but the other could not feed him. Thus a man who is sick, though he knows that solid meat is sweeter and better to a man in health, yet he cannot judge it to be so for him, as long as his palate remains vitiated, and his stomach distempered. Now the Scripture tells us that the wisdom of all unregenerate men is thus depraved: James iii. 15, 'This wisdom descendeth not from above, but is earthly, sensual, devilish;' that all their perception and judgment is seasoned with nothing but flesh, and so vitiated: Rom. viii. 7, 'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' And now then it is no wonder if they judge the things of the flesh to be better for them, because more agreeable to their corrupt senses and appetites.

Obj. If now it be further asked, and the case put, and query made, That though indeed a man unregenerate cannot apprehend spiritual things as good for him in the condition wherein he is, yet knowing, that to one whose soul is restored to health and grace, spiritual things are better than the pleasures of sin, he may therefore judge that so they would be to him, if he was once renewed in his mind; and from this judgment of the thing, he may come to be set on work to seek, and desire it. As a man that is sick, though he cannot now judge meat to be best for him while he is so, yet he may judge that in health it may be so, and so desire to have it, when he shall be restored to that condition.

Ans. To this I answer, It is true that such a notional apprehension and conviction he may have which may thus work, yet it is not strong enough so to affect him as to overcome the difficulties, and to sweeten the use of the means, by which they may obtain that good, as in a regenerate man it doth. For, though in the general and abstract notion, they apprehend all which is mentioned in the objection, yet really and truly they do not affect the thing itself, for when the means of grace come to be used, which should, as physic, restore them to that health, their judgments disapprove, and dislike even them, and they do not, nor cannot judge it best to use them constantly, and diligently. That physic which should expel the noxious humour, and recover them, they cannot get down, though they should die for it, because their palates and their stomachs are both against it. In a word, though they conceive spiritual things to be true, and good, and some desires of possessing them may be stirred, yet when come to the point, and must use means to obtain them, then upon the trial, it appears that all their apprehension, and judgment, doth not, nor cannot really affect them to purpose; for their minds disallow, disapprove, distaste, and fight against all the means of their own recovery, or of the acquisition of these desired good things, and both their palates and stomachs, their judgments and wills, rise against the means and workings of grace in them, and cannot but do so. They cannot be brought to get the healing physic down, or to keep and retain it, though they know that otherwise they must die. The wisdom of their flesh is

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enmity against God, and his law, and his grace, and all the means of it, Rom. viii. 7; and therefore, this wisdom is death, because it thus resists the means of life. Thus, they cannot judge the use of the means to be good for them, when really they come to use them; nay, the very light and workings of the Spirit of God in their reasonings, their reasonings oppose: 2 Cor. x. 4, 5, 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience to Christ:' And what is the cause why they do thus? Because nothing can judge, and judging, desire the destruction of itself, and therefore abhors any mixture of its contrary; and therefore flesh, and corrupt nature, which possesseth the judgments of men unregenerate, cannot pass such a sentence, as to judge the state of grace better for it, so as to set him effectually on work to seek it, and to admit of it, for that would be to the ruin of itself. As though water be a baser element than fire, yet when fire comes to change it into itself, the form of water will hold its own, and make the utmost resistance, and cannot but do it; so it is in this case too.

A stronger instance of what I have said cannot be given than is to be found even in a man regenerate, who, though he hath grace begun in him, and knows, not notionally only, but tastingly and really, the pleasures of that state to be greater and better than those of sin, yet still so far as he is unrenewed in his judgment, and the spirit of his mind, so far doth that fleshly mind approve the ways of sin as best, and the ways of grace as of less worth, and the renewed part in his mind fights against the means of grace in a man's own heart, and disallows of them as if they were not best for him. How much more then must his mind, and judgment, who is nothing but flesh, and who never tasted that the other state is better, and who never came in that full manner to assent unto this indeed, that the estate of grace is best for him, how much more, I say, must his judgment and heart fight against these things.

3. Last of all, though notionally an unregenerate man may be convinced that the other state of grace would be better for him, yet because he wants a judgment of taste of the betterness of it, he cannot strongly be affected to it, so as to leave those things of which he hath always had so sweet a taste, in exchange. To prove this we need go no farther than the instance of the young man in Mat. xix. 16–22, 'And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.' He had a great conviction of the goodness and excellence of salvation, and he notionally knew it better than all the world, and not in itself only, but for him if he could attain it, and therefore he comes earnestly to make the question, What shall I do to be saved? and he comes with a seeming resolution to do anything which Christ should enjoin; but yet, when it came to the trial, he would not buy his eternal life so dear, as at the price of all that he had

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in the world, because he had not such a real taste of the pleasure and sweetness of that life as might prevail on him so to do. He had not (I say) such a lively sense of it, as should be sufficient to sweeten the means (which yet he inquired for) that were necessary to obtain it; but he knew, and relished really the goodness of his worldly enjoyments, and possessions, which was the reason that he could not find in his heart to forego them, and that he preferred them above that salvation, whose delights he had never yet really experienced. From this cause it was, that all the apprehensions and desires which he had of eternal [life], though they wrought on him a little, yet in the issue came to nothing: 'he went away exceedingly sorrowful, for he had great possessions,' which he loved better, and judged better for him than salvation itself. For it is not bare conceits, and notional apprehensions of things absent not yet attained, which can sway more, or affect us more, than the real tasting of present pleasures which are to be foregone. Our wills and affections being realities, and things full of weight, it must be a real apprehension and sense that can move and stir them.

Object. But it will be further objected that it is said of those who fall away, and therefore were never regenerated, that they are not only enlightened, but that they taste the world to come: Heb. vi. 4, 5, 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have *tasted* the good word of God, and the powers of the world to come.' They have tasted the good word of God, *i.e.* the goodness of those things which the word reveals.

Ans. To this I answer, that there is a twofold goodness of the things represented in the word, which is revealed to us therein. The one is the good which comes by the things, the other is the goodness of the things themselves. For as other things, so those which are spiritual too, have an intrinsecal, essential, proper goodness and excellency in their own nature, severed from all the outward conveniences which proceed from them and accompany them. Thus, in friendship, there are the personal good qualities and conditions of the man, and there are besides some outward benefits which may haply be gotten by his friendship, as promotion to some desired and expected honour and dignity, or freedom from some feared evils, or some other ends and use which a man may have of his friend, wherein he may stand him in stead. Thus also in marriage there are the personal excellencies of the wife, her beauty, and the goodness and amiableness of her nature and carriage, and also her virtues and graces which are inherent in her person; and there is also her portion and dowry, and the advantageous alliances which come with her. And so now to speak to the present instance, as there is the sweetness of the meat itself, and the sweetness of the sauce which it is served up in, so in the word spiritual things are with a double goodness propounded and revealed to us. There are the good things which come by Christ through believing, as freedom from hell, pardon of sin, peace with God, and a happy condition spoken of and promised with it, and we are told that we cannot have one without the other; but besides this, there is also the internal excellence, the personal worth, the glory of the things themselves, the proper goodness of them conceived in their spiritual nature. Now, since the word sets out both these kinds of goodness to us, an unregenerate man may taste of the one but not of the other. They may relish the sweetness of the sauce with which they are dished up, but not of the meat itself. In sin, there is the bitterness of the sauce, that is, the direful effects and concomitants of it: horror of conscience, shame, fear of punishment, and the threatenings and the miseries with which God hath dished sin up to all those who shall eat the fruit of their doings; and this bitter-

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ness of sin wicked men may and do taste: Jer. ii. 19, 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.' But wicked men never see nor taste the evil that is in sin itself, nor are they sensible of it nor moved with it. They see not nor abhor that evil in sin which God and holy men do, which puts their mouths out of relish with it for ever. For when that bitter sauce is not tasted by the unregenerate, when they have not the sense of those bitter effects in sin, but the same sin of which they were afraid and shy before is presented in the pleasure of it, without its former tasted bitterness, they fall to it as eagerly and as much as ever. In spiritual duties, likewise, there is peace of conscience which accompanies the performance of them, and hence the thoughts of men may excuse and pacify guilty fears upon the doing of a duty, as well as accuse upon a neglect of it, or the commission of a sin: Rom. ii. 15, 'Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.' Now, this sauce of good duties which satisfies the gnawing worm of conscience, an unregenerate man may relish, but to the meat itself, the goodness of the holy exercise, he hath no mind nor stomach. But Christ, on the contrary, delighted in the holy work itself, and found a sweetness in it: John iv. 32–34, 'But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.' Nay, farther, those who are not true and real believers on Christ, though they find a sweetness in his benefits, yet they see not his own proper excellencies, nor delight in his personal goodness. God sets out to us in the word, in and with Christ, freedom from hell, discharge from the guilt of sin, and the pardon of sin, which is as the sauce to the bread of life and heavenly manna, Christ himself. Now, those who never arrive to true faith and holiness, having their mouths embittered with the nauseous sauce of sin, may find sweetness in Christ as to these good effects mentioned, and yet have no pleasing sense of his excellent person, of the joys of communion with him, that relish of his love, which the church, in Cant. i. 2, says is better than wine; of that taste of the goodness of God in himself, of which David so much speaks of: Ps. xxxiv. 8, 'O taste and see that the Lord is good: blessed is the man that trusteth in him;' and Paul intimates, when he says that we do not only rejoice in hope of the glory of God, but in God himself: Rom. v. 2, 11, 'By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.'

Now, in a word, to shew you the reason of this difference, I need only present to you this consideration, that there is in an unregenerate man a principle of self-love, which seasons his palate, and his judgment, and there is nothing more in him; but in a person regenerate there is more, there is a new divine spiritual power of discerning spiritual things put in, and superadded both to his judgment, and to the self-love in his heart. Now, then, that principle of self-love makes men unregenerate capable of tasting the goodness and sweetness of the sauce; that is, those motives and arguments which in the word are drawn from the good or evil which we all get by spiritual things; but there being a farther goodness and sweetness in the things themselves, which is of a more transcendent nature (for they are good not only because they bring us such benefits with them, but they are

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first so in themselves, and as they tend to glorify God) to relish this aright, a principle beyond all that is natural in men, a principle that is congenial to God, and his things, and so suited to them, is requisite. Though this is to be added, that a regenerate man having self-love, yet rightly tempered, tastes of both these kinds of sweetness, which spiritual things afford, for both meat and sauce were made for him.

From hence also it will now appear by way of inference or deduction,

1. That even the affecting knowledge of an unregenerate man, which may a little stir and warm his heart, is not that true knowledge of spiritual things which he ought to have, because he knows not that true, internal, proper goodness which is in them, which is indeed to know the thing as it is to be known, which also is the apostle's meaning when he says that they are spiritually discerned: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned,' *i. e.* in that spiritual goodness and worth which is in the things themselves. For as it is in affections, so it is in knowledge, that they are not said to be true unless they be suitable to the nature of those things which we affect; thus to love a man only for some advantage I may have from him, to love a wife for her portion, or to satisfy lust, is not love, it is not said to be true love, because it is not agreeable to that which in all these ought principally to be beloved, viz. their personal goodness and qualities. Thus neither is our knowledge true, unless we know that in the things, which is principally to be known of them, for till then the thing is not known as it is. As therefore we shewed that unbelievers in their speculative knowledge of spiritual things could not be said truly to know them, because they know but the pictures, not the things themselves; so, practically, they know them not, when they know affectionately only the accidental goodness which comes by the things, and not the true proper goodness of the things themselves.

2. It may be inferred, that because they do not taste the proper goodness of spiritual things, or because they have [not] a tasting knowledge of that goodness, therefore in this respect also they cannot be said to have true knowledge. For here again, unless a thing is known by that knowledge which is proper to it, it is not known truly. A man cannot be said to know the sweetness of meat who wants the power of tasting it, because he is not able to know it with that sense which God hath appointed to receive it, and to make report of it to the rest. A man cannot be said to know music, and its charming harmony, who knows only the composure, but never heard a tune, because the hearing is the sense which God hath made the judge of it. And so though you may know there is a farther goodness in spiritual things than what only comes by them, yet if you taste not of that goodness also, you may be said not yet to know it, because you want the inward spiritual sense, which is homogeneal to them, which is proper to know, and judge of them, and which God hath appointed for that office.

CHAPTER III.

That men unregenerate are utterly destitute of that wisdom, and holy skill to do good, which men regenerate have.—Wherein this wisdom or holy art consists.—Proved that ungodly men want it.

Having thus discoursed of the first part of practical knowledge, which influenceth men with affections to spiritual things, and having assigned the

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difference of this knowledge in those who are unregenerate, from that which a sanctified mind hath, let us now consider the other part, which guides men in the practice of holy duties, which is called wisdom to do good as well as to love what is good: Jer. iv. 22, 'For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.'

That we may the better understand this, we must in the general consider that to new and holy obedience two things are required.

1. That our wills, and affections, and the other powers in us, which are as instruments and tools to be employed in it, be made fit for such a business and work; that they be made fit to pray, and to hear, and to sanctify the Sabbath, and God's name also in the worship of him, &c.: Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' Their being instruments supposeth a fit disposition in them for such an use, and this fitness, readiness, and preparedness to be used in such services is their proper sanctification.

2. Besides this fitness in them, there is required in the mind or judgment, wisdom, and skill to manage, turn, and wield these weapons right in the practice of holy duties, which is called wisdom to do good, and is necessary to direct us in the doing it. And by it we walk exactly, not as fools, but as wise: Eph. v. 14–17, 'Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' 'See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.' 'Wherefore be ye not unwise, but understanding what the will of the Lord is.' There is a light which we are to receive from Christ, needful to instruct us how to take our steps in due order; there is a wisdom required to know how to guide our feet, and to walk: Eph. v. 8, 'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.' And this is called practical knowledge. I will make the thing more clear by some easy example: if a man would fence aright, he must not only have fit weapons which are not too heavy for him, and which are of a fit fashion to be used, but he must have skill also to know how to be able to wield them, wherein lies the main of that art. If a man should go to play on an instrument, it is not necessary only that he should have a hand which is nimble, and quick, and apt to move fast, and to fall readily on such stops, which readiness is gained by use and exercise, and to this answers the sanctification of the will and affections; but he must have the art and skill also imprinted on his fancy and understanding, which may still upon all occasions guide those fingers aright, else he can never play well. And the excellency too which men attain in their several trades comes from the excellency of their fancies. Thus, in sanctification there is a holy art, and skill implanted in the mind to direct the will and affections in all the acts of obedience; and this we call practical knowledge.

Now to this skill two things concur.

1. To know all the rules, and fashion, and manner of doing things aright. As when a man takes an apprentice he gives him rules, and shews him how he should handle those instruments with which he is to work, but yet this is not knowledge enough; for a scholar who skills not a stroke of the mechanical work, and knows not how to turn his hand in it, may learn presently all the rules, and yet be as far off the knowledge of the trades as any other. Therefore,

2. There is required a practical skill, a sleight, and cunning in the fancy,

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and in the exercise of the hands, which use makes perfect. There is necessary such a practised art to know the difference of wares at first sight, or to know how to guide the hand in such or such businesses, and to use tools proper for the work.

That we may make application of all this to the purpose in hand. The difference between the practical knowledge which is in a regenerate man, and one who is not so, lies in this,

1. That an unregenerate man wants the skill and holy art to perform religious duties, though they may know all the rules of practice as fully as the other: James iv. 17, 'Therefore to him that knoweth to do good, and doth it not, to him it is sin.' 2 Peter ii. 20, 21, 'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with him than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.' Rom. ii. 20, 'An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.' Isa. lviii. 2, 'Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.' But a godly man, besides the knowledge of the rules and ways of righteousness, knows how to walk in them; he hath a particular skill and art of holiness (which an unregenerate man wants), as a farther art infused into him to guide his heart in all the parts of a godly behaviour, and in the several passages of duties. He hath a skill to discern the difference of good and evil, as he finds or meets with either of them in his heart and life: Heb. v. 14, 'But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' He can distinguish true and good wares from those which are false, real genuine holiness from what is seemingly so, but counterfeit. Indeed, men as to all human faculties or arts, get by use a skill in them, besides the rules which they have learned; but this art of holiness is not acquired by custom or exercise, but God puts it into a godly man's heart, as part of his stock, the first day that he converts him, though he may, and doth gain more of it afterward by exercise; so that, though he learns not more rules of holy living than he knew before; yet his skill in praying, or in the performance of any other duty, increaseth, and this proves it to be a distinct thing from the mere knowledge of the rules themselves. As for prayer, let a man have never so many rules in his head, yet all these cannot help him to make an acceptable prayer; but there is a farther skill required, called a spirit of prayer, which God only can infuse: Zech. xii. 10, 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.' Rom. viii. 26, 'Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.' We know not how to pray as we ought; we cannot make a prayer, nor so much as frame one petition; but it is the Spirit who teacheth and helps us, by giving us this skill, and he alone. And so for the love of God too, though we may all know the rules about it, yet we are ignorant of the skill how to produce such an act of love, and turn the will in it, and guide it aright, till it be taught us by God: 1 Thes. iv. 9, 'But as

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touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.' And if we cannot love one another without being thus instructed, much less can we love God himself; and therefore read through the Psalms, and you shall still find that David hath recourse to God for this particular practical skill, though he knew rules enough already; and he asks of God to bestow this art upon him, as being the peculiar prerogative of God's people: Ps. xxv. 4, 5, 'Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation: on thee do I wait all the day.' He prays for instruction: 'Shew me thy ways,' says he. Now, what teaching means he? To have the rules of godly walking only revealed to him? No; but to have a skill to walk, and to order his steps in his particular actions. 'Lead me in thy truth' (says he), in the way that I should choose, as thou teachest thy saints, and them only, to do: ver. 12, 'The meek will he guide in judgment; and the meek will he teach his way. What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.' They only have this secret, and all others are ignorant of it: ver. 14, 'The secret of the Lord is with them that fear him; and he will shew them his covenant.' And their light is such as guides them in all their walking: Luke i. 78, 79, 'Through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.' God doth imprint this skill in every servant and apprentice which he takes, and he doth not so to any other. It is in our indentures that he should do so, for he hath bound himself by covenant: Jer. xxxi. 33, 'But this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.' And it is a skill which all the ministers can never teach you. Our preaching may read lectures to you, and fill your heads with rules, which you may be able to teach others too; but the right art of doing duties according to those rules, none can teach you but God. This particular skill, or wisdom to do (for as all practices of trades lie in a skill of the mind, so doth this also), all unregenerate men want: Jer. iv. 22, 'For my people is foolish, they have not known me, they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.' They are wise to do evil; they have working heads that way, and are perfect masters of that sleight and cunning, but to do good they have no practical knowledge at all; and that I take to be the meaning of the phrase, Titus i. 16, 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' They profess to know God, and so how to fear him, but are to every good work *ἀδόκιμοι*; that is, 'void of judgment,' for so the word signifies, and in that meaning it is taken: Rom. i. 28, 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.' *Εἰς ἀδόκιμον νοῦν*, or to a mind void of judgment, were they abandoned. The apostle, in Titus i. 16, shews the variousness or difference of their knowledge, from what is in a man godly, that though it be of practical things, yet it is not a practical knowledge, which is able to guide them. And it is the meaning of the Holy Ghost, in Rom. xii. 2, 'And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' Our minds must be renewed, *εἰς τὸ δοκιμάζειν*, to prove and to make

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trial of the will of God, and to try how well we can do it. And that a man may know the thing, and all that belongs to its nature and use, and yet be ignorant to do it, we have a common instance; for a man may have all directions how to temper such a potion, and what drugs should go into it, but to discern what drugs are good, and to have the skill to temper them rightly together, is quite another thing, and there is more required to it, for a physician, who can do the one, is unable to do the other, and therefore an apothecary's business and work is very different from his. Thus now, though you may know all the parts of a prayer, and what is to be put into your petitions, or thanksgivings, to render them acceptable, yet to know how to temper your prayers right, to discern true spiritual desires, which may be put in, and to distinguish them from such as are carnal and unlawful in your hearts, which, if mingled with the prayer, would spoil it, this is a distinct art, and is a true Christian's skill. A man who never was at sea, nor saw a ship in his life, may know all the art of mariners, and rules of navigation, which may carry a man on any voyage, for he may learn them at home by his own chimney, and yet he would want that skill to guide a ship which a poor sailor hath, who knows not so many rules as he. Thus a man may be learned in divinity, and know all the rules of a Christian's duty and practice, in all conditions of life, and yet when he comes to put these rules into action, he may be at a loss how to steer his course aright in any one of them.

Obj. But you will say, Do not unregenerate men know how to pray, &c.? Whence is it, then, that they can pray with apparent fervency, and can so freely speak their minds in prayer? Why, they put me down quite (will many a poor soul say) in zeal, and readiness of expression, and therefore they know how to make prayers, as well as to give rules.

Ans. I answer, there are two things in every duty: the inward work and outwork, the inside and outside of it, bodily exercise, as the apostle calls it, and godliness, which is the carriage of the heart in the duty. The first is but little available, it is the second that hath the force and virtue in it: 1 Tim. iv. 8, 'For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' There is in a duty, as in the law which commands it, the letter and the spirit. There is in the law the outward part of it, and the inward spirit, and life, and form of it: Rom. vii. 6, 'But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.' And there is in a duty the external performance, which is the oldness of the letter, and the life and warmth of the heart, which is the newness of spirit. Now to have gifts and skill to perform the outwork, is nothing in comparison; but the great and difficult art is to guide the heart aright in prayer in a spiritual manner, so as God, who is a Spirit, may accept it. This skill all unregenerate men in the world want, for they have but a form of godliness, which is no more the thing itself, than a picture is a man. Therefore the apostle says in Rom. xii. 2, that we must be renewed to know that good, acceptable will of God; *τὸ ἀγαθὸν*, that good, to know it, *i. e.* to be able to make such an experiment, and trial in performance as to produce a prayer that shall be acceptable to God, which no unregenerate man can do. They may put in materials, as drugs, which are good, but they spoil all in the tempering, mingling no spirits with them. Or, as a painter may have skill to draw the picture of a man, but still it is but the outside; the inward veins and nerves are not visible in his piece; or though he may figure them, yet he cannot paint the spirits, much less the motions, turnings, and affections, the various postures and

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carriage of the soul in any action, for he wants that divine skill, that plastic or formative art, whereby God framed us in the womb, and drew and limned all these. Thus an unregenerate man may shadow out all the externally appearing parts of a prayer, but the inward vital parts he cannot form; the life, and the heat, and the several motions of the soul praying in faith, he cannot draw, for he wants the art of the Spirit of God, who doth all this in a godly man's heart, when he prays. And therefore, to be able to produce such an acceptable piece of work is ascribed to knowledge and light in the soul, which is made peculiar to believers, as being the work of the Spirit in them: Eph. v. 8, 'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light;' Heb. xii. 28, 'Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.' The word *acceptably* still is used, and this acceptable service chiefly lies in a holy skill to manage the mind and heart of a man in the performance of every duty; and this skill is a peculiar light which unregenerate men have not, and therefore know not how to produce the spiritual secret motions of good duties, or the carriages of a man's spirit in them.

It is not enough neither to play the holy lesson, and to strike all the strokes with all the graces nimbly and quickly; but it is requisite to have skill to choose out good and true strings, suitable holy affections, and to have an ear to discern when they jar or are flat, being not wound up high enough (which God's ear regards and takes notice of), and accordingly to tune the heart aright. This art is proper only to a holy soul, and one unregenerate is entirely defective in it.

CHAPTER IV.

That wicked men, wanting this true wisdom, are fools.—This demonstrated by considering the nature of wisdom, of all the parts of which ungodly men are proved to be destitute.

Unto you, O men, I call; and my voice is to the sons of man.. O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart:. Hear, for I will speak of excellent things, and the opening of my lips shall be right things.—PROV. VIII. 4–6.

Here are some called fools, and a proclamation is made to them, and it is a word so disgraceful as I make no question, that there are many here, who, thinking as they in Jer. viii. 9, 'Are not we wise?' will be desirous to know who are meant. Unto all of us in our state of nature, wisdom proclaims this, for her voice is to the sons of men, ver. 4. Because men regard and matter it not to be called fool by one who is not wise himself, therefore, that they may be obliged to regard what is declared of them, wisdom itself is brought in as making this declaration: ver. 1, 'Doth not wisdom cry, and understanding put forth her voice?' Wisdom, with her own voice, proclaims us all to be fools.

Obs. The words, then, of the text afford us this observation, both of ourselves and other men, that all by nature, or in the state of nature, are fools. This is the next thing of which I am to discourse, in discovering how depraved men's judgments are by sin, that their minds are emptied of all true, solid wisdom, and are filled with nothing but folly. This is here asserted of all men in general; and it is easy to prove, by induction of particulars,

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that those, who, of all others, think they have reason to be excepted out of this catalogue, are yet included in it.

1. Learned men, and those who are the most skilled in human knowledge, and so are accounted the wisest, as they make wisdom their profession, yet they are termed fools; and it is asserted of them also, that in the end they prove themselves no otherwise: Rom. i. 21–23, 'Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.'

2. If we consider the most politic and wisest statesmen, who can rule and overturn kingdoms by their wits, yet all their deep wisdom is but folly, and comes to nothing: 1 Cor. ii. 6, 'Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, or of the princes of this world, that come to nought.'

3. If we look on the most civil sober-carriaged men, who live free from the grossest sins, and profess religion, and who are virgins, free from common pollutions, and can pray and preach, yet these wanting grace are termed foolish virgins, Mat. xxv. 8.

But again you will ask, What wisdom doth he speak of, and mean, and imply that we want, when he thus calls us all fools, for there is much wisdom acknowledged in many other places of Scripture to be in unregenerate men?

1. They are wise enough in their generation: Luke xvi. 8, 'And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light;' that is, they are wiser in their kind of wisdom, but it is not the best wisdom. As the crocodile is quick-sighted on the land, but dim-sighted in the water, so they in earthly things are wise enough, but this their worldly wisdom is foolishness in God's account: 1 Cor. iii. 19, 'For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.' God speaks this upon his own knowledge, for he knows their thoughts are vain; they think godly men to be fools: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' But God and his saints know them to be so. Now, all wisdom is to be measured by God's wisdom, for *primum in quolibet genere est mensura reliquorum*, the first in every kind is the measure of all the rest, and God is primarily and originally wise: 1 Tim. i. 17, 'Now, unto the King eternal, immortal, invisible, *the only wise God*, be honour and glory for ever and ever. Amen.' Therefore what he esteems foolishness is certainly so.

2. They are wise enough to do evil, Jer. iv. 22, but 'to do good they have no understanding.' A man who can speak well to men, or hath a notable cunning head to contrive and bring about any villany, because his wit lies that way, is yet very dull in any matter of religion, and is utterly ignorant how to pray, or to do God any service which is required of him: Rom. vi. 19, 'I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.'

3. They may be so wise as to know much in matters of salvation, when yet they are not wise to salvation, which is the true wisdom recommended to us by one who very well knew what it was: 2 Tim. iii. 15, 'And that

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from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.'

And now, again, you will ask, How came we thus to be all fools? The answer is easy and ready, we were all born so: Job xi. 12, 'For vain man would be wise, though man be born like a wild ass's colt;' which of all creatures is the most dull and stupid. But, what! were we all made thus? No, certainly. We are not fools of God's making, for he created us in his image, which especially consists in knowledge and true wisdom: Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him.' How, then, hath man, who at first was wise, become a fool? Why, truly, Adam, our great-grandfather, played the fool by sinning, which is the greatest folly in the world: Prov. v. 22, 23, 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.' And so Adam befooled himself and all his posterity. Ay, but you will say, many, though they play the fool once, yet they become wiser by it. It is true they do so, if they have any wit left; but Adam by sinning quite lost all that he had, and that justly, for his sin was in coveting to get more knowledge than was meet for him. He would have been as a God, and so he was justly punished with the loss of what he had, and aiming at the shadow he lost the substance. But you will say, Foolish fathers beget wise children, and therefore, though he was a fool, it will not follow of course that we should be so. I answer, yes, it will, because that wisdom was given him as a stock and treasure, to be kept for us all, and so losing it we of consequence lost it also.

But that we may farther and more particularly demonstrate unto you the folly which is in wicked men, let us consider what true wisdom is.

1. Wisdom is more than knowledge, and then folly is more than ignorance, and many are witty who yet are not wise. The apostle makes this distinction between wisdom and knowledge: 1 Cor. xii. 8, 'For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;' where by word is meant utterance, and by knowledge a man's being conversant about the truths, or falseness of things, but wisdom is concerned about their goodness or profitableness. That is wisdom's property to inquire into, and discern what is best and most advantageous; and that not in the general, but what is so to a man's self. It is the part of a prudent man (saith Aristotle) rightly to consult about those things which are good and profitable to himself. So that as knowledge enlargeth itself to all truths, and to whatever may be known to be good in the general, wisdom contents itself with those things which are profitable and useful; so Job speaks of wisdom as that which will make a man profitable to himself: Job xx. 2, 'Can a man be profitable unto God, as he that is wise may be profitable to himself?' As also Solomon advises a man to be wise for himself: Prov. ix. 12, 'If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.' That is, if thou have grace and true wisdom, it will guide thee, as all true wisdom doth, to such things only as tend to thine own good and benefit, and thou wilt be wise to thyself. Now, though unregenerate men have never so much knowledge, yet because it enlightens not to discern what is good and profitable for them, but their lusts carry them to what is hurtful and pernicious, or which profits not in the latter end, therefore they are called fools: 1 Tim. vi. 9, 'But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' There we see foolish and hurtful lusts are joined together, as being one and the same.

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2. It is not things less profitable, or good for some particular ends only, that true wisdom seeks out for and inquires after, but that which is the chiefest good, the general universal good, which contains in it all true happiness, and will stand a man in stead at all times, and upon all occasions. This is true wisdom, to search out and pursue such a good as this. Thus (Aristotle says) he is absolutely a prudent man who reasons and acts about a common or general end or good, but he who only exercises himself about a particular one, is only prudent in some sort or certain kind. A man may be a wise soldier, able to lead an army, but that being but a particular end and good, he may be a fool in other things. A man may be wise to get riches, or to screw himself up into preferments, which are things profitable for a man's self, but yet these serving only for a particular end, and whilst a man is in this world, for they avail not at the day of death, therefore even such a man proves himself a fool in the end, that he made no better nor more lasting provisions for his happiness: Jer. xvii. 11, 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.' But now grace and godliness are profitable for all things, and that also at all times: 1 Tim. iv. 8, 'For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Whether we die or live, whatever condition we are or may be in, grace will render us happy. This, therefore, is the true wisdom, to seek grace, and the love and favour of God above all things; this is true wisdom, and therefore called wisdom unto salvation, 2 Tim. iii. 15. Take, therefore, the poorest Christian, the most ignorant and simple man, one who is a mere fool in all manner of worldly business, yet if his mind be exercised in seeking after the chiefest good, and busied about that one thing necessary, the saving of his soul (which one necessary thing Christ calls the better part: Luke x. 42, 'But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.') He is become truly wise, though otherwise a fool. Though he is a fool, he shall not err in respect of holiness, when God teacheth him: Isa. xxxv. 8, 'And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.' Solomon, on the contrary, was a wise man, and used his wisdom to find out what was that good for the sons of men, and he went over all pleasures here below; but, however, he was befooled in it, and he laid hold on folly in doing so: Eccles. ii. 3, 'I sought in mine heart to give myself unto wine (yet acquainting mine heart with wisdom), and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.' The philosophers also spent all their brains in seeking out the chiefest happiness for man, but because they missed it, placing it some in riches, some in pleasures, some in honours, &c., therefore herein they are proclaimed fools: Rom. i. 22, 'Professing themselves to be wise, they became fools.'

3. True wisdom, as it finds the true and most general good, so it directs to the best means for the attainment of this end; therefore Solomom says that wisdom is profitable to direct: Eccles. x. 10, 'If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.' Now, what are those means? To believe in Christ in the first place, and to love and fear God, and to live in holy obedience, and to serve him sincerely. And to make use of these means was the conclusion to which Solomon's wisdom in the end came: Eccles. xii. 13,

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'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.' And accordingly, God himself tells us that this is wisdom and understanding, to keep the statutes which he hath given to us: Deut. iv. 5, 6, 'Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither you go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.' And so in Eph. v. 17, 'Wherefore be ye not unwise, but understanding what the will of the Lord is.' Prov. xxviii. 7, 'Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.' He who knows the ways of wisdom, then, is convinced of the necessity of Christ, of regeneration, of faith in Christ, and to be strictly holy, and such an one is wise. But he who is ignorant of these, and would search out other means of his happiness, is a fool. When Solomon would find out the true causes of folly, and wherein it consists, for that is the matter of his search, in Eccles. vii. 25, 'I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:' when I say he would find out the original and nature of folly, he says, ver. 29, 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.' That is to say, Man hath been so foolish as to seek other means to be happy than what are appointed by God, and so are only true, and right, and effectual.

4. That wherein especially wisdom consists, is when a man is enabled to choose that best end and good, and the fittest and most successful means to obtain it. The chiefest part of prudence lies in a due application to work, not only to consult, for this wicked men can do, but to judge what is best to be done, and to set about the doing it in the properest manner. Thus Solomon says, Prov. xiii. 16, 'Every prudent man dealeth with knowledge: but a fool layeth open his folly.' A wise man worketh or dealeth with knowledge, that is, orders all his actions and works by it, and keeps himself to this as his rule: Prov. xv. 2, 'The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.' And so we are commanded to walk exactly according to rule: Eph. v. 15, 'See then that ye walk circumspectly, not as fools, but as wise.' The word is ἀκριβῶς, exquisitely, exactly, so as not to swerve a tittle from the rule. A wise man is enabled with skill to walk according to his pattern, but a fool now cannot keep himself to any pattern. Now, then, because all wicked men walk not according to the rule of the word, but reject God's commandments, therefore they are said to be utterly destitute of all true wisdom: Jer. viii. 9, 'The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?' And therefore wisdom cries to men as being fools, and reproves them for not choosing the fear of the Lord: Prov. i. 20, 22, 29, 'Wisdom crieth without, she uttereth her voice in the streets. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? For that they hated knowledge, and did not choose the fear of the Lord.'

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CHAPTER V.

In what particulars the folly of unregenerate men consists.—That they are uncapable of considering of things.

Having thus described to you, only in the general, wherein true wisdom consists, I will come to some particulars wherein this folly of wicked men, or their want of wisdom, consists and discovers itself.

1. It consists in an unability to consider of things.

(1.) In an unability to reflect and consider on their own ways and estate. Fools cannot turn the eyes of their minds inward, but as Solomon says, they run through the ends of the earth: Prov. xvii. 24, 'Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.' As beasts and madmen, children, they make no inward remarks on themselves, but pass over their times without reflecting upon the griefs or joys which they have had. Their thoughts being dispersed and scattered cannot be called in and home to themselves, to consider their condition, and to be intent on it. For still as wisdom is wanting, the reflecting power is wanting also. It is made one particular of folly not to consider what it doth: Eccles. v. 1, 'Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.' And truly, such folly is there in the hearts of the unregenerate, their eyes look outward only to things abroad in the world, but they call them not in to view their own actions and estates, and seldom or never enter into any serious consideration of them: Jer. viii. 6, 'I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.' They are madmen, and when they turn to the wisdom of the just, then, and not till then, they come to themselves, as the prodigal did. And indeed the chiefest part of wisdom lies in knowing a man's self; and he would be a fool, who minded all business which passed in the world, whilst he neglected his own.

(2.) A fool is uncapable of considering the issues and consequences of things, and what will come of such ways and courses which he takes, and what will be the end of them. Providence and foresight is the chiefest part of wisdom: Prov. xxii. 8, 'A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished.' A wise man knows the paths of drunkards, whither they lead, and that he who lays hold on a whorish woman takes hold on hell, and that in choosing sin he chooseth death: Prov. viii. 36, 'But he that sinneth against me wrongeth his own soul; all they that hate me love death.' And he knows that to walk in the high ways of wisdom, is to depart from hell beneath; but a fool, he knows not, nor considers this: Deut. xxxii. 28, 29, 'For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise, that they understood this, that they would consider their latter end!' Foolish man will not consider his latter end, and what condition he will be in at the day of death and judgment. An adulterer who is led away, like a fool, by his lust, never thinks what will be the sad consequences and bitter fruits: Prov. vii. 21–28, 'With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; or as a bird hasteth to the snare, and knoweth not that it is for his life.' But a wise, godly man sees things in the causes, and

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foresees the effects; he sees the punishment in the sin, whilst a foolish, wicked people never consider it, and know not the judgment of the Lord: Jer. viii. 6–9, 'I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do you say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?'

(3.) A fool is unable to consider fit times, and seasons, and opportunities wherein things fall out to him, or are to be done by him. Indeed, to consider circumstances is the chiefest thing in which wisdom consisteth, as it is said of the wise men, that they knew the times: Esther i. 18, 'Then the king said to the wise men, who knew the times, for so was the king's manner towards all that knew law and judgment.' Ungodly men then are fools, who know not the times of their visitation, who do not apprehend when it is the day of grace, and when a time of salvation comes: Jer. viii. 7, 8, 'Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.' The judgment of the Lord; that is, the season of faith, repentance, and conversion, the season of averting God's wrath and vengeance from them; this they know not; but when God calls to fasting, weeping, and mourning, they run out into all excess of riot, and this is their great misery: Eccles. viii. 6, 7, 'Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be?' But he who is wise shall know time, and judgment, and so be safe. There are times wherein heaven is offered to them, as there was a time when the kingdom might have been settled on Saul; but they regard them not, as he did not consider and discern his opportunity, and so lost it: 1 Sam. xiii. 18, 14, 'And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.' It was his folly made him not discern it. But he who sees his time, and opportunity, and strikes in with it: Prov. x. 5, 'He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.' And therefore an ant is reckoned a wise creature, but the unregenerate are fools in neglecting their season of grace. Thus also they know not the proper season of duties, when to pray, and when to hear, &c. They know not that in the first place they should seek the kingdom of God, and then next in order mind their worldly affairs, and follow their callings: Mat. vi. 33, 'But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.' They therefore act all things rashly, and confusedly; and this is made the property of a fool; when he enters into the temple, and should hear, then to fall a-reading, or praying, this is the sacrifice of a fool, because out of season.

(4.) A fool is unable to make use of a rule in any particular case. Give

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rules to them, and see what absurdities they will commit. *Dum vitant vitia, in contraria currunt.* While they avoid one error, they run into others of the contrary extreme. You cannot by any direction teach a fool to make a cross. Thus let an unregenerate man have never so much knowledge and instruction, yet he is not directed by it in his particular course, to bring forth actions pleasing and acceptable to God; as though you give a fool the exactest relations of a way, yet when he comes to make use of them, and to take his journey, in every turning or by-lane he mistakes and bewilders himself: Eccles. x. 3, 'Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.' A fool when he walks in the way, all his instructions fail him; he may tell the way, and give it to others, but how to take it himself he knows not. Thus an ungodly man, though he is instructed by the word, what the way is wherein he should go, yet he will miss it, for he wants the Spirit of God to say to him on all occasions, This is the way, walk in it, which is promised to those whom God loves, and takes care of: Isa. xxx. 21, 'And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left;' and as Solomon says, the wisdom of the prudent is to know his way: Prov. xiv. 8, 'The wisdom of the prudent is to understand his way: but the folly of fools is deceit,' not *the* way in general only, but *his* way, wherein he should steer his course. And answerably the apostle exhorts us to walk exactly, Eph. v. 15, ἀκριβῶς, according to a rule. It is not wisdom to understand the will of the Lord only, but to be able to walk by that rule; for a man may get rules, and yet not know how to turn his heart or hand to them.

(5.) A fool is stupid, and insensible, and lays not anything to heart. Fools cannot have strong or serious thoughts, for they cannot be intent on anything, and therefore they are always merry, and will laugh even at the wagging of a straw: Eccles. vii. 4–6, 'The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.' The heart of the wise is in the house of mourning, to sorrow upon every great and just occasion; but if a fool lays anything to heart, they are trifles, the loss of a bauble, or a foolish word spoken; but tell them such a friend is dead, or that the Spaniards are on the coast, and they art not all moved. Denounce threatenings to an adulterer or drunkard, and they will soon shake them off, and the most terrible things spoken in the word of God sink not at all into them, but they pass on till they are punished at last: Prov. xxii. 3, 'A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.' They will lay the loss of trifles to heart, but not the loss of God's favour. They will be troubled for petty matters, whilst they are not concerned at God's anger, nor the sufferings of his people, nor the miseries and ruins of the churches of Christ abroad. They do not weigh, nor ponder in their minds, but forget the afflictions of Joseph, drinking wine in bowls: Amos vi. 6, 'That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.' When God comes with armies into their country, or wastes it with fire, or a plague, still they are careless, as those in Isa. xlii. 24, 25, 'Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet

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he laid it not to heart.' And indeed it is no wonder that they lay not God's judgments to heart, who make light of sin, that deserves, and brings them: Prov. xiv. 9, 'Fools make a mock at sin: but among the righteous there is favour.'

CHAPTER VI.

That another particular wherein their folly is manifest is in their false judgments.—They deceive themselves in the estimate they make of things and actions.

2. The second main thing wherein the folly of unregenerate men consists is their false judgments. In judging and esteeming of what is good and profitable for themselves, they are deceived by many false rules. And folly or false judging of things is called in the general by Christ, and Paul, judging according to the appearance, κατ' ὄψιν; that is, according to what things outwardly seem to be: John vii. 24, 'Judge not according to the appearance, but judge righteous judgment.' And by the apostle it is styled judging, κατὰ πρόσωπον, according to the first show and semblance of things, the first blush and view of them: 2 Cor. x. 7, 'Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.' And again it is called by Christ judging, κατὰ σάρκα, according to the flesh: John viii. 15, 'Ye judge after the flesh; I judge no man after the flesh;' that is, according to the outward bark and rind, not piercing into the marrow, nor searching the soul of the thing within, the inward virtues and qualities. Christ speaks upon occasion of their judging of him by his outside, because they saw him clothed with flesh, and hidden under the poor appearance of a carpenter's son, encompassed with the same infirmities that men are, overcast with disgraces, and soiled with poverty, therefore thought of him but as of an ordinary man, and were offended at him and his followers. And Paul also, in that 1 Cor. x. 7, speaks to the Corinthians upon occasion of their false judging of preaching, which they estimated by flaunting and outward eloquence; and because Paul's preaching was rude, and not handsomely dressed up, though full of the depths of wisdom, they contemned him. Thus an unregenerate man foolishly judges according to the outward face of things, and so is deceived; as a countryman, who sees the sun, and thinketh it to be no bigger than a platter, whenas it exceeds the earth in magnitude; he judgeth according to appearance, and not by rules of art, and so is mistaken. Now the false rules by which men are guided in thus judging are many.

(1.) They judge those things best for them which are present before them, and may presently be enjoyed, though but a while, and are so inconsiderate as to prefer them to those that are afar off, and out of sight, and but in hopes, though infinitely better, and of eternal duration. They are so foolish as to prefer the devil's and the world's present pay above all God's promises, and his recompence of reward. They act thus merely out of folly, for wisdom only enableth a man to see and apprehend the goodness of things afar off and out of sight; but fools, and children, and beasts look only to what is before them, and present in their view. Take a child, and look what he hath in his hand he will hardly be brought to part with it for all your promises, and hopes given him of something better, unless you present it before him to exchange with him, for he wants wisdom to judge of the goodness of what he

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sees not. Hence also it is always one fruit of folly and weakness to be impatient, and that it cannot stay for a thing, wisdom being wanting to content and quiet the mind till the thing for which it longs is come; hence you see children and fools, whom nothing but present things will satisfy, cry till they see and enjoy what they would have. So this same *now*, the *present time*, sways all unregenerate men, as it swayed and prevailed with Esau: Gen. xxv. 30–32, 'And Esau said to Jacob, Feed me, I pray thee, with that same red pottage: for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?' He had a sense of nothing but what might satisfy his present needs and desires, and as for his birthright, he thought he should have no use of it till his father's death; it was a thing to come, and a type of heaven, and so he sells it. Thus do wicked men sell heaven, and purchase to themselves eternal destruction to enjoy present pleasures, or to avoid present sufferings: 2 Tim. iv. 10, 'For Demas hath forsaken me, having loved this present world, and is departed into Thessalonica; Crescens to Galatia, Titus into Dalmatia.' There lay the motive and inducement: he had present offers and opportunities of riches and preferments, though with the shipwreck of a good conscience. Whereas grace enableth a man to bear present inconveniences, and to forbear present pleasures, looking to things to come; so says Paul, 2 Cor. iv. 16–18, 'For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.' For this cause (says he) we faint not; though our outward man perish, though our credit decays, our estate consumes, and our strength wastes, yet it is well enough with us as long as the inward man is renewed. He judged not according to the appearance and outside of things, and therefore though he suffered afflictions at present, yet he saw a glory beyond them attending him, and that these light afflictions wrought for him that far more weighty glory, while he looked not at the things which are seen; thus he judged. There is the reason of all; while we look not at the things which are seen, but at the things which are not seen (says he), thus we judge of our afflictions, and of the glory which is to come. And after this rate he speaks also in another place: Rom. viii. 18, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

(2.) Fools are misled to judge of things by the easiness or difficulty of attaining them, and they prefer things easy before those which are hard and difficult. Fools are presently discouraged if you tell them of bugbears in the way, and so are idle and sluggish, and will not stir: Prov. xxvi. 13–15, 'The slothful man saith, There is a lion in the way; a lion is in the streets. As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.' A slothful man is loath to bring his hand to his mouth, and every slothful man is a fool: ver. 16, 'The sluggard is wiser in his own conceit than seven men that can render a reason.' But wise men, knowing wisdom to be their strength, are not discouraged with difficulties, but dare attempt and venture on great things: Eccles. vii. 19, 'Wisdom strengtheneth the wise more than ten mighty men which are in the city;' Prov. xxi. 22, 'A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.' Now, to apply this to the purpose, unregenerate

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men, because the way to hell is easy, they go with the stream of their own hearts, and the rest of the world, and they sail thither with a fair wind, and need not row much against the stream, and therefore they choose this as the easier way; but the way to heaven being difficult, and disgraces, scoffs, the enmity and rage of the world, calamities and sufferings, being in that way, they say a lion is there, and danger, and they will not stir a foot thither, Prov. xxvi. 13. They therefore decline those ways all that ever they can. They say the cities are all walled which lie between them and heaven, and that there are great and armed enemies to stop them in their passage. Thus they will say to themselves for discouragement, speaking as the spies did to discourage the Jews from going into Canaan: Num. xiii. 28, 'Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and, moreover, we saw the children of Anak there.' There are such great lusts to be overcome (says the man to himself), which will require much battering, and much prayer and fasting must be used to cast some devils out; and some lusts are so sweet that there can be no such thing as parting with them, some are so strong that there is no throwing them; this is impossible to be done, and it is hard to require it; as the disciple said to Christ, when he told them that they must deny themselves all things for his sake, 'These are hard sayings.' They will therefore content themselves with a common care of serving God, so much as they can perform with ease, and as will stand with their lusts. And as for strictness of sanctifying the Sabbath, praying privately, and constant keeping down every lust, and fighting against it, and watching over the heart at all places and times, these are hard sayings to them, which they cannot bear, and so they are diverted and put off from such holy ways, and condemn such strictness as impossible to flesh and blood. This is their folly; for wisdom is too high for a fool, and so he lets it alone as a thing out of his reach, Prov. xxiv. 7.

(3.) Fools judge of things by their outward adornings, and as they are set out to show, those to be the best men who have the gayest clothes. As children fancy such books to be best which have the most gays in them, and those the best horses which have the most bells and trappings, so do unregenerate men judge of themselves and others. Thus they judge of other men; let a man be never so holy, yet if poor, or disgraced in the world, or if he hath not great parts, they despise him: Eccles. ix. 15, 'Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that poor man.' If the Messiah, if Christ himself, come among them, yet if clothed as a carpenter's son, and meanly attended but by fishermen, though he speaks as never man spake, and act as never man did, yet they are offended at him. Our Saviour, speaking to this false opinion had of him and his kingdom, says, The kingdom of God comes not with pomp, so it is in the original, *μετὰ παρατηρήσεως*, but it is within you: Luke xvii. 20, 'And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.' So they think, too, them the happiest men who are most rich: Ps. x. 3, 'For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.' They judge them most happy who have an affluence of earthly good, who have fair wives, who have preferment or applause in the world, &c. Thus they will judge of sermons by the floridness of the words, thus they will judge of the preacher by his voice and way of delivery, and that he who makes most noise hath most eloquence, and that a discourse is best which hath most flashing, flaunting wit, as the Corinthians judged of their teachers, 2 Cor. x. 7. They judged according to appearance; and because Paul was weak and rude

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in utterance, because he had not a majestic presence and lofty way of speaking, they regarded him not: 2 Cor. x. 10, 'For his letters (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible.' They prefer a tinkling cymbal, him who makes a fine noise before him. How far is such a vain spirit from the wisdom of a man godly, who as one who comes to a feast regards not the music but the meat, so he comes to a sermon not to please his fancy but to feed his soul! And in all other things unregenerate men glory in vanity, and an empty show, as fools do in a new gay coat or in a rattle, or anything which makes a noise. They rejoice in the applause of the world, in a good bargain, a fair house, more than in a good ministry; in the glory of their town and the state of their magistrates more than in the holiness, grace, and gifts of their ministers. Thus they have the property of a fool, which is made to consist in glorying in outward things: 2 Cor. xi. 16, 'I say again, Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little.'

(4.) Fools judge of things by the quantity, and not the quality and worth of them. Thus they use to do both as to magnitude and multitude, greatness and number of things. If you offer a fool, or a child, a small piece of gold, and a bigger one of silver, or two or three pieces of silver, he will choose that which is biggest, or most, not what is most valuable. Thus do unregenerate men judge by greatness; look which way the great ones, the rulers do go, look what opinions they hold, what judgment they are of, or what courses they take, the same they therefore approve. And as they judge of men thus, so also of their own performances. They think for the length, and breadth, and bulk of their duties to have them accepted: Isa. i. 11, 'To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.' When they imagined by reason of the number of their sacrifices to be favourably received, to what purpose (says God) is your multitude of sacrifices?

(5.) Things that are in appearance and show like each other, though in worth and virtue differing, a fool cannot distinguish. Brass and gold, because both glister, and look of the same colour, both are alike to him. And thus is it with unregenerate men, who taking common grace for saving grace, because there is a likeness, civility and good nature for the holy divine nature, checks of conscience for the combat of flesh and spirit, judge that they are well enough as long as they find these things in themselves.

CHAPTER VII.

Their folly also appears in the ill choice which they make of things.

We are next to consider men's folly as discovering itself in the choice of things. They are very earnest and eager in the pursuit of what is of little or no importance, but neglect that which is the main and greatest concern.

1. They choose to do unnecessary things in the first place, and neglect those which are most necessary, and put them off to the last. Is not this the part of a fool? If a man should go to London to get a pardon, or about some great suit at law, and should in the first place spend the most or chiefest of all his time in seeing the lions at the Tower, the tombs in Westminster Abbey, or the streets and buildings of the city, or in visiting friends, and put the other off to the last, would he not be a fool? Christ, who was

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wisdom itself, judged it folly in Martha to be busy about many things, and to neglect the main, that one thing necessary. It is not necessary to be rich, or learned, or great, though we have cause to bless God if we obtain them; but God's favour, and Christ, and grace are absolutely necessary; therefore, says Christ, 'first seek the kingdom of God:' Mat. vi. 33, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' So he, as Wisdom, directs us.

2. He is a fool who chooseth to commit his happiness to uncertainties, rather than the greatest certainty which he might have. How foolish is that man, who makes a bankrupt a feoffee in trust for all his estate, who can give him no security, but is likely to break and run away, when he might have good security for all? Thus do all unregenerate men, who trust in uncertain riches, in their credit and preferments here, as their happiness: 1 Tim. vi. 17, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.' What is the counsel which the apostle kindly gives us, that we should not trust in uncertain riches, which have wings, and are like to fly away to-morrow, but in the living God, who gives us all things richly to enjoy? There is a double opposition, riches are not all-sufficient, but God is he who gives all things, and that richly. Or if they were sufficient, yet they are uncertain; but God is the living God. This accordingly is a motive made of establishing a sure covenant: Isa. lv. 3, 'Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.' I will (says God) make an everlasting covenant with thee, even the sure mercies of David, which will never fail thee, as all other things will, which have wings, and will leave thee in the lurch.

3. He who provides not for all conditions, and all times which he is to run through, will be found to be a fool in the end, and he to be the only wise man who doth so. Therefore Christ called the rich man *fool*, because he thought indeed whilst he lived he should do well enough, having goods for many years; but suppose thou diest this night (says Christ) what a mistaken, disappointed fool wilt thou be? Then he is proved a fool indeed: Luke xii. 19, 20, 'And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' And so to the same purpose is Jer. xvii. 9, 10, 'The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.' However a deceitful heart may flatter him, and make him presume that he is happy in a present prosperous state of things, yet when God comes to try him, and to make a change in his condition, he will prove him to be a poor deluded fool. But he is called a wise man, who makes provisions against all events. Thus, that steward is said to have done wisely, who made himself friends, that when his master should turn him out of doors, might receive him: Luke xvi. 8, 'And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.' He did wisely (says Christ) in his generation. And I say to you, make you friends here of God, and Christ, and the saints; spend thy strength, money, credit, and all for them; that when you fail they may receive you, that you may be welcome to heaven when you are turned out here: ver. 9, 'And I say unto you, Make to yourselves friends of the mammon of unrighteous-

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ness; that, when ye fail, they may receive you into everlasting habitations.' That when you are turned out of house, and home, you may have still a refuge, come what will, and can come; that when the tower of your earthly greatness, and the magazine of your riches is taken, you may have God as a strong tower to run to, and be safe: Prov. xviii. 10, 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.' Thus a regenerate man is truly wise, who provides a refuge, which will serve him at all times, and in all estates, and so he can never be miserable. Though all things be overturned, he will still fall on his feet, whenas another man ventures his all in a false and deceitful bottom.

4. He who hath not the wit to choose a small present inconvenience to avoid a greater for time to come, is a fool; and he who can suffer a small one, thereby to prevent a greater, is a wise man: 2 Tim. ii. 8, 7, 'Thou therefore endure hardness, as a good soldier of Jesus Christ. Consider what I say; and the Lord give thee understanding in all things.' Endure hardship here a while (says he), labour a while, and sow, expecting reward afterward; and because wisdom only enableth to do this, therefore he adds, *The Lord give thee understanding.* This course Moses took, who chose to suffer rather than sin: Heb. xi. 24–26, 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.' But wicked men who love sin, who regard iniquity in their hearts, choose iniquity rather than affliction: Job xxxvi. 21, 'Take heed, regard not iniquity: for this hast thou chosen rather than affliction.' He shrinks at a scoff rather than at being damned, and can be content, and suffer himself to be jeered out of heaven, and hissed out of paradise.

5. He who in his bargains exchangeth away precious things for trifles is a fool, and indeed you use to call such fools' bargains, and a fool and a child are easily cheated. Well, thus do men sell their time, which is their money given them to purchase eternity, and they sell it for things unsatisfying, they sell themselves for nought: Isa. lii. 3, 'For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money.' They sell their right in heaven for a mess of pottage, as Esau did: Heb. xii. 16, 'Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.' And they sell themselves, as Ahab, to work wickedness. The pleasures of sin are their wages, and they are content to sell their souls, and all to enjoy this world. Whereas he who made over all he had to buy the truths of salvation, that inestimable pearl, is called a wise merchant-man: Mat. xiii. 45, 46, 'Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls: who when he had found one pearl of great price, he went and sold all that he had, and bought it.' But a fool (saith Solomon) hath a price in his hand, and no heart to it: Prov. xvii. 16, 'Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?' He hath a good bargain offered him, and as it were pinned to his back, and yet passeth it by. Fools are easily cheated, and so is a man who hath no grace, by the devil. If he hath heard a sermon, and comes home with his heart full-fraught with rich pearls and treasure, and full of the precious motions of God's Spirit, the devil comes and puts worldly cares in his head, and steals the world away, and so cheats him: Mark iv. 15, 19, 'And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts: and the

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cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.'

CHAPTER VIII.

Their folly is also evident from the event and issue of all their actions.

The folly of wicked men is not only manifest in their false judgment and inconsiderate choice of things, but it is clearly apparent in the event and issue of all their actions, which proves them to be fools in the end: Jer. xvii. 11, 'As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.'

1. He who doth all things in vain, and so that he will certainly lose all his labour, is a fool. It is for this reason the apostle gives the Galatians that title, because they went about to invalidate and frustrate all their labour in receiving and understanding the truths of the gospel, and all their pains in suffering for the sake of them: Gal. iii. 1–4, 'O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? this only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain, if it be yet in vain?' And thus do all unregenerate men, not profane ones only, who take pleasure in sin, and bring forth fruit whereof they have reason to be ashamed,—Rom. vi. 21, 'What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death;' —but the best of them, who profess religion, and do many duties and suffer much for Christ, and have lamps, and seem to watch for the coming of our Lord, yet they lose the end of all their labour, and all proves vain for want of doing a little more or going on a little further. They fall away at last, wanting grace in the heart, and therefore those virgins who had not oil in their lamps, Mat. xxv., are called foolish, because though they waited the bridegroom's coming, yet they had not grace nor principles in their hearts. So to those, too, who tell Christ that they did many things in his name, yet all is in vain, because they did it not to him. In vain are all your new moons and observances, says God to those in Isa. i. 13, 14, 'Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.' And themselves complain that they were diligent in their religious performances, fasted, &c., to no purpose: Isa. lviii. 3, 'Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labours.' What was it rendered all their duties unavailing? Why, they retained their old sins, which spoiled all. Such a fool was Herod, who, upon John Baptist's preaching, did many things gladly, but lost all for an Herodias. Such a fool was Jehu, who, though he had a zeal, yet spoiled all his work for want of doing a little more. Such a fool was Joash, who walked in all God's ways many years, and yet made shipwreck in the haven; and a small matter it was which turned him from following the ways of God,

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in which he had made so good a beginning; he was moved only by the flatteries, bowings, and cringing of his wicked courtiers to him: 2 Chron. xxiv. 17, 18, 'Now after the death of Jehoiada came the princes of Judah and made obeisance to the king: then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.' Such fools are they too who run in a race, and yet, for want of dieting themselves or horses, or taking a little more pains, lose it; but the apostle Paul is so wise as to take care to do his business effectually: 1 Cor. ix. 24–27, 'Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.' He also who begins to build, and is not able to finish, is called a foolish builder, for all his work and charge is but in vain. Thus those who set out fair in a profession of religion, and do many things, but go not on to perfection, of all fools they are the worst. For others, though in the issue they are wretched, mistaken fools, yet whilst they live here they enjoy the pleasures of sin, and are beloved of the world. But these forbear the most sins, and endure much at men's hands, and are hated for their profession of religion, which yet doth them no good, but proves vain in the end. They are like those who have bestowed much cost in a sickness, and yet die at last for want of expending a little more, which would save their lives; or they resemble those, who, after having been at great charges and trouble to commence and carry on a suit at law, yet starve their cause and lose it, because they will not be at the expense of a little more money in it.

2. He is a fool in the event, whose supposed happiness proves his misery. Thus is it with the wicked; and God, who delights to confound the pride and glory of men, makes them wise and happy the backward way, as men say of gains: Isa. xliv. 25, 'That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish.' God makes all their boasted knowledge foolishness; and when they use all wits and counsels to make themselves happy, misery and sorrow is the effect. God makes their own counsels and ways to be their ruin: Prov. v. 22, 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.' Prov. i. 32, 'For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.' Those courses whereby they thought in their great wisdom to advance themselves are turned against them. Thus, when Jeroboam thought to secure his usurped kingdom, by setting up golden calves at Bethel, they proved his ruin: 1 Kings xii. 26–30, 'And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan.' Thus Ahaz, when he thought that he did right in sacrificing to the gods of Syria, acted to his de-

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struction, as well as of all Israel: 2 Chron. xxviii. 23, 'For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him and of all Israel.' Men by lying and unjust dealing bring themselves into greater straits, and do but steal a card whereby to lose the whole game. They by their own subtle wicked tricks oftentimes so besiege themselves that they cannot escape: Hos. vii. 2, 'And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about, they are before my face.' You who plot against God's ministers shall be taken in your own nets, and God will confound you, as he did all your forefathers, and your great-grandsire Satan, in all their plots. He thought by crucifying Christ to have been quiet, and that very thing proved his undoing. Thus, whilst you dig to undermine the godly, the earth falls on your own heads. The Egyptians thought themselves wise in following the Israelites through the Red Sea, for they were on foot and themselves had chariots, and so they thought that God must destroy the Israelites also if he brought the sea in. But wherein they dealt proudly and presumptuously, God was above them.

3. He who is led with vain promises is a fool that feeds himself with what is not. Now, even in matters of the world, wicked men are apt to do so. They hearken to everything but God's word, and believe anything which will pretend to shew and direct them unto a happiness here: Ps. xlix. 11–13, 'Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless, man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah.' And yet thus in other things, too, they believe their own vain hearts in all that they tell them: Prov. xiv. 15, 'The simple believeth every word: but the prudent man looketh well to his going.' They will believe every word which makes for them, nay they will promise themselves safety, though they go on in those sins which lead apparently to ruin: Deut. xxix. 19, 20, 'And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.' They will speak peace to themselves when kingdoms are a-destroying: Jer. vi. 14, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.' They promise themselves riches and honours, and that they will go to such a city and get wealth, when combustions are in the world, and God is bringing judgments on the earth. They promise themselves the continuance of their pleasures: Isa. lvi. 12, 'Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.' And for all this they will trust their own word; and then they will take any slight evidence for heaven, and believe that every good word, and any work of civility and moral good deed, give them a sufficient title to the place.

We are next to consider what effects this folly produceth in the hearts of unregenerate men, which indeed are innumerable.

1. They are ashamed of nothing. Though you expose the unreasonableness of their doings, and shew how senseless they are in all their actions, yet they care not; though you make it appear that in the whole conduct of their lives they are void of true wisdom, though you expose them dressed up

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in their fools' coats, yet they have not the wit to discern it. They boast of that with which they are deservedly reproached, and make their shame their glory. Thus men will triumph in their sins, and glory in having been drunk themselves, or in having made others so. They will boast of their deceiving and going beyond others. They will glory in their oaths as a genteel accomplishment, and swear, and say they will swear. Thus they declare their sins as Sodom: Isa. iii. 9, 'The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.' And what is their shame they publish as their glory, so far are they from being ashamed of those things which should cover them with blushes: Jer. vi. 15, 'Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.'

2. They are self-willed. Reason being down in them, wilfulness and obstinacy ariseth in its room. They are resolved in their lewd courses, and will be wicked only because they will: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth [in] him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' Prov. ii. 13–15, 'Who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked. Whose ways are crooked, and they froward in their paths.'

3. They are inconstant in all their actions, and, as fools, are driven sometimes this way, sometimes the other, as every wind turns, or a various humour prevails: Eccles. v. 4, 'When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.' What in a good mood they purposed, in another humour they resolve against, and will not do it; and as it is folly to do thus, God hath no pleasure in such fools. When they have taken up purposes, they afterwards meet with some reason or other, of which they never thought, to make them alter them. They in one moment purpose to repent, to turn to God, and lead another course of life, which the next moment they forget, or mind it not. Thus as fools, *semper incipiunt vivere*, are always beginning to live well, but never do it, but are unstable in their ways: James i. 8, 'A double-minded man is unstable in all his ways.'

4. Unteachableness is another property of fools. They are always unteachable; therefore it is said, Prov. v. 23, 'He shall die without instruction, and in the greatness of his folly he shall go astray.' Not that instruction is not given him, he dies not without it in that sense, but because he will never take it; and it is the greatness of his folly makes him do so.

It is one degree of wisdom to take good counsel, though it be a farther degree to be able to give it; therefore, Prov. xii. 15, 'He that hearkeneth to counsel is wise. But a wicked man will not hearken to counsel;' not to what God says, and the word says, nor what the rod of affliction says. He knows not the meaning of blows neither (as fools and beasts do not), and therefore he is incorrigible: Prov. xvii. 10, 'A reproof entereth more into a wise man, than an hundred stripes into a fool.' He also is as little sensible of mercies: Dent. xxxii. 6, 'Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee?' Nothing will reclaim a fool; bray him in a mortar, his folly will not depart from him.

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5. Confidence in his own way is the mark of a fool. He thinks not only God's way folly, 1 Cor. ii. 14, as seeing no reason of people's desiring spiritual sermons, and the sincere milk of the word, nor of all the spiritual practices godly men live in, but accounts their lives madness. But they are also confident in their own way, thinking it good: Prov. xiv. 16, 'A wise man feareth, and departeth from evil; but the fool rageth and is confident.' A wise man feareth, and departeth from evil; that is, seeing what will be the issue of such courses, being told of it he forbears, as David did, when Abigail met him; but a fool rageth and is confident; that is, is distempered in his passion, and resolute in what he will do, and goes on; for it is said at the twelfth verse, 'There is a way which seemeth right unto a man; but the end thereof are the ways of death.' Persecuting Paul is therefore said to be mad against the church, *i. e.* confident as mad men are; and madness is but the excess of folly.

6. Fools still follow their own minds as their guides in all they do; for wisdom being wanting, which should be the guide, they must needs follow the next principle in them, which is their lusts and desires; and look what they have a mind to do, that they will do, and will please themselves in all, and are unable to deny themselves, for they want reason to put into the balance something that might overrule their passion. Therefore, all the delight of a fool is to discover his heart; he poureth it out, for he follows his own heart in all his actions: Prov. xv. 2, 'The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.' Prov. xviii. 2, 'A fool hath no delight in understanding, but that his heart may discover itself.' He hath no delight in understanding but to discover his heart; that is, to follow his own human inventions. Therefore fools are always self-willed, and so are wicked men also. They follow their lusts in all, and are unable to deny themselves of petty foolish desires; in matters of greatest consequence for the church or place he lives in, he will not deny himself a petty desire and end; that is, a foolish one, and which he himself is ashamed to manifest to others, shall sway him more than a thousand persuasions and reasons. They will rather hazard kingdoms, their estates and families, than not have their will and lusts, as their malice on a man they hate, &c. That foolish king would rather lose his kingdom, life and all, than submit to the king of Babel; because, forsooth, the Jews would mock him; and how many hazard their souls upon the same ground? So Herod values it not to cut John Baptist's head off, and what was his reason? A foolish one; his oath's sake, and for their sakes about him. Fools are also self-willed, for, reason being down, will is up; so 1 Tim. vi. 9, 'But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' They will be rich, and so commit many foolish lusts; run into base ways of saving or getting money, ridiculous to all that know them. The lusts of their father they will do: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.' Did they but follow reason as their guide, their wills might be wrought off; but they follow their lusts, and so are obstinate in their ways.

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CHAPTER IX.

The uses of the preceding doctrine: That all men should examine themselves, whether the signs of this folly are not in them, and consider the misery and danger of such a condition.—How we are to become wise.

Use 1. The first use is to all men in the estate of nature, that they would try and examine themselves by all that hath been spoken, whether they do not find in themselves hitherto all want of this true wisdom, and hitherto to have been fools. Let this be the beginning of wisdom in you, and the first fruit of it, to consider your estates, which fools do not; and you that never yet knew yourselves to be unregenerate, but your ways are right in your own eyes, of all fools you are the worst. There is more hope of a fool than of such, as Solomon says, Prov. xxvi. 12, 'Seest thou a man wise in his own conceit? there is more hope of a fool than of him.'

1. Consider the misery of that condition; for whilst thou art in it, God can take no pleasure in thee; he delights not in thee: Eccles. v. 4, 'When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.' God hath no pleasure in fools, and therefore will not communicate himself nor his secrets, nor give his Son in marriage to them, unless they become wiser; for who that is wise would keep company with a fool, or marry a fool, or tell his mind to a fool?

2. Consider the danger of being in that estate, and of dying a fool. Know that whilst thou art such thou canst never enter into heaven, and hast no portion in that inheritance there; for fools inherit not, neither by God's laws nor man's; and though you hope to go to heaven as well as the best, yet this conceit of yours puts you but into a fool's paradise, for heaven is a paradise was never made for fools. Honour is not seemly for a fool, says Solomon: Prov. xxvi. 1, 'As snow in summer, and as rain in harvest: so honour is not seemly for a fool,' much less is heaven, and to be a king, seemly for him. That is not all; but if thou art a fool, hell and destruction is a-preparing for thee, and thou art fit for nothing else: Prov. xxvi. 3, 'A whip for the horse, a bridle for the ass, and a rod for the fool's back.' That is fitter for him than honour; hell than heaven; nay, God will, instead of delighting in thee, rejoice and laugh at thy destruction: Prov. i. 22–26, 'How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh;' as thou didst make sin a sport, God will make thy torment a sport to him.

Use 2. Of direction how thou art to become wise.

1. Apprehend and acknowledge that thou art a fool, 1 Cor. iii. 18; that is the first lesson wisdom teacheth a man, that so he may be wise. Apprehend thy condition; go not on as a fool, gaping and being careless, and thinking thy ways right when they are not. What says Agur, a wise man, when converted? Prov. xxx. 2, 'Surely I am more brutish than any man, and have not the understanding of a man.' And so Paul, for all his wit and learning, confesseth that he was foolish in all his ways; that all his ways were folly: Titus iii. 3, 'For we ourselves also were sometimes foolish, dis-

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obedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.'

2. Go to God to give thee wisdom to turn thy heart: if any man lack wisdom, let him go to God for it: James i. 5, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.'

3. Go to God in Christ, and for Christ, who is made wisdom to us as well as all other things: 1 Cor. i. 30, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption': therefore, Isa. ix. 6, he is called 'the mighty Counsellor.' As we became fools in Adam, so we must recover our wits by Christ, and by being born of him; and it is of all cures the greatest to cure one who is born a fool; therefore go to Christ, for none else can do it.

4. Turn to the wisdom of the just. Luke i. 17, it is said, that John turned men to the wisdom of the just: 'And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.' Do thou turn to the wisdom of the just, *i. e.* frame thy opinions according to the word, and the opinion of holy men; lean not to thy own wisdom and carnal understanding, thereby to judge of the ways of God, or trust not to the opinions of carnal man; but come in, and submit thy judgment to the wisdom of God, and of good men. He that is a fool begins then to be wise, when he, apprehending himself to be a fool, will listen to what wisdom speaks. Frame, then, thy judgment of the work of grace, and of holiness, and of the worth of grace; and what the way to heaven is, by what God says, and what thou seest wise, and holy men profess and practice. What says God? Isa. viii. 19, 20, 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Do thou go to the law and to the testimony, and lean to the commandment; think upon all occasions, and in all straits, My wisdom is to stick close to it, and if I go astray, it is the greatness of my folly. Those ways carnal reason sees no reason for, yet do thou take God's judgments for them, and bring every thought into the obedience of Christ. Know that the Scriptures are only able to make thee wise unto salvation; take, then, their counsel, as David did: Ps. cxix. 24, 'Thy testimonies also are my delight and my counsellors.' Take God's judgment in what is best for thee; if he will have thee poor, be content: lean not to thy own wisdom, as Solomon says, Prov. iii. 5, 'Trust in the Lord with all thine heart: and lean not unto thine own understanding.' Take also the judgment of holy men as to spiritual things, for they have had experience of them, and therefore ought to be believed in their own art: Prov. ix. 10, 'The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.' Isa. xxxv. 8, 'And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein.' And do thou justify wisdom too, and stand up in defence of its ways, Mat. xi. 19.

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BOOK V.

That reason in man being corrupted by sin, useth its strength and force to advise and contrive the satisfaction of his lusts; whence it is that reason, which should have acted for God, now acts for sin and lusts.

CHAPTER I.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—ECCLES. VII. 29.

Now I am next to speak of the corruptions of reason itself, and to discover to you what great assistance, and manifold and several concurrences and orders, it gives to the power and kingdom of sin within us.

And indeed, however we may think that reason in us fights against and opposeth our lusts, yet the truth is, that but for carnal reason sin would not know how to do; for as reason of state doth all in kingdoms, so fleshly reason in us. No man sins, no man goes to hell, without reason.

Now the assistance reason gives to sin is double. *First*, As a counsellor, to advise to, and plot for the acting of it and satisfying its desire, which out of this text we shall speak to.

Secondly, As a protector and defender of the power and kingdom of sin, against all the assaults and invasions that the word and knowledge of God might make against it. This corrupt reason doth, by gathering to itself many carnal pleas for men's bad courses and estates, as also by gathering up together all the discouragements and objections against the ways of grace that ever it can, as out of the 2 Cor. x. 4 we shall have occasion more largely to insist on, he there comparing reasonings, λογισμοὺς, to the strongholds that are in a kingdom to defend it, where all the weapons and armoury lies; and so indeed in reason doth the utmost strength of sin consist.

Now, *first*, concerning that counselling and plotting assistance which reason affords. This text mentions it, and indeed lays the fault and the blame of the wickedness that is in man's heart to the reasonings and inventions that are therein, and thereby chooseth to express their corruptions and the causes of them.

The word translated here *inventions*, which indeed are acts of reason, is the same with that in ver. 25, which they have translated *reason*, and the Septuagint translate it λογισμοὺς, and most Latin interpreters *ratiocinia*, reasonings. The word in the Hebrew is חשבנות, which signifies a cunning artificial invention, as the same word is used 2 Chron. xxvi. 15, and his scope you may see to be to give the reason and cause of those many villanies in men's lives, and to see the depth of them; I saw all men corrupted, and I searched out the reason and cause of that folly and wickedness, and depth of villany discovered to be in them, and it all lies in invention, in

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wily, cunning wickedness; and (says he) this I found, that though God made man upright in the image of God at first, yet now being fallen, and deprived of that image, and so of that blessedness in communion with God, like sharks cast off by their friends, and cut short of that inheritance they were ordained for, they live by their wits, and that reason which they have left they use in manifold and several sinful practices. It leads them into many crooked ways and by-paths, 'they have sought out many inventions.'

Now for the proof of this I will give you but these arguments.

1. Man, you all know, is a reasonable creature; and as he himself was principally ordained for action, so to help him therein reason was principally given him to guide and steer him. So that as God works all things according to counsel,—Eph. i. 11, 'In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will,'—so as he hath a reason for everything he doth, though he manifest it not,—Job xxxiii. 13, 'Why dost thou strive against him? for he giveth not account of any of his matters;'—so also man being created in the image of God, doth work all things according to counsel also, and useth reason in all, such as it is, for that is part of that image of God which is a likeness to his essence which is not razed out.

And therefore, 2, now man is corrupted, reason still remains and is used in all. For sin hath not made man a beast, he useth reason in all his sinful actions, otherwise they would not be sins; and therefore, in man now fallen, the estate of nature is called a kingdom, though of sin, as truly as the other is a kingdom of grace. And every king must have his privy councillors to advise, and plot, and manage his affairs; and such is reason now unto sin, as well as once it was to grace. For sin, as it enters upon the same territories and possessions which grace in Adam once had, so it keeps up the same form of government for substance, and turns out no officers, but all keep their former places. Our affections and members are as the common soldiers and people: so Rom. vi. 19, 'I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.' Our lusts are as laws, and axioms of state; and reason, who was sole privy councillor afore, and master of all the ports and strongholds, keeps his place still. Only as sin hath gained the rest to be for it, all our lusts to be laws of sin, all our members to be weapons of unrighteousness, so reason also to be a counsellor and plotter for sin, and which is as true and faithful to that wicked purpose as ever it was before to God. And therefore, Ps. lxxxi. 12, to give a man up to his heart's lusts is all one as to give him up to his own counsels: Ps. lxxxi. 12, 'So I gave them up unto their own hearts' lust: and they walked in their own counsels;' and the lusts of sin are therefore called the lusts, τῆς διανοίας. Eph. ii. 2, 'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,' even of reason and that discoursing faculty within us.

And in the 1 Cor. iv. 5, the counsels of the heart are there mentioned as those things which shall especially be discovered and judged at the latter day: 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God.'

Now reason is gained to be for sin.

1. By reason of that blindness I have discovered to be in it, to discern, and taste of the goodness of things spiritual, so to know them as to make

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deeper impression of their goodness, than the pleasures sin propounds; and thus knowing no better, it must be for them.

And, 2, by reason also of that unbelief even of those first principles of grace and godliness, which it should have recourse unto in all our actions, and should reason from them.

Now, the first office of reason is to advise and counsel upon all occasions what is best to be done. With it a man's heart always adviseth, and unto it are brought all deliberate actions to have reason's approbation, and broad seal to them, ere they pass to execution; and though indeed it hath lost the power of sole propounding, which in the estate of grace it had, no affection stirring without it, yet all motions still must have their grant from it, ere they get act into execution.

But self-love being the viceroy, lord paramount in this kingdom of sin (for when God was deposed from being our utmost end, ourselves succeeded as next heirs), therefore now the main and chief principle, that practical reason which guides us in our actions (for of that we speak), is self-love, and all the power and force that reason hath is turned and bent to advance and set it up, to maintain and uphold its prerogative. And now, then, that self-love is made a man's utmost end, and is the lord paramount and chief governor in this new erected kingdom of sin, therefore reason now must needs be guided by it on all occasions. Therefore that reason which now we consult with and employ when we crave to do anything, that practical reason (for of that I speak; not of that reason whereby we dispute, but of that reason only which is to and for a man's self), all the force, counsel, and strength reason hath in us, bends itself that way. And this brings me to the third head.

That, 3, self-love being now become man's sole and utmost end in all he doth, God being deposed, and ourselves having succeeded as next heirs, and so are become ourselves lord paramount, and king in this kingdom, therefore it must needs gain for itself all that reason that is in us which is called practical, whereby we are guided in our actions, whereof we now speak. For the definition of practical reason that guides us is that which reasons for some end; for as we work always for an end, so the reason which guides us in working must reason to and for that end.* Therefore self-love being made our utmost end, all the reason we have in us (whereby we do anything) is wholly turned for it, and hath its eye on it, as the mariner on the compass, whereby to steer, it reasons wholly for it, and to it, and from it. For that which is a man's end is that which always sways a man's reason when he comes to do anything, so as by this means sin hath gained all the reason which is in men

CHAPTER II.

How reason affords all assistance to the encouragement of sin.—By what principles it is herein acted, and what motives it useth.

These grounds being laid, you shall see the corrupt dealings of reason in us, how it affords all its assistance for sin; and first we will see what principles reason is most effectually guided by. Now the first office of reason is to advise and counsel upon all occasion what is best to be done, for with it the heart adviseth upon all occasions, and unto it are all deliberate actions

* Idem est ultimus finis ad rationem practicam, quod prima principia ad rationem speculativam.—*Aquinas*, 1, 2, *qu.* 90, *art.* 3.

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brought, to have reason's approbation and broad seal set to them. Now, therefore, when we come seriously to advise with reason what is best to be done, whether we should do this or that, refuse this or choose this; to what principles hath reason recourse in the advice it gives; doth it go to the principles of the word, and make them its counsellors, as David did, Ps. cxix. 104, 105, to see what it judgeth of such an action or cause, or do the rules, the motives, the persuasions thereof prevail with reason? No; because God is not a man's end, nor do we believe the principles of his word; but reason now, as corrupted, looks and adviseth with a man's own heart, and considers what ends, what present desires or occasions a man hath; look how things do suit with our present occasions, or conduce to our own ends, and seem to please our present desires, those corrupt reason, and fleshly wisdom judgeth best. And these principles are the new inventions which men have sought out. So that as the holy wisdom of God, whereby he doth all he doth, looks into himself for the reason of all his actions, and to nothing out of himself; and therefore he is said to work all according to the counsel of his own will, his holy ends being the principles his wisdom is wholly swayed by in all, so as his will is the rule of all reason; so reason now having set up a man's self for its end, it looks for the reason of everything in itself, and judgeth not those things to be best which are best in themselves, but which are best for himself and his corrupt desires, and the present constitution of his heart and condition.

As therefore whilst God was a man's end, as in the state of innocency, or when he becomes a man's end, as in the estate of grace, then all the particular directions God expresseth his will in become laws and principles to consult with in all a man's actions, which he is sure never to swerve from; and then all the motives which are drawn from God, which the word lays down to persuade us, become effectual reasons to move us to anything, for they had all reference and relation to that first principle reason looks to, God being his utmost end. Now, on the clean contrary, a man's self being become his utmost end, look how many corrupt desires he hath to be satisfied and pleased, look how many by-ends he hath whose turns are to be served, too many principles he hath which corrupt reason, fleshly wisdom, hath an eye unto, according to which it guides you, and counsels you in all your actions. If the things you are to do be suitable to them, it adviseth you to put them in execution, to set upon them, and also all motives drawn from pleasing your lusts and ends become strong reasons, effectual arguments to persuade you to do anything. So that now, I having told you that all true principles of godliness are extinguished, you see the principles and reasons which a man in his actions is guided by, are lusts, and by-ends, and motives drawn from them. These are the principles you go by; with these reason consults, from these reason argues upon all occasions, when anything is to be done by us. And therefore, in Ps. lxxxi. 12, to be given up to their lusts, and their own hearts' counsels, are all one, because reason in all consults with lusts.

To make this clear to you by instances out of the word.

1. If riches be a man's end, what principle is that his reason in all his actions consults with? Paul tells you it: 1 Tim. vi. 5, 'Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.' They suppose that gain is godliness; that is, they lay that for a rule, a principle, that they advise with, and have recourse to, and frame their actions by; however men do not profess so much, yet this they lay for a ground, this they truly think and believe; whereas, says the apostle, there is another principle we are guided

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by in all estates and conditions, that godliness is great gain. Now this principle being laid in the heart, when in a matter of unjust gain a man comes to advise with his reason whether it be better to obey God than get money, whether it be better to increase godliness or his estate, to forsake or leave off some practice of godliness or lose his estate, his heart supposing gain better than godliness, because it suits with his desires and disposition of his heart more, this being his principle, he lets godliness go, as the young man in the Gospel and Demas did. Now there is the like reason of honour, pleasure, &c.

So also if a man be to profess godliness, and sees he must take up some religion, what principles doth reason consult with, how far he shall shew himself in the cause? Why he consults with his own ends: Eccles. vii. 16, 'Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?' In the 15th verse he had named a shrewd temptation that stumbles many in the world: ver. 15, 'All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.' They see a righteous man perish in his righteousness, trodden down and oppressed, and a wicked man that prolongs his days in his wickedness, and it is a means to save him. Two conclusions are drawn thence, the one by corrupt reason, the other by the Spirit. What principle doth carnal reason then gather from it? It is this: take heed, be not righteous over much, nor over nice, nor wiser than the rest of the world, says flesh; why the principle which reason guides him by is to preserve himself whole by taking a moderate course, destroy not thyself; he thinks that too much religion would destroy his credit, &c. The other opposite conclusion the Spirit draws: ver. 17, 'Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?' So that the principles men advise with are themselves and their own ends.

So when a man hath his enemy in his power to hurt him, the principle carnal reason consults with is quite different from what godly reason is guided by.

When David had Saul in his power, what was David's principle his reason consulted with? 1 Sam. xxiv. 6, 'And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.' The Lord forbid that I should do this thing; how shall I do it, and sin against God? for God was his end. But what was Saul's principle, which he would have consulted with in the like advantage? If the question had been asked whether it had been best in such a case to kill David, what would Saul have thought? 'If a man find his enemy, will he let him go well away?' Saul thought in his reason he were a fool that would do it. This was a principle in his heart he should have gone by.

So for pleasing men when they command one thing and God another. This was the principle the apostles in their hearts stuck to and reasoned from: it is better to obey God than man, Acts v. 29; but when the Jews were to move Pilate to crucify Christ, when he knew him to be a righteous man, what principle do they work upon, and from what do they draw their reason to move him? John xix. 12, 'And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.' If thou lettest this man go, thou art not Cæsar's friend; they knew that was an argument to carnal reason which would prevail.

And therefore, now, if you are to move a carnal man in any business,

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would you speak reason to him so as to prevail, you must speak to save lust, to save the end that he hath in his aim and purpose; for they are the principles in his heart, and what is drawn from thence is effectual to move, else not. Thus when Balak would persuade Balaam to curse the people of God, what reason doth he use? Numb. xii. 16, 17, 'I will promote thee to very great honour;' and ver. 37, 'And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?' Am I not able to promote thee to honour? He speaks reason to him that suited and was agreeable.

So when the Jews consulted among themselves what they should do with Christ, what was the prevailing reason and argument to put him to death?

1. Say they, 'The inheritance shall be ours,' Luke xx. 14.

2. Say they, All will believe in him, and the Romans shall come and take away our place and nation, and so we must lose all: John xi. 48, 'If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation;' and so in John vii. 4. Christ's carnal friends there urge a carnal rule they went by of credit to move him to preach, John vii. 3, 4; and thus, too, when any man turns to God, what reason and arguments doth he find his heart stick at most, what principles doth his reason argue from? I shall be cast out of the synagogue, says one; that is the reason moved some not to profess faith in Christ: John xii. 42, 'Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.' I shall lose my friends, says another; my preferment, says a third; and these are reasons with them why they should not turn to God. And on the contrary, we see by experience that the motives out of the word, and which are reasons drawn from the principles thereof, move not, because we believe not those principles; but reason hath other it looks unto and consults with, viz., its own corrupt ends, and those motives having no connection with such ends, therefore they move not, are no arguments to them, nay, they are foolishness: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned;' that is, he sees no reason in them, because the principles they are drawn from are not believed, for reason is that which sees the dependence and connection of one thing with and from another.

But, 2, this is not all that reason doth, but when a man hath pitched upon an end to be acquired, reason is farther employed to invent and to look out for such fit means whereby those ends may be accomplished. Sin could do little if it were not for the help of reason; for as the speculative understanding, when a thing is propounded to be proved, invents and starts up mediums and notions to prove it, so the practical is set on work to find out ways and means, and to consider what will best conduce to such an end. And this office of corrupted reason is especially meant here in this place the devices and arts of the heart, to bring sinful enterprises to pass; for he here means nets and snares to catch men; and these inventions are many, they are infinite, not to be numbered. Insomuch as the way of a serpent is on a stone, so is the way of a man with a maid, full of infinite plots, Prov. xxx. 19; and herein corrupt reason is exceeding witty, 'wiser in their generation than the children of light.' How ready was the wit of a woman, Jezebel, when Ahab himself knew not what to do, how rational to take away, to get in Naboth's vineyard, to plot his death; but that would not be enough, for had he been simply killed, his son would inherit, but if he should die as a traitor, then his goods should be forfeited. See how she plots it: 1 Kings xxi. 9, 10,

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'And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die.'

How witty was Joseph's mistress, and sudden to invent a way to be revenged on Joseph, when he left his coat with her, to turn the enticing to adultery upon him!

How subtle were Daniel's enemies to plot against him when he stood in their way! They knew they could charge him in nothing but in the matter of his God, and they knew him constant in prayer; therefore get this confirmed by the king, that whosoever put up any petition to any but the king should be put to death.

What an invention was it that Simeon and Levi had to accomplish their revenge upon the men of Shechem for the rape of Dinah, to have them all circumcised first, that so when they were sore they might fall upon them! Many and infinite are the inventions of corrupt reason to do mischief.

3. Our lusts use wit and reason to make compositions of pleasures for them, to mingle a spiced cup of many sweet ingredients, artificially composed, to improve creatures to the uttermost; so Solomon used not only his power, but his wit also, to make inventions to please himself: Eccles. ii. 4–9, 'I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.'

4. Reason serves our lusts in discerning the fittest opportunity of accomplishing our lusts and ends; so Herodias did, who had watched how to do John a mischief, Mark xvi. 19, but finding Herod in a good mood, and so large in promising to give whatever was asked, she takes the opportunity of craving John Baptist's head; and it was suddenly thought of, for straightway the maid came in again, ver. 25. So, Prov. vii., the adulteress takes the opportunity of her husband's being abroad; so, Mat. xxvi. 16, Judas sought opportunity to betray Christ.

5. Men have inventions to conceal their sins. So had Joseph's brethren by his coat, to conceal their selling their brother, and inventing a cunning lie with it; so had David in making Uriah drunk, to conceal his adultery. As men have arts to cover the deformities of their bodies, so also of their souls. Therefore their wicked ends in sinning they strive most to conceal.

CHAPTER III.

That man's reason, which should direct him in his actions, is depraved, and therefore misguides him.

The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doth good.—PSALM XIV. 1.

I have discovered unto you the folly which is in men's hearts. The next

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which both these words and my scope (which is to go on to lay open the corruption of man's heart by nature) presents to be spoke of, is the vain reasonings which accompany that folly.

Now, when I speak of the vain reasonings of man's mind, understand me not to intend the reasonings or discussing and arguing of things in their speculations, which in their speeches, and discourses, and writings they discover; for these are often right and true, though yet therein there are and may be infinite errors, which the mind of man is subject to. Witness all the errors which the most of the world are divided and carried away with, which are infinite to reckon up. Only let this in the general be said and acknowledged, that look what errors and vain reasonings any man's mind engenders, or is taken with, the same every man's mind would be if left to itself, there being no more privilege to exempt or free it from being prone to any error, or false reasoning in judgment, than to any sin or error in practice.

But I will limit myself to those false reasonings which men are led aside by, and misguided in their practice, and in their ways and courses; for in these it is certain that every man is guided by some reasoning or other, though a false one; and the cause of all errors in the life is some error in the heart: Ps. xcv. 10, 'Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.' It is a people do err in their hearts, for the practical understanding hath its reasonings as well as the speculative.

Now, all reasonings and discourses of the mind are made up of two things: 1, some general principles or general axioms which the mind takes for granted, and into which all its opinions, and apprehensions, and reasonings of things may be resolved; 2, conclusions and consequences derived and drawn out of them, and founded on them.

Answerably are those vain reasonings (whereby he is misled in his course, of which only I speak) made up, and consist of vain and erroneous principles, and unbelief of the true ones, which are the foundations of a godly course; which principles, contrary to the true, are the grounds of all their evil courses and ways.

Secondly, They are made up of false arguments, collections, and deductions, which their minds gather to themselves to strengthen them in their evil courses and estates.

Now, as a foundation to speak of the first, I have chosen these words, as wherein you have the axle-tree whereon all wickedness is founded and turns: a fundamental error in the first principle of all piety, which is to believe there is a God, and what manner of God he is, which the fool here spoken of doth not only not believe, but there is a positive principle and grounded apprehension of the contrary, a saying in the heart there is no God.

And by the fool here spoken of is not meant some particular man only, but the psalmist's scope is to describe the general corruption in all mankind, for so he goes on: Ps. xiv. 1–3, 'The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doth good, no, not one;' and so it is quoted by the apostle, Rom. iii. 10. And he places unbelief and error in this main principle, as the foundation of all that corruption that follows, and therefore puts it in the fore-front; and though it be but one of those corrupt principles his mind by nature is poisoned with, yet it is a most principal and fundamental one; for as God

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is the foundation, and prop, and shorer up of all being in the world, so *that there is a God* is the main pillar whereon, in the heart, all religion subsists. And therefore these words will fitly serve as a bottom to a general discourse of that unbelief of all the first principles of godliness, and contrary false principles which are in the minds of all men, whence all errors in their life proceed.

To this purpose the doctrine I raise is:

Obs. That there is in the hearts of all men a secret unbelief of the very first principles of true godliness; and not only so, but contrary sayings and dictates of the heart, which are the foundation of all corruption in their lives.

I will both explain and prove it. I will premise but these two considerations to make way.

1. That as in all matters of knowledge there are always some common and general truths, which are as a few seeds of light, which, when sown and received into the mind of them that begin to learn, do multiply in such beginners' understandings, and increase into many other notions. Thus scholars find it in all sciences and arts they learn, that they meet with some general truths, which virtually contain all particulars; and so also the apostle tells you it is in the doctrines of religion, and you find it so, that there are certain principles of the doctrine of Christ: Heb. vi. 1, 'Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.' Now, as it is so in the matter of the knowledge of religion and the form thereof, so also in the matter of the practice and power of it. There are some general principles which, if they have true and sound rooting in the heart and practical understanding, they do mould and frame anew, and have influence into all their actions, one of which the apostle clearly to this purpose intimates: Heb. xi. 6, 'But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' 'He that will come to God;' that is, part with sin, and all the world, and all things in it, and join himself in covenant to obey him alone in all things, there are two principles, says he, must be riveted into his heart first, viz. 1, that God is; 2, that he is a rewarder of them that seek him.

This you may also see in popery and the mystery of iniquity.

There are certain principles both of the doctrine and practice of it, certain principles of the doctrine of antichrist and of the oracles of Satan (I call them so in opposition to those of Christ), which if admitted and acknowledged, you thereby at once acknowledge all particulars in popery to be true. Those principles are two: that the church cannot err, and that theirs is the true church; for then all that church teacheth must be assented unto as true.

So also in the practice of their religion, entertain but into your heart an opinion of merit, and justification by works, &c., and it will set all in a man, if thoroughly believed, to abound in all the practices which their religion dictates, such power and influence hath one small principle in men's hearts upon all their actions. But now, on the contrary, Luther, seeing the heinousness of sin, and thereupon the inability of all in him to justify him, this principle being laid and once admitted, he altered all his opinions and practices: such power hath one principle laid in speculative or practical understanding to alter a man's judgment and course. And thus now answerably is it. In the power and practice of sinning in men's hearts and lives, for which, though there is little reason can be brought, yet the practical understanding wanting faith in some principles, and being poisoned secretly with

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the contrary, hence come all, and proceed all, the aberrations of men's hearts and lives, and into those they may be resolved. And as all kingdoms have fundamental laws, which are as the bases, and props, and pillars on which all other laws do rest and spring, as we see ours hath, and as all states have certain common axioms of state they guide all their counsels by, and frame and cut out all their projects unto, and which they never cross or swerve from; so hath the kingdom of sin also fundamental principles, whence all wickedness flows, and on which the laws of sin are founded, which, when they are once overthrown, the kingdom of sin is dissolved, so that as the foundation of all coming to God is a belief that God is, and that he is a rewarder of those that seek him, so, on the contrary, the foundation of all departing from God is unbelief of this and such like principles. So says the apostle: Heb. iii. 12, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.'

And, secondly, this is farther to be added, that those first and common principles of piety and godliness come not to have interest and power in the heart till they be believed, for that is the only right and true way of apprehending them; for they are all things not seen. For who hath seen God at any time? So as to be convinced fully there is a God, it must be done by faith, so says the apostle in that place in the Hebrews, you must believe, as that God is, so that he will reward those that seek him. You must have faith to rivet this thoroughly in your minds, for it is a thing not seen, it is to come; and so that there is a judgment for wicked men is a thing not seen, but to be believed by faith.

So, then, those which are thus the first and common principles of all true piety, are no way apprehended truly but by faith, which is, as the apostle says, the evidence or conviction of things not seen; and though they may be and are known without faith, yet the heart is not persuaded of them till faith comes in; for as the principles of arts and sciences are not to be proved by reason, but are such as the mind at first propounding assents unto, for else reason would have no bottom to rest on, so these first practical active principles of piety are not apprehended by reason, neither are they evident to the mind at the first blush, for they are things not seen, and therefore if the heart do truly assent to them, faith must be wrought, which as an optic glass may represent them and make them visible. For who hath seen God at any time? And that he will reward those that seek him, and with how great a reward, is a thing to come, not yet seen. That he will render vengeance to all that do evil, who sees it, nay, who sees not the contrary? For all happens alike to all, Eccles. ix. 3, and therefore the heart of man is full of evil. Now, therefore, though there is some knowledge of these things which may be wrought in the minds of men, yet if these principles become active, and guide them in their lives, they must have faith to rivet and fasten these common known truths in them: Heb. xi. 6, he must believe that God is, &c. He must have faith to assent to that, if ever it draws his heart to him.

CHAPTER IV.

That the reason, whereof man so much boasts, is so corrupt and false, that the first principles of religion are not really believed by him.—The demonstrations of it.

Now, that which I am to demonstrate is this, that these common first

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principles are not believed by men; but the heart is more thoroughly persuaded of the contrary, that men say in their hearts there is no God. Though the text instanceth only in that, yet it affords bottom to discourse of all other the like principles, for this is the chief of all the rest, and the other depend on this.

So that the unbelief of the heart, and the false principles of it, is that I mean to treat of; and I will first prove that there is in the hearts of all men by nature this unbelief, and then I will explain what it is. First, I will give you demonstrations, then reasons of it. And first, demonstrations drawn from experience.

1. We find that when a godly man, or any other, hath any new, serious, strong, convincing demonstration come into his mind, that shews him more fully and clearly there is a God and a day of judgment, he shall find something in the heart that entertains such a new thought as a strange thing, as we use to do such things we were in suspense of afore. That, as the Athenians said, when Paul preached God and Christ to them, 'Thou bringest strange things to our ears,' so you may, if you search your hearts diligently, hear them thus whispering, when in secret your hearts are confirmed in a real manner in any of those common truths. This may seem to be the meaning of Ps. lviii. 10, 11, 'The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth,' when there shall be, says the psalmist in the 10th verse, an evident demonstration of God's vengeance on the wicked, and the deliverance of the godly by some hand upon them. This new demonstration shall have this effect. So that a man even carnal, and others shall say, Verily there is a reward for the righteous, and doubtless there is a God that judgeth the earth. They are two common principles, and commonly received in the notion, yet when there comes to be a real demonstration of them indeed, men begin to believe it as if they had not believed it afore; for so it comes in as a resolution to a doubt, a determination of a controversy, doubtless there is a God that judgeth the earth.

2. When any man is converted to God, and comes to God upon these common principles, yet these common principles, which all take for granted, he learns over anew, as if he had never believed them, as if he had learned nothing yet, or at least not as he should do, he is fain to begin at Christ's cross-row again, to learn his catechism, that old former persuasion that there is a God, and a Christ, and a day of judgment, he finds not to be a foundation sure enough of a godly life, but he lays every stone anew. He establisheth his heart in these truths afresh in another manner, for though he knew the same things afore, and had some persuasion of them afore, and never doubted perhaps, or called them into question, because they were generally received by others, yet now, when these shall be made the great beams in the building, and bear the weight of all a godly life, when a man builds all his hopes, ways, and concerns on them, he sees the former persuasions before to be too weak and rotten, which afore he saw not, because they were not put to any stress. Set pins in a wall, and let them hang never so loosely, yet if you hang no weight on them, they will seem to stand as firm as any, whenas yet the least jog would shake and throw down. So these principles were barely believed in the notion, and then they seemed as firm in their hearts as in the godliest man's heart; but when a man comes to part with all his pleasures upon the hopes of pleasures in heaven, to give up all his riches for treasures there, when this weight comes to be hung upon his persuasions and belief of these truths, he sees he must get them riveted

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in, and fastened in by a new principle of faith, and so he believes all these over anew. Though the things believed are the same, yet the *ratio credendi*, the ground of believing (which is the form of faith), the reason and medium of apprehending the truth, is new. But now, when he is converted to God, the *ratio credendi* is a light from the Holy Ghost presenting them really to him, and as from God, which faith only apprehends, and which in certainty exceeds all the other. The other are but a sandy foundation, this light only is the rock, and therefore though in Rom. i. 19, 20, the apostle affirms that the invisible things of God are clearly seen from the creation,—Rom. i. 19, 20, 'Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse,'—yet in Heb. xii. 5, 6, he says that all these are further and anew apprehended by faith when a man comes to God: Heb. xii. 5, 6, 'By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' By it a man must apprehend anew that the worlds were made, and that God is, and is a rewarder of them that seek him; for the other knowledge would not be enough to persuade the soul effectually to come unto God, and to live to him.

3. When God leaves any man to the doubtings of his own heart, and darkness of it, he finds he calls all these former principles of truth into question, and cannot by all arguments find his heart established in them. How many men, when converted, are exercised with doubtings whether there be a God, or a Christ, or a world to come? For when a man begins to believe in earnest, and to make these principles the grounds of a godly life, then the darkness of the heart discovers itself, and not before; and the devil stirs it up, knowing that hereby he undermines the foundation. Now, I say, these doubts were there always; only now they are discovered, and if these discover themselves in a man after he begins to believe, as usually they do, then much more did they lurk and reign in the heart afore; and how much more are they in those that have no faith to establish their hearts at all? When the shadow of the persuasion of these things was in the heart, unbelief fought not with it; but when the true substance of things hoped for comes in, then unbelief is up in arms, and a man finds all those shadows vanish.

Now there would not be room, nor place, nor entertainment for such objections, and though thrown in by Satan, yet they would not stick, unless there was much unbelief, much matter to work upon.

4. Though such doubts in the mind do not actually appear above ground, nor muster themselves in the field, yet the stronger any man grows in faith, the more he complains of unbelief: Mark ix. 24, 'And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.' For a man finds these doubtings like pioneers under ground at work, when all is fair above. Atheism and unbelief are of all corruptions the most secret, and discovered only by the true apprehension, and thorough belief of the contrary; and therefore the strongest Christians, and as men grow in grace, they discern these most. Therefore, surely these are the fundamental bottom corruptions of all in a man's heart. As it is the clearest light of the truth which discovers the foundation of an error, and the lines where error and truth part, so it is the clearest faith that discovers unbelief;

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and if faith thus discovers it, then surely it is in all men's hearts, though they see it not. It is for want of faith that the generality of men think they have so little unbelief; whereas if men would build upon nothing but sure earth and firm faith, they would find all the earth above ground to be but made earth, that would crack and sink presently.

And as the strongest Christians complain of it, so did Christ still of all else complain of this concerning his disciples. O you of little faith, says he: Luke xii. 28, 'If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more will he clothe you, O ye of little faith?' and if ye had but as much faith as a grain of mustard seed, says he: Mat. xvii. 20, 'And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.' He speaks it often in case of doubting the power of God, and not of justifying faith only; and so to Mary he says, if thou wouldst believe but the power of God: John xi. 40, 'Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?' Thus God also complains of his people: Num. xiv. 11, 'And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?' God speaks it in case of doubting his power to subdue their enemies. Now, then, that which God, and Christ, and strongest Christians complain of, is certainly in men's hearts.

5. If all these speak it not, yet look upon men's lives and actions, and the carriages of their hearts in time of trial and temptation, when their belief in these principles is put to the stress.

Look upon men's actions, which are the most true interpreters and comments of their hearts, as David says: Ps. xxxvi. 1, 'The transgression of the wicked saith in my heart, there is no fear of God before his eyes;' that is, it evidently argues it. However they profess they fear God, and think they do, yet their wickedness argues there is no fear of God. So I say, men's actions argue there is no faith of the first principles, either of promises or threatenings, which is the meaning of that place, Titus i. 16, 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.' They profess they know God, and believe him, but in works they deny him; that is, to be that God they seem to believe he is, and in works they do it, because their works argue they do so; and those works proceed from something within which denies it; for a man is most serious in his constant action, *quicquid operatur, operatur ut est*, as it is in being, so is it in working; therefore, if there was not a real principle within them which denied God, their works would not be the works of atheists; for upon the belief and granting of such and such principles, such and such conclusions necessarily follow. They do so in other things, as God argues: Mal. i. 6, 'A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?' If I be a Father, where is my honour? that is, if you believed this heartily, as you profess you do, and as other children believe these and these men to be their parents, you would demean yourselves to me accordingly; you would ask my blessing every day, and call me Father morning and evening; you would have recourse to me as to a father, trust me in straits and difficulties as a father. So if you believe I am a master, then where is my fear? How dare you daily do contrary to what I

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command, and that when conscience tells you that you do so? If a master says, *Go*, his servant goeth; if *Come*, he cometh; but you leave undone what I command, and slight me in all. Certainly you do not believe that I am your master, for then obedience of consequence would follow; for to other masters, whom you seriously make account to be so, service and observance doth follow; a servant doth fear his master, says God there. In a like manner God speaks: Jer. v. 21–24, 'Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not; fear ye not me, saith the Lord? Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest.' Fear you not me? Will you not tremble every time you think of me? who have placed the sand for the bound of the sea, &c.; you say you all believe this; why, then, says God, will you not fear me? And so, says he, when you consider that I am he that feeds you, and clothes you, and give you rain, and provide for you; that could when I would restrain the rain; will you not love and serve me? But, says God, you have rebellious hearts; neither say you, Let us fear the Lord who gives us rain. To fear him is indeed a natural consequence upon it, and they would do so if they believed it indeed, and in earnest, that they depended on him for all; for others, you see, who do so depend upon you, do fear and regard you, and therefore if you apprehended it indeed, you would fear me. But he tells them they were a people without the understanding and belief of this, ver. 21; and that, seeing they did not see, that though they had some light into these principles, yet indeed they did not believe them, and see them by faith, as Moses saw God, and the saints see him, for therefore they believe not, says Christ, because they see not with their eyes: John xii. 39, 40, 'Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.'

6. So also, that in times of distress, when the anchor should stay the ship as in a storm, that then men's hearts fail them, though confident afore, this is a demonstration of a natural unbelief in them. When troubles approach, or great ones threaten, then men are afraid, and their hearts are moved as the leaves of trees. Thus was it with the disciples: Mark iv. 40, 'And he said unto them, Why are ye so fearful? How is it that you have no faith?' It was want of faith. Why are you so fearful? How is it you have no faith? Did not the Messiah go with you? It was because they believed it not, that they were so afraid, that their hearts fainted, as Jacob's did for the same reason: Gen. xlv. 26, 'And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.' Thus Mary, who could believe that Lazarus should rise at the latter day, and all men else, yet that her brother should rise now presently, she knew not how to believe it; he might not have died, indeed, she thought; but he was now four days dead, and stunk: John xi. 23, 24, 32, 39, 'Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not

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died. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days.' Her faith now failed in this time of extremity; so also men can in their health believe the salvation of their souls, and can trust God for salvation, it being a thing they are not presently to enjoy; but let them be in a small worldly strait, they distrust God in it, and let them come to be sick, then when their trusting God for salvation comes to be present, they are as doubtful of that as anything else.

Now the reasons of it are,

1. Man's nature will believe nothing but what it sees; so Mark xv. 32: 'Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.' John vi. 30, 'They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work?' Now the first principles are not seen, as no principles of arts and sciences are to be proved, for then reason would have no bottom to rest on. And so now these first practical principles of piety not being apprehended by reason, nor sight, therefore faith must be wrought, which is the evidence of things not seen. God is out of our sight; who hath seen him at any time? his judgments are out of sight: Ps. x. 5, 'His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.' Hell and heaven men see not. But you will say, that the apostle expresseth that his Godhead is clearly seen: Rom. i. 20, 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse;' and wrath revealed from heaven: ver. 18, 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' I answer, that all those glimmerings are not of force enough to overcome the contrary darkness; no, nor can the word of God itself do it, till faith comes with its optic glass, and makes them real, and evident, and puts them out of question, so as if ever they become active to guide our lives, they must be apprehended by a new principle. Therefore it is written, Heb. xi. 6, he that comes to God, must have faith to believe even that God [is], which yet is clearly seen so far, as to leave men inexcusable.

2. These being such transcendent things above our thoughts, there is a dulness in man to believe them, and we cannot raise our thoughts so high. It is called a slowness of heart in us: Luke xxiv. 25, 'Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!' Insomuch as Christ says, John v. 43, 'I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive;' if another come in his own name, him you will receive, any but me you would accept. Wisdom is too high, too far above, so out of reason's reach, to believe it as it is to be believed, so that though the folly that is in us makes us believe every vain promise else of our hearts, every fable,—Prov. xix. 15, 'The simple believeth every word, but the prudent man looketh well to his going,'—we will not believe firm and solid truths. Wisdom is too high for a fool, and men are loath to extend their eyesight to see so far off; it wearies and dulls them, and therefore though we see, we can scarce believe, though signs be wrought: John xii. 37, 'But though he had done so many miracles before them, yet they believed not on him.'

3. These spiritual truths are contrary to a man's heart, and ways, and course. Now self-love being in the mind and understanding, it keeps it off from assenting to what it apprehends evil to itself. Now to believe there is

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a God, and a hell, &c., are contrary to it. For he is a judge, and therefore men like not to receive the knowledge of him, and believe him not: Rom. i. 28, 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.' So 2 Thes. ii. 12, this reason is given why they believed not, because they had pleasure in unrighteousness; 2 Thes. ii. 12, 'That they all might be damned who believed not the truth, but had pleasure in unrighteousness.' As love makes us credulous, 1 Cor. xiii. 7, 'beareth all things, believeth all things, hopeth all things, endureth all things,' we believe good of those we love, so self-love renders us incredulous; therefore Christ says, Though I tell you, you will not believe: Luke xxii. 67, 'Saying, Art thou Christ? tell us. And he said unto them, If I tell you, you will not believe.'

4. Unbelief was the chief of man's first sin. Their first miscarrying was not believing God's word, and therefore they especially wounded our nature with unbelief; and faith being extinguished, the contrary principles have come to possess the mind: 2 Cor. iv. 4, 'In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.' Satan hath power to blind their minds with contrary principles.

CHAPTER V.

What are the principles of godliness which a wicked man believes not.

Now the main principles of a godly life which the heart of man believes not, and the contrary principles to them, which do sway and prevail with the heart, are sundry and diverse.

1. We naturally believe not that there is a God, but the contrary. For this I produce not this place only, but the tenth psalm, where we have the same truth laid down, yea, and that as the spring and source of all those villanies and oppressions which there are reckoned up. He speaks in that psalm of great and potent oppressors and politicians, who see none on earth greater than themselves, none higher than they, and think therefore they may *impunè* prey upon the smaller, as beasts use to do; and in the fourth verse this is made the root and ground of all, that God is not in all his thoughts: Ps. x. 4, 'The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts;' the words are diversely read, and all make for this sense. Some read it, 'No God in all his crafty presumptuous purposes;' others, 'All his thoughts are, there is no God.' The meaning whereof is not only that among the swarm and crowd of thoughts that fill his mind, the thought of God is seldom to be found, and comes not in among the rest, which yet is enough for the purpose in hand; but farther, that in all his projects and plots, and consultations of his heart (the first reading of the words intends), whereby he contrives and lays the plot, form, and draught of all his actions, he never takes God or his will into consideration or consultation, to square and frame all accordingly, but proceeds and goes on in all, and carries on all, as if there were no God to be consulted with. He takes not him along with him, no more than if he were no God; the thoughts of him and his will sways him not. As you use to say, when a combination of men leave out some one they should advise with, that such an one is not of their counsel,

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is not in the plot, so nor is God in their purposes and advisings, they do all without him. But this is not all the meaning, but farther, all their thought is, that there is no God. This is there made the bottom, the foundation, the groundwork and reason of all their wicked plots and injurious projects, and deceitful carriages and proceedings, that seeing there is no God or power above them to take notice of it, to regard or requite them, therefore they may be bold to go on. That whereas Solomon says in that very case there is a higher than the highest regardeth it: Eccles. v. 8, 'If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they.' They think not so, ver. 11 of that 10th Psalm, 'He hath said in his heart, God hath forgotten; he hideth his face, he will never see it.'

Enemies on earth he sees none can do him any hurt; all his distressers he puffs at them, and then vainly imagining that there is no God, he thinks that he may go on presumptuously, for, says he, I shall never be removed; and tell him of God's judgments, why, if there be no God, what need he fear any? he is far enough out of their gun-shot to reach him, they are far out of his sight: ver. 5, 'His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.' That is, he sees them not, as we do not things that are high and far above us, and he, wanting faith, which is the optic-glass of things not seen, he believes them not; and that he believes this great fundamental error that there is no God, you may see by all his thoughts and ways, they declare that he thinks there is no God; that this is the sum verdict they give in, they speak and declare so much. And if this principle be laid in men's hearts (as you see it is), then no wonder that they are so wicked, for if there be no God, there is not, nor can be, any sin, and then no judgment, and then men may do what they will. *Quod libet, licet his.* As when there was no king in Israel, every man did what was good in his own eyes; so when men think there is no God, their own lusts are their laws, and riches and preferments their gods, and gain in all these is all their godliness.

Or, 2, if men be sensible there is a God, and so come to have some respect to him in their actions, yet all those glorious attributes wherein he hath represented himself to us, as principles of our obedience to him, they believe not, in deed and in truth; and this is the ground also of all their impiety.

(1.) They believe not really that he is a God omniscient, and sees and regards us in all. Though men profess this, yet when they come to commit secret sins their hearts think not so, for contrary thoughts are the ground of their impiety. And this very thing God, who searcheth the hearts, hath revealed to us; the ancients of Israel, the rulers in Israel,—Ezek. viii. 9, 10, 12, 'And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in, and saw: and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth,'—who know God and all his attributes, they sacrificed in secret to idols, whilst they professed the true God openly. And what is the cause of this? God gives this as a reason, 'For they say, The Lord seeth us not.' That thou shouldst commit uncleanness in secret thou wouldst not do afore a child, or tell that lie thou wouldst not have discovered or known, is it not from this principle emboldened-

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ing thee, God sees me not? Would Gehazi have told that lie which he did, if he had believed the spirit of his master went with him? Would men in secret lay plots to overturn churches, and states, and societies, to oppress God's people, to advance themselves, if they believed God to be wiser than themselves, or that he did see them, and delighted to shew his wit in confounding them? Isa. xxix. 13–16, 'Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men: therefore, behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of the prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?' God speaks there of those that did profess him and call upon him, ver. 18; wise men whom God would confound in their plots, ver. 14; the wisdom of the wise shall perish, for, ver. 15, they digged deep to hide counsel from the Lord; their gunpowder plots and underminings are in the dark, and they look round about them, and they discern none that sees them, and therefore they say, Who sees us and who knows us? Ps. x. 11, 'He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.' Ps. xciv. 7, 'Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.'

(2.) If men believed the greatness and sovereignty of God, and power of his wrath, would they fear the fury of the oppressor daily, as God complains, Isa. li. 12, 13, them that can kill but the body, yea, that cannot do that neither long or often, for he is one that shall die, and then have no longer power to hurt, and he before may have his horns cut short, may be blasted and wither as the grass, and his spirit cut short, so as where now is the fury of the oppressors? wilt thou fear him, says God there, and doest thou forget the Lord thy Maker, who hath power to kill body and soul, who dies not? fearest thou not to fall into the hands of the living God? Isa. li. 12, 13, 'I, even I, am he that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth: and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?' If thou didst believe his greatness, thou wouldst fear him, for what dost thou fear the oppressor? If thou hadst but as strong and deep apprehensions of his power over thee, as thou hast of a powerful enemy, thou wouldst not fear a poor weak man more than God. But that thou forgettest thy Maker, thou wouldst not do it; for if one greater than thy oppressor comes, that is able to oppress both him and thee, thou would slight even him, whom but now thou fearedst, and slight him as much as thou didst God before.

(3.) Men do not believe he is so great and terrible a God as they profess him to be. For would they then come with loose, irreverent, scattered, and careless thoughts into his presence, and offer the sacrifice of fools, if they believed he were in heaven and they on earth? That is, that there were such a distance and infinite disproportion between God and them, would they offer the blind, the lame, such prayers as neither their understandings are intent upon nor their affections? If they believed he were so great a king,

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and his name so dreadful, they would not come into his presence so negligently; you would not do thus to your governors, says God: Malachi i. 8, 'And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.' That is, if you believed my greatness, as you believe their power and sovereignty over you, you would bring other hearts and sacrifices into my presence.

And in Ezek. v. 3, God puts them in mind of his greatness, to rectify this their slighting of him, implying therefore necessarily thereby, that the want of the belief of this was the cause of their careless and irreverent worship: Ezek. v. 3, 'Thou shalt also take thereof a few in number, and bind them in thy skirts.'

So also in Isa. li. 13 (as I shewed under the last head), the reason why men fear the fury of great men, when they oppress them, or command one thing, and God another, is because they forget his greatness and believe it not. Who art thou, says God there, who fearest the fury of the oppressor, who is yet but a man, who can therefore but kill the body? and a mortal man too, that must die as well as thou, and it may be before thee, or who however hath no longer power after his death to hurt, and whose power may be blasted ere he dies; or if not, yet his fury may cease towards thee, and his spirit be cut short; for says God there, 'Where is the fury of the oppressor?' that is, thou seest it comes to nothing often, and that all their threats vanish; why is it then, says God, thou forgettest me thy Maker, who therefore am able to destroy all that is in thee, both body and soul, for I made both, who am the great God who hath stretched forth the heavens, &c.? When I tell thee I am he that comforteth thee, and will back thee, and bid thee not fear, ver. 12, how comes it thou fearest them more than me? Is it because thou forgettest me and my greatness? for therefore he puts them in mind of it; and that it is so it is evident. For if one whom thou apprehendest greater than thy oppressor, who is able to overrule and oppress both him and thee, should but say as much as God doth, thou wouldst dread thy former oppressor no longer; and therefore this shews that thy fearing him is because thou believest not God's greatness.

(4.) If they believe that God doth see and is able to punish, yet men think him a God slack, and careless, and regardless of their ways, and not so certain, and sure, and just an avenger as they profess he is; that is another principle in their hearts, which is a ground of their impiety: 2 Peter iii. 4, 9, 'And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' God deferring his coming to punishment, Peter says that God herein is not slack, as men count slackness, implying that men indeed think so, and they interpret his long-suffering slackness; and they say in their heart, God will neither do good nor evil, as if he regarded nothing: Zeph. i. 12, 'And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.' Hence they think that they may do what they will for all him, for as they look for little good from him, but only in the creatures, so they look for little hurt from him; he will do neither, say they. And hence now their hearts come to be set upon evil: Eccles. viii. 11, 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' This principle

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is not only the ground why they venture upon many evil acts again and again, but of a bent and resolute and fixed purpose in mind still to go on in evil courses, so in Ps. x., when the sinner had often sinned, and had heard nothing of it, he thought God regardless; He hath forgotten it, saith he, Ps. x. 11, and as he hath done so he will do, and he will never requite it, he minds not these things.

(5.) Men think in their hearts that God is like to them, that if he be such a God of judgment as it is said he is, certainly it is to those that are different from him; but certainly he is a God of the same mind and judgment with us; and look what pitch of obedience and religion pleaseth us, pleaseth him also. He is not so strict as men make him: so Malachi ii. 17, they reasoned and put this dilemma on him, which strengthened them in their courses: Mal. ii. 17, 'Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?' They say, every one that doeth evil is good in the sight of the Lord, that is, though a man doth evil, *i. e.* is given to some ill course, be a worldling, or a drunkard, or a swearer now and then, yet God is not so strict a God as you make him, he may be in his favour for his good meaning, for God looks to the heart. Or if not so (for it is a dilemma), Where is the God of judgment? that is, either he is a God thus favourable, or else not such a God of judgment, so holy, and so severe as you prophets make him. For we see not, nor find him to be so; where is the God of judgment? The truth is, you have wearied him, says the prophet, that is, tired out his long-suffering which he hath been exercising all this while; so in Ps. l. The very ground and spring of that profaneness and lewdness in the hypocrite's heart and life (who thought though he was an adulterer and a slanderer, yet he pleased God by his sacrifices), was this thought (says God), that I was like to thee: Ps. l. 21, 'These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.' That is, thou thoughtest me a God, who, if he were to live and converse on earth, would suit himself with thee, justify thy courses, and approve all well.

(6.) Men naturally believe not the word of God, neither the promises nor threatenings of it. It was the ground of the first sin that ever was committed, Hath God said you shall die? Gen. iii. 1, he made a question of it to her, and she began to stagger, because [she saw] a creature subsist, and yet call God's word into question, and therefore she thought she might eat and live also. And as it was the ground of the first sin, so of all ever since; for if men believed the word, and writs we serve upon their consciences here out of the word (when they know themselves), as they do the writs that come out of courts, and attachments from the king or others, it would make them fear, and tremble, and put a stop to their courses. Would the swearer be so loud if in earnest he believed God will not hold him guiltless that takes his name in vain? Would men be covetous, be fornicators, drunkards, &c., if they believed that the wrath of God comes upon such?

The rich man in hell, Luke xvi., whose brethren lived in the bosom of the church, and heard Moses read and preached, and all the promises and threatenings which in Deut. xxviii. and elsewhere are made, yet he feared they would come to hell. Why, says Abraham, they have Moses and the prophets to tell them, and testify to them aforehand, a cloud of witnesses more likely to persuade than if one should come from the dead. But they would not be persuaded, the rich man thought, by them, for he had woful experience of it in himself; for when Abraham says, 'Let them hear them,'

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nay, says he, 'but if one come from the dead they would repent.' Nay, says Abraham again, 'if they believe not Moses and the prophets, neither will they be persuaded by one rising from the dead.' The reason men repent not is because they are not persuaded. Luke xvi. 31, 'And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' The word is πεισθήσονται. That same word is used to express the persuasion of faith whereby we believe things are: Heb. xi. 18, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' Having seen the promises afar off, they were first persuaded, that is, of the truth and reality of them, and then applied and embraced them. Now, then, his brethren would not so much as be persuaded of the truth of the threatenings, and Moses and the prophets would not sink into them. Thus Christ also tells the Jews: John v. 46, 47, 'For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' Ye believe not Moses his writings (says he), not in earnest, so as to be guided by them. The cause of all the murmuring in the people of Israel so often, and that they hearkened not to his voice, and despised the promised land, was, they believed not God's word, nor the truth and faithfulness of it: Ps. cvi. 24, 25, 'Yea, they despised the pleasant land; they believed not his word; but murmured in their tents, and hearkened not unto the voice of the Lord,' and they in Heb. iv. are made a type of all unregenerate men, who believe not the promises of heaven, for still you shall find their unbelief there mentioned; and they failed not only in the application to themselves that they should not enter, but of the truth itself, the seriousness of God's meaning in it, as appeared by the story. You know who it was, even wicked Ahaz, who refused a promise and a sign when it was offered him, Isa. vii. 10–13. The reason was, he was loath to take that course of trusting and depending upon a promise to go that way to work; he not only distrusted, but refused God's bond, would not take it, though God offered a sign and seal to it. And as for promises, so for threatenings, how do men slight them? Jer. xvii. 15, 'Where is the word of the Lord? let it come now;' as also in Isa. v. 19, 'That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.' A parallel place to it, let him make haste that we may see it, they speak it in a daring, desperate, unbelieving manner; he hath threatened long, let him come, we would fain see it once! Thus that oppressor, too, in Ps. x. 5, behaves himself; as for God's judgments, of all else, he fears them least, they are far out of sight, so as he cannot see them; and if he doth, they seem small as stars do, he cannot believe they are so great.

(7.) Men believe not that there is a world to come, wherein evil men shall be punished and godly men rewarded, nor a day of judgment, nor a resurrection. You think you believe all these things well enough, they are in your creed. Martha, she professed she knew her brother should rise in the resurrection of the last day: John xi. 24, 'Martha saith unto him, I know that he shall rise again in the resurrection at the last day,' but yet Christ saw her faith staggering in the truth of this in deed and in truth, else he would never have after that profession posed her so in her creed, and catechised her again in this general article, Whosoever liveth and believeth in me shall never die; believest thou this? ver. 25, 26, 'Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall

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never die. Believest thou this?' She had said it even now, and yet Christ asks her again if she believed it, though, had she believed it, she would not have thought her brother could not be raised now, because he stank. Christ tells her that she did not believe it, as he had said and intimated to her, ver. 40; yet she had some faith. How much more is this true in wicked men, whose not believing the world to come is the cause they take out their fill here! That speech of the Jews, Isa. xxii. 13, 'Let us eat and drink, for to-morrow we shall die,' is interpreted and applied by the Holy Ghost to the resurrection: 1 Cor. xv. 32, 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die.' Because they denied that in their hearts, and any life hereafter, therefore they thought it was best to take it out here, and that it was folly to do otherwise. Thus also the rich man did, who is put in mind of this his atheism in hell: Luke xvi. 25, 'But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.' Remember thou receivedst thy good things in thy lifetime; that is, all the good things thou didst look for or expect. And he acknowledgeth as much, in that he would have Lazarus go, and testify to his brethren that there was another world, and a place of torment. He knew the want of belief of this brought him thither, and therefore prescribes it as a remedy to prevent their coming; and this in like manner in Mal. iii. 14 is made the cause of their neglect of holy duties and seeking God: 'You say it is in vain to serve God, and what profit is there in keeping his ordinance?' There is no reward for the righteous, nothing to be got by it; they could see none here, and much less did they look for any hereafter, what good will it then do us? say they, and now therefore we call the proud happy, say they, and the presumptuous they carry the world afore them, and for whom the world was made, seeing happiness is only to be had here, and that wicked men are advanced, ver. 15; and they seeing this, they said in their hearts there is no reward, and thought there was none to come neither. And yet they scarce discerned their unbelief of this future state (as many speeches are to be interpreted), for they said, wherein had they spoke against God: ver. 13, 'Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee?'

And that this is a principle in men's hearts that guides them thus, and that also upon the same ground, is evident by that of Solomon in Eccles. ix. He had shewn in chap. viii. how that the wicked are rewarded with the work of the righteous, that the righteous are unprosperous, and *è contra*, and in ver. 2 of chap. ix.; how here one event was to all: Eccles. ix. 2, 'All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.' And he says there was no greater evil than this, for the event and issue of this God's dealing was, that thereby the hearts of the sons of men was full of evil and madness whilst they live, and it is the occasion they go so many of them to hell when they die; and why? Because God's dealing thus engenders such thoughts as these, that whilst a man lives there is hope indeed of some good and happiness, but in the world to come there is no recompence to godly courses, which they express by this proverb, that a living dog is better than a dead lion: ver. 4, 'For to him that is joined to all the living there is hope: for a living dog is better than a dead lion;' that is, the meanest condition of men here is better than the best hereafter, so as they had rather be a rustic clown now than

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a king in heaven; they have no knowledge of hereafter, and knowing they shall die, think it is best taking it out here. They believe there is no reward hereafter, unless it may be to be spoken well of for a while; they saw that, but no other, and that is soon forgotten, and therefore they are set upon evil here, and here they prepare only for this world, and this though they know they shall die; not young men only, who may hope to live long, but old men also, when they know they cannot live long, and have a foot in the grave, yet they are most worldly. Whence is it? Is it not from this principle, that they think not of any reward beyond this world, which God's dealings confirm them in? I have known those persons who have had this distinct thought in their minds, that let them but have their pleasure here, and let God keep heaven to himself, so he would not damn them! Thus that cardinal said that he would not lose his portion in Paris for that in paradise!

Did we believe but these first principles, as we do other things of like nature in this world, we would be other men; did we believe there were another world after this, in which we must live for ever, as all profess they do, men would not take up their rest here, they would not lay out all their money, that is, their endeavours, time, and care, upon the settling and assuring a happy condition here, and spend no thoughts or time to provide all necessaries and friends in the world to come. We see that men who believe they shall shortly go into another land, send their goods thither, and care not how things go at home, as you do not when you know you are to remove into another house, and your landlord hath given you warning. And yet now God gives you warning by sickness to dislodge from this world, why do you not then look out for another house and better habitation; why are your thoughts and care still employed to repair the decayed house which you are leaving? But the truth is, men believe it not; so Solomon tells us, Eccles. iii. 21, 'Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?' which is not the speech of an atheist, but of Solomon complaining that none believe it or know it, but think all befalls a man and a beast alike. Men's works shew that they do not heartily believe death and judgment; for if men did believe the shortness of their time to get grace in when they are old, as men believe the shortness of the time when the sun grows low, they would not defer to make their calling sure. Did men believe that all the seed they sow to the Spirit, all the prayers they make, and good they do, will come up again in a full crop of reward at the great harvest of the world, and that as they sow they shall reap, as husbandmen do believe when they cast their corn into the ground, they would sow fewer sins, and more good duties, and more good speeches; but men think all cast away because it comes not up presently: Mal. iii. 14, 'Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?' If men believed that in parting with credit, wealth, &c., they should have an hundred-fold; as they believe if they put their money out, and venture it with such a company, they shall gain half in half; if men believed this as the other, they would certainly venture all for heaven; if men believed evil times were coming, and that these times would cause judgments (as you believe winter will come when summer is gone, and so lay up provision, and provide winter suits), you would provide for such a great and terrible day.

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CHAPTER VI.

Some objections answered.—In what sense it may be affirmed that all wicked men are atheists.—That wicked men are wanting in giving a heart-assent to the first principles and fundamental truths of religion, as well as they are defective in the application of them to themselves.

There are some objections which may be urged against the truth of the doctrine which I have delivered, which I now come to answer.

Obj. If these sayings were in men's hearts, then all men should be heretics and atheists; and besides, do not all profess the contrary principles, yea, and not only so, but assent to and contend for all those particular truths which are deduced out of them, and zealously defend all those branches of our religion which spring from them?

To all which I briefly answer:

First, Whereas you say all should be heretics, I answer, that there is a twofold atheism and heresy, one direct and professed, conceived and expressed in so many words contrary to these principles, and there are few such: but then there is an atheism is indirect, and manifested but by way of consequence, when that is yielded to by the heart, which overthrows what a man hath owned and assented to in his mind; and so many deny God in their works: 2 Peter ii. 1, 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' So as what in words they yielded unto, they in deed and in truth deny again. We may say in this case as divines do of papists, who, though in words they do profess Christ and assent to all the articles of the creed, yet withal they admit and hold such opinions to uphold their cursed practices as do deny him to be come in the flesh: 1 John iv. 3, 'And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world.' And therefore their assenting to this truth, that Christ is come in the flesh, doth not free them from being antichrists, and to be justly called so, yea, and as justly as the Jews are, for they do strip him of all the ends he came into the world for. Thus, though men assent to this truth in direct terms propounded, that there is a God and a world to come, yet seeing they yield to such courses as cannot stand with a true assent thereto, therefore they may be termed atheists and heretics in that sense, as the papists are called antichrist, who are they that in Rev. xi. 1 are to tread down the holy city forty months, and possess the outward court of the people, that is, the profession of the church. They are notwithstanding called Gentiles: Rev. xi. 2, 'But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.'

And whereas, *second*, it is said men profess these principles, I answer, there is such an assent given to these truths as shall cause a man to profess them; for that you do, being carried away with the common cry of all those you live amongst; as they believed for the saying of the woman, John iv. 39, so you take them for granted, and never question, being brought up in them, and taught to say so, and because they are universally received; just such an assent it is as the Turks have to their Alcoran, and therefore as they, so we profess these things as true. And look, as the stream riseth no higher

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than the fountain, so doth this assent, as it is engendered by common opinion in men's minds, so it ariseth to common confession. But now when a man shall be put upon all those practices, which are the necessary consequences of those principles, to alter all a man's course and life upon these grounds, that there is a God, and that he is a rewarder of those that seek him, herein men fall short, for these principles have not interest enough in the heart to prevail so far.

And therefore, *thirdly*, as from common opinion and general consent men receive these principles, they do in like manner assent to all the branches of religion which spring from them, to all the consequences of speculation and doctrine which are thence deduced, and think them true for their concatenation, and linking together, and harmony, and correspondency one with another, and so out of those principles contend for them, and accord to them, reason for them, and say if these be true, then are these likewise. As many mathematicians do for Copernicus's demonstrations, which were framed and reared upon this, that the earth moves and the heavens stand still, wherein yet he makes all the phenomena of sun, moon, and stars good upon that supposition, and yet the first principle itself, not being fully believed nor proved and evidenced to a man's mind, but the contrary, a man would not venture or hazard much upon the truth of them all; no more will men for the truth they profess they believe, because they stagger in their belief of the principles themselves, which are to be apprehended by faith, and then all that are built on them are so too. But otherwise men will not die for them, and hold them fast as their lives, and part with all for them; nor do they frame their lives to them, so as though they yield to all the consequences of them, of speculation and doctrine, yet not of practice, which those put them upon.

Obj. 2. But you will, in the second place, further object, that men will say, they have laid their ears to their hearts, but yet they never heard them say so, they never had such distinct contrary thoughts come into their minds. Surely, if there were such principles and sayings, which do thus guide all their lives, they should know them; but, on the contrary, thoughts that there is a God &c., do often fill their minds, and are frequent with them, and come in when they are about to sin.

I answer, that men may verily think they believe these things, and perceive no contrary thoughts, and yet indeed do not believe them; nay, the contrary sayings shall yet be the chief engines that do turn their hearts about, and all the wheels of them.

For, *first*, there is a clear instance of it in John v. 45–47, 'Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' The Jews they thought they believed Moses well enough, for Christ says they trusted in him, and thought his writings the word of God, so as they put confidence in them; yet, says Christ, it is evident you do not believe his writings, for you would then believe me also, but because that cannot stand with your lusts and greatness you will not do it: verse 44, 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?' The consequences, therefore, of believing Moses' writings they yield not unto, as indeed wanting true belief of them and of their truth.

And, *secondly*, you must know that these principles of atheism discover not themselves in direct opposite thoughts much, which you may take notice of, for they say little to the contrary of the great truths of religion, but work

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underhand to the contrary. You hear them not disputing against the truth in the schools of your speculative understandings; no, there the word of God is heard, and they are silent there, but at the court of the heart there they plot and act, and procure all acts that pass, all a man's deeds to be clean contrary. These possess the ears of the will and affections, and so slily guide all and carry all afore them. And herein lies the very depth of the heart's deceitfulness, which, Jer. xvii., the prophet says no man can know. They say in their hearts there is no God,—it is added, *in the heart*, to note out the secrecy of it. Why, but you will say, if they be so prevalent we should know and discover them. I answer, the heart is deceitful, who can know it?

For, *thirdly*, yet further to clear this to you, you must know that the first principles whereby our minds are guided in judging of things, are seldom or never drawn out into actual thoughts by themselves, so as you may view them alone. And if in anything the heart's deceitfulness is discovered it is in this, that all things should be thus carried in the heart, and yet the chief agents and principles never appear.

For, first, those first principles wherewith our minds being fully possessed are guided by them, are seldom or never drawn forth, and formed into explicit, distinct, actual thoughts, so as to consider them apart by themselves; and yet implicitly they have a hand in all a man's actions, so as a man hence comes seldom to take notice of them. For example now, this is a common principle, even children are guided by it, that the whole is greater than one part; therefore, bring half an apple to a child and a whole one to choose, and he takes the whole and refuseth the half, his mind being guided by that principle; and yet he hath not that thought drawn out by itself, that the whole is bigger than the half, therefore I will choose it; yet that is in his mind that doth it. So now this is a principle that all the world in sinning is guided by, that there is no God; but the meaning is not that when men sin, they have such an actual, explicit, distinct thought by itself; no, and yet but for such an one in the heart men would never sin. Even, also, as men that speak Latin, the rules they make it by they seldom think of them, and yet one that heard them would say, surely their minds are guided by such rules in all. So when men produce such deformed actions of sin and wickedness, though they have not this thought still in their eye and view, *there is no God, &c.*, yet he that sees their actions would say that all these actions argue such principles to be in their hearts; they are inbred there, and by them men are guided in all, so as if you would resolve all your actions into their first principles, you would say it were so. So when in Ps. x. 4 it is said, as some read it, that 'all his thoughts are, there is no God,' the meaning is not that he actually thinks explicitly of nothing else, but virtually all his thoughts are so. So as these principles are as a spring in a watch, which moves least itself, yet the force of it doth all. *Movet, quam ipsum sit immobile.*

And, secondly, as first principles move thus unseen, so the acts of unbelief also; for as the acts of faith are most secret, and yet most strong and powerful, so are the acts of unbelief. Faith being the bottom and foundation of all graces, it lies like an anchor under water, or as a foundation under ground; as it is of things not seen, so also itself is a thing least seen and discerned, and is mostly seen but in the effects, and so therefore it is distinguished and discovered to us in the word. How many do believe, and yet we discern no faith in them? How do we walk by it, live by it, pray, preach, work in our callings by it, so as all good works are the fruits of it, and yet we have not distinct, immediate thoughts of justifying faith in all these. Nothing so

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secret as the acts of faith. What ado is there among godly men what should be that act that justifies, and what should be the ground of it, &c., and yet all have it, and yet it is not discerned. Now as it is in the bottom grace of all the rest, so it is in the bottom corruption of all the rest, unbelief; it is the root of all, and therefore it is under ground. It doth all, hath an influence into every action, and yet we discern it not; but we see such a thing is in our hearts rather by the effects than otherwise, as we do faith also. And the bottom of corruption is much less discernible than the foundation of grace, for grace is light and discovers itself, but corruption is darkness; and if the heart be deceitful, who can know it? Then, certainly, what lies at the bottom of all is least discernible, and so unbelief doth.

Why, but you will say, We have many distinct thoughts to the contrary, viz., that there is a God; many considerations which aim to curb us, because there is a God and a hell.

I answer, 1. That, as in a believer, there often come in a thousand objections against his faith, and his heart is filled with doubting thoughts, and to his thinking with nothing else, when yet secretly faith works in all its actions against them, and the acts thereof, which are not discerned, do prevail with his heart still to go on to obey God, and cleave to him, and to fear him, more than all those doubts that keep a noise can prevail to the contrary.

I have told you of an estate of men, who walk in darkness and have no light, yea, souls that will complain that they call all into question, whether there be a God, or the Scriptures be true, or themselves in God's favour; and they have no thought in view but such as causes them to doubt of all these, and yet even they walk more closely with God in such an hour than when they are freed from all these, and thereby they shew that they believe these truths, even when they seem to deny them, which they could not do, but that faith and the principles of it work the most strongly in them. When faith says least it often doth most.

So, on the contrary, in men whose hearts are filled with many convictions from the light of nature and the world that there is a God, and a hell, and such thoughts glare in their eyes, yet secretly the unbelief of all these prevail, and have a greater hand in their hearts, and they by reason of the other more glaring light discern it not.

But you will say, How can these two stand together in the heart? I answer you out of this psalm: this you may see in this very psalm, the psalmist confidently affirms, that wicked men say there is no God, you see in the first verse. Now, because men would object and say, How can that be? Have not men knowledge that there is a God, and many serious thoughts about him? Yes, says he, ver. 4, 5. He makes there the objection himself, and says they have, and that such knowledge as awes them and terrifies them often; there is their fear, for God was in the generation of the just. So even the Gentiles knew God, when yet they glorified him not as God, and therefore the apostle adds, that the fruit of all this was only to leave them without excuse. So that though there be such light and sparkling thoughts in the mind, yet it is not so powerful as the contrary darkness and unbelief, which doth not only stand together with it in the same heart, but prevails more than it; and still they are corrupt for all that, the one, viz. the knowledge of the principles of the truth, only so prevails, and wins but so much ground as to give warning of the contrary detestable falsehood, so as they shall be without excuse, and therefore it speaks loudest, for it can do nothing else but speak, but the other doth all, and gives laws to the man.

But you will ask, May two such contradistinct principles be in the mind at once?

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I answer, yes; yea, and the psalmist himself affirms so much in this fourteenth Psalm; for whenas he had said in the first verse, that the fool says in his heart there is no God, he notwithstanding, by way of prevention of this very objection, grants that they have knowledge, and many sad and serious thoughts and apprehensions of God and his wrath; so verses 4, 5, 'Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear: for God is in the generation of the righteous.' Have they no knowledge? There is the objection. Yes, says he, there is their fear, for God is in the generation of the just; that is, God discovers himself to their consciences, not in his works only, but in his people, whom they oppress, and in his ordinances, which in their congregations they are conversant about, and that fears and awes their consciences often; yet so as still this knowledge doth not exclude, but that in their hearts the contrary principles remain still, and sway them, whence all their corrupt actions spring. For according as these two contrary principles have place in their hearts, accordingly have they contrary effects in their hearts also; for these principles of atheism, having the chiefest interest, and being deeplier rooted, do still guide and sway all in the heart; but the other have not that firm rooting in the heart, so as to sway all in it, yet prevail so far as to make them without excuse, Rom. i. 20, and to awe them in their evil courses, to which end they are placed there. And because these contrary serious apprehensions of the Godhead cannot prevail, therefore they are more clamorous than the other, and seem to be more busy, and make most noise, being opposers of the other, and contesting against them, and yet are oppressed by the darkness in the heart, and therefore do seem to cry loudest.

If, then, there be in the heart such unbelief of these first principles, then when any man is converted to God, a man must have a new work of faith wrought in him, a new peculiar light from God whereby to apprehend and to assent to these first principles anew, as if he had never yet believed them. You that live in the bosom of the church, you take all these things for granted, and think you need learn them no more, you having learned them at first; but I tell you, when faith once comes into your hearts, these ordinary common things you knew before are all new to you, and you give a new assent to them. So says the apostle: Heb. xi. 6, 'He that cometh to God must believe that he is, and that he is a rewarder of those that seek him.' And what kind of faith doth he speak of there, wherewith he that cometh to God must believe those generals? He speaks of that faith which is peculiar to God's elect, whereby the just do live, to work which is a work of power as great as to create the world. This I prove to you by the coherence and scope of the apostle. In the 10th chapter he had said, at the 38th and 39th verses, that the just do live by faith, and that they that want it do draw back. But we are not such; for, says he, we are of them that believe to the saving of the soul; and then after a general definition of it, he shews what acts this faith puts forth, he tells you that by this saving faith we do not only believe in Christ for salvation, but by it we also believe the world was made, ver. 3; by it we believe that God is too, ver. 6.

But you will further object, that it is not unbelief of the generals and first principles that wicked men fail in or want, which is the cause of the corruption in their lives; for James says of him that hath no works, that he believes there is a God, and so do the devils: James ii. 17–19, 'Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew

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thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.' But they fail in not applying by faith these generals, to believe and rest on God as their God. They believe there is a hell, but they fail in not believing and applying the threatenings to themselves that they shall go thither; as in Rom. i. 32, 'Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them;' Rom ii. 1, 'Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.' He knew in general the judgment of God, but thought he should escape it.

For answer, many things are to be considered and laid together.

1. That indeed it is most true, that besides a bare, naked belief of the generals, special faith and application is to be made, and therein lies the very life of faith, whereby I believe not only that there is a God, but I believe in God. It is the papists' error to think otherwise, and therefore there are three things required to faith: (1.) to understand the promise; but that is not enough, that they know them; but (2.) it is necessary to assent to the truth and goodness of them; and (3.) then to embrace them or apply them to themselves: Heb. xi. 13, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' For as ere any conclusion can be drawn in reasoning, there must be a *major* and a *minor* proposition, so to make up the act of faith, and to bring forth those holy fruits which are the consequences and conclusions of it in men's lives, that faith may be a working faith, it is necessary there be an application of generals to themselves.

2. It is also true that wicked men do more commonly and more easily give some kind of assent to the generals, as that all such and such threatenings are true, when they cannot endure application, no, not the thoughts of it, but self-love comes between, and shelters the blow with self-flattery, and some forced shift or other, to exclude itself out of the general; and therefore James expresseth their faith rather by the general than otherwise, to believe there is a God, &c.; for without application such generals work not, yet wicked men do fail in the belief of the general. For,

3. Though that applying act of faith is necessarily required, and is a farther thing, yet it is the truth and strength of our assent to the general that hath the great influence into our lives, to draw forth such conclusions of practice. My meaning is, it is the belief of the general which hath the chief stroke in setting men a-work. For as in reasoning the chief weight of the conclusion depends on the *major*, and the truth of it, though a *minor* is required, so also here in the working of faith, though application of generals is necessary, yet the main thing that stirs the heart is the particular application. But yet though that applying special act of faith is required necessarily, and is to be added to the general, yet still it is the strength and truth of my belief of the general, that hath the main and great influence and stroke in the heart to set it on work, and which draws out the application; even as the conclusion, though it depends upon the *minor* proposition, yet especially on the *major* as the foundation of it. Yea, and the strength of my apprehension of the truth and goodness of God, and his promises in the general, is partly, nay, mainly, the cause of the particular act of application, and much helps to draw the heart to seek God, and to trust him; yea, and the cause why men come not truly in to seek and serve God, is because they fall short in believing his goodness, mercy, and wrath, such as indeed they

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are in the general notion of them, Heb. xi. 6. Therefore what says the psalmist? Ps. ix. 10, 'And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.' Those that know thy name—that is, truly apprehend and believe what a gracious, just, merciful, powerful, all-sufficient God thou art, and able to make them happy—they will trust in thee. And the reason men do not is, they fail in the general knowledge and faith of this; therefore the name of God, *i. e.* the mercy that is in him, is the main ground of faith, because mercy and redemption is with him: Ps. cxxx. 4, 7, 'But there is forgiveness with thee, that thou mayest be feared. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.' Did men believe it strongly enough, as they did who said, 'We have heard that the kings of Israel are merciful kings,' they would put ropes about their necks, and submit themselves.

CHAPTER VII.

That the truth of faith assenting unto the first general principles of religion, which wicked men want, hath a great influence on practical godliness, where they are sincerely and heartily believed.

That the truth of faith believing things in the general hath the main influence, may many ways be evidenced.

1. There is something in that which the papists urge, namely, that the Scriptures usually express saving faith by that act of it whereby we believe but the generals; though they make use of it to a wrong end, namely, to shew that to believe things in the general, without application, is enough to salvation, which is most false. But yet thus much may be thence gathered, that general faith hath a great influence in believing, and the workings of the heart; so Peter's faith is expressed by a belief in the general that Jesus was the Son of God, and Christ tells him that was the rock he would build his church upon: Mat. xvi. 16, 17, 'And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjonas: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' So in Acts viii. 37, 'And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' So Christ catechiseth Mary in the belief of the generals: John xi. 26, 'And whosoever liveth, and believeth in me, shall never die. Believest thou this?' and she expresseth her faith again in this: ver. 27, 'She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.' For their firm, and strong, and full assent to these generals was a great cause of coming and cleaving to him, and following of him; as our best divines interpret these speeches.

2. We find by experience that when men come to make use of their faith in any particular business, weakness of assent to the general, and doubting of the greatness of God's power and mercy in the general, is secretly the thing as much stuck at as anything else. So David called the promise itself into question, 'All men are liars,' Samuel and all. Thus when they were put to it for victuals, Can God prepare a table in the wilderness? say they, Ps. lxxviii. 19, 'Yea, they spake against God: they said, Can God furnish a table in the wilderness?' So also when that man did not believe that there should be such plenty of corn, why, says he, if God should make windows

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in heaven it could not be: 2 Kings vii. 2, 'Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.'

And, on the contrary, we find that in difficulties, that which chiefly bore the stress, hath been belief in general, though not excluding the other. So in Abraham's faith, after he believed God's willingness to make good the promise of Isaac and of Christ in him, he considered God able to do it: Rom. iv. 17–21, 'As it is written, I have made thee a father of many nations; before him whom he believed, even God who quickeneth the dead, and calleth those things which be not, as though they were: who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able to perform.' *A God that quickeneth the dead*, that is especially noted. Therefore Christ also asketh the blind men, whether they believed his ability to heal them: Mat. ix. 28, 'And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.' He put that question, because he knew it stuck most there, yea, and when men are afflicted with the greatness of their sins, that mercy which whilst they saw not the heinousness of sin they presumed so much on, now they stick at, as thinking their sins greater. So Cain did: Gen. iv. 13, 14, 16, 'And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.' We find that still as new convictions of things in the general come in, that still as they are enlarged, and a man hath farther insight into them, accordingly a man's heart is affected and set on work. When a man comes to have large apprehensions of the greatness of God (as Job had when God revealed himself), of the day of judgment, of eternity, these mightily carry on the heart, though I confess never without application, for I do not exclude it. When Moses saw God, and when Job saw him, and when Isaiah saw his glory, this sight made great impressions, and as those apprehensions were enlarged, so were their hearts also. Thus also the more convictions of God's mercy in pardoning a man hath, the more is special faith strengthened. So as I say belief in the general hath that great and strong influence upon our hearts and actions.

4. Hence it is certain that unregenerate men fail in their assent to the general, whereby they believe the greatness of God's mercy and all-sufficiency, and of his wrath, and not only in applying these things to themselves. Though therein I confess they mainly fail also, for self-love steps in and flatters them they shall escape, and with shifts of distinctions wards the blow.

For, 1, if they believed there were a hell and another world, and the vastness of eternity, and greatness of God's wrath, and of God himself, as they seem to do at least, they would not trust to such slender grounds why they think they shall escape; it would make them willing to have their estates searched to the bottom, it would make them wary, and fearful upon what

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bridge they ventured to pass over that dreadful lake, whereinto if they fall, they are plunged all over for eternity, and they would not venture on the rotten grounds of civility and formal performances, which breaks and cracks in the midst in the end under those that trust to them.

If they believed a world to come, which within few years they must enter into, as Noah believed that within an hundred and twenty years the flood should come, it would make them fearful, as it did him, and move them to prepare an ark, as he did, though so long before: Heb. xi. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.' But as they believed not the flood, so nor do men now another world; or if they believed there was a heaven (which if they so seriously thought they were not ordained for hell, they do withal believe was prepared for them), if, I say, they did know and believe in the general but the least part of what they profess they know of it, what manner of men would they be in all holiness? Which argues their belief fails in the general; yet had they but the devil's faith, they would behave themselves otherwise, for they tremble when they think of God, but these do not.

The second demonstration that they fail not in the application only, but the general, is, that when the application is made as clear to them as the general, yea and more, yet they are not moved, but deny the conclusion. Come to drunkards or adulterers that live in their sins, ask them if they believe, that no such shall inherit the kingdom of God till they be washed and sanctified,—1 Cor. vi. 9–11, 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,'—and ask them if such be not some of them, and you are not yet washed, but wallow in these sins as the sow in the mire, and this application is so evident as it cannot be denied. Now the conclusion must necessarily follow, unless there be a failing in the assent of the mind to one of these propositions. Now, the application that they are so is undeniable, therefore the most fault and failing is in not believing the general, viz. that all such shall go to hell, till they be washed; neither do they assent to the greatness of the misery of men there in hell.

But you will object, that James, describing the faith of the unregenerate, says they believe in the general. Thou believest that God is; so do the devils, and tremble: James ii. 19, 'Thou believest there is one God; thou doest well: the devils also believe, and tremble.' I answer, (1.) It is true that men do ordinarily more easily give some kind of assent to the generals, than make application to them, for that is a further and a harder work to flesh and blood, as appears in all the threatenings, to which till they be applied they seem to assent, and therefore James chooseth to express to us the common faith of men, by general belief without application. Yet, (2.) That general faith is not true, and such as it ought, for he tells them, it is a dead faith when it works not. Were it a living, true, assent to the general, it would not lie in the brain, and not stir at all, but it would work some way. For even the faith of devils works trembling, which thine doth not: so ver. 20, know, says he, thy faith is a dead faith, it works not: ver. 20, 'But wilt thou know, O vain man, that faith without works is dead?' The fault is

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not only that it is a general faith, but that it is but a dead faith. And therefore, (8.) You must know, that those acts of belief in a regenerate man, whereby he believes there is a God, that the promises and threatenings are true, though but in the general do spring from a new work of faith, from the same work and habit that justifying faith doth spring from, because that root that the other belief springs from is dead, therefore it brings forth no fruits, no works; but in a godly man there is a living root and faith, therefore in the Heb. xi. 6, when he says, he that comes to God must believe that he is, what faith speaks he of but that faith which is peculiar to God's elect, whereby the just do live? Which I prove by the coherence and scope of the apostle, from the 38th, 39th verses of the 10th chapter, where he had said the just do live by faith, which faith those that draw back have not, and wanting do draw back, but we are of those that believe to the saving of the soul. He speaks then of living, saving faith, and then, after a general definition, wherein he shews you that all things to be believed are the object of it, he instances: (1.) In believing that the world was made, ver. 3; (2.) that God is, ver. 6. So that the eye of faith stands us not in stead only to see Jesus Christ, and to apply him and the promises of salvation, but even also to help us to believe as we ought the very general principles laid down in the word, to believe that there is a Jesus Christ, and a God, and such promises, for it is faith whereby we live, and so whereby we perform all the acts of spiritual life.

And as it is an act of life to see and discern our meat, and to discern the goodness of it as well as to eat and digest it, so it is an act of spiritual life to believe in general that God is, and that his promises are true, as well as to apply them: Heb. xi. 13, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' By faith they are said (1.) to have seen the promises; and that is an act of faith; (2.) to have been persuaded of the truth of them, and both these are but general acts, whereby they believed that there were such promises, and that they were true; and then, (3.) they embraced them, that is, laid hold of them for themselves, joined their souls to them, which is that special act of faith, yet so as the other two were branches of the same root, acts of the same faith, and where the first two are in truth, they are also.

But you may object against this truth, that there are common notions in the hearts of all men, apprehensions enough that there is a God, so as to assent to it, as by the hearing of the word, so by seeing his works, wherein the characters of his eternal godhead are clearly seen and evidently appear: Rom. i. 20, 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.' What need is there then of a new work of faith to convince men of it? or how can it be the object of faith, seeing faith is of things not seen?

For answer, Even the schoolmen* themselves do acknowledge, that though it may by reason be proved there is a God, and though it is clearly seen, yet that these must be apprehended by faith also.

1. Because those common notions implanted in man's minds, though these sparks be much increased by addition of many reasons and arguments out of God's works and word, and made a great blaze, yet they are not of force to expel the contrary darkness that is in the heart, and atheistical principles of unbelief, which are engendered there. Now that they cannot expel it, is evident, for unbelief is a corruption in nature, and therefore is rooted out by

* Aquinas secunda secundæ.—Qu. ii., Art. 4.

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nothing but by its contrary faith; till therefore that peculiar work and light of faith comes, the other prevails not. The other is but of force to make men inexcusable, as it did the Romans, Rom. i. 20, but to take away the evil heart of unbelief, which causeth us to depart from God, this light of nature, though never so advanced, cannot. But he that comes to God, and is drawn to him, must believe that he is, by a new act of faith.

2. Though Adam saw God in his works and extraordinary revelations more fully than all mankind, by those common notions and all the helps added to it, can do, yet for all that he principally saw God by a spiritual light, if not of faith, yet such as was over and besides the other. So as suppose there had been no creature made but himself, no *vestigium* or footstep of God to be seen in anything, yet by faith immediately he would have known and apprehended him, so as though Adam could have proved by reason that the world was made by God, yet he first believed it above and beyond reason. For God intended faith to be, though not the sole, yet the great and principal light and means to apprehend these things by, and only added the other as helps, to add some more weight to the balance, when faith had first cast it; that faith might give a reason of things, he appointed the other as starlight, to accompany the greater light of faith. Now then, though there be in the heart common notions put in by God, whereby to see and argue out of his work and words that there is a God, yet the main light is wanting; and till that light Adam lost arise in the heart again (as it doth, we being no less complete, in the second, as in the first Adam), the natural darkness of the heart is not expelled, but men stray and depart from God, and know not whither they go; and all the light that is or can be added to the common notions in a man's natural estate, all the arguments that are brought into the mind out of God's word and works, are but as so many stars in a dark night. Though there be many of them, yet they dispel not the darkness till the light of faith come.

An evident instance of this we have in ecclesiastical story, where a whole council of bishops laboured with a philosopher to convince him of the first principles of religion, and they could not by arguing convince him of them; but a poor man standing by, after all rehearsing them in a bare narration, God giving him a new principle of faith, he assented immediately.

And whereas it was in the second place objected, that faith is the evidence of things not seen; and therefore if the Godhead be clearly seen by the light of nature in his works, it is not the object of faith: I answer, 1, that God is of himself invisible, and what the world was made of, the apostle tells you, is not seen: Heb. xi. 3, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear,' only God hath made himself visible two ways.

1. The one more mediately in his works, and to the light of nature, which is more dim, and weak, and brokenly, and but by way of arguing by consequence. So as there is yet a necessity of seeing him farther and more clearly by faith, and immediately, as revealed in his word, whereby we seeing him who is invisible (as it is said of Moses: Heb. xi. 27, 'By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible'), we see by a farther light that there is a God, and how great and glorious, and thereby have that insight into him which the light of nature, coming both to his word and works, could never have attained.

2. I answer, that though the same God is evidenced by these common principles, and further the word to them, yet the *ratio formalis credendi*, which

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is the form and essence of faith, is not the same, *i. e.* the ground of believing it and manner of representing it is not the same in the one and other. As those that never saw the king, but have read his proclamations and seen his palace and attendants, believe there is a king, but yet not after that manner that courtiers do who stand before him, and see his face every day, such difference is there between the assent of the natural man out of the word and works, and of a believer, that there is a God. Believing Moses by faith saw God who is invisible.

CHAPTER VIII.

The Uses.—We should employ all our wit and reason for God.—What need we have that Christ should be made wisdom to us.—How useful rational gifts are in the church.—We should not wonder at the springing up of heresies.—We should not harbour nor give them entertainment.

Use 1. If carnal reason in us is thus gained to take sin's part, to be for it, and helpful to it, let us consider, then, what a great engagement it is on any of us who have wit and parts, and abilities of mind, to turn to God, that they may not be used against him. If men of wit and learning are not good, they will have more sinful inventions than other men. Thus a traitor, if he be witty and politic, proves the most dangerous. Reason, as it makes you capable of sinning (for beasts, by the want of it, are limited to a few objects), so it enlargeth affections to sin, and assists to find out means for the accomplishment. Thou who art a cunning, witty sinner, wilt in hell curse thy brain, as well as thy heart, for ruining thee. It was Solomon's wit which undid him; and knowledge perverteth many men: Isa. xlvii. 10, 'For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and none else besides me.'

Use 2. By this corruption of reason thus perverting men's minds, and turning their best wisdom into folly, we see how much need we have that Christ should be made wisdom to us, that we may be truly wise to purpose, to all the ends of our salvation. We are naturally fools; and it is that reason to which we trust, of which we so much boast, and in which we pride ourselves, which befools us. Would we be cured of this our folly, we must go to Christ for instruction, for his being wisdom to us is the only remedy which can help us against the vain and foolish reasonings of our own hearts.

Use 3. Is reason in men so much depraved, and all its acts turned to a wrong way and use? We see, then, how useful in the church of Christ such gifts are that are rational, and which may encounter with the carnal reasonings of wicked men; which reasonings, because they are the strongholds wherein they fortify themselves, there are but two ways of opening the gates upon them, either to break them open, or to pick the locks, and make a new key to the wards. Now answerably there are two gifts in the church. There are some sons of thunder, who come with a mighty wind, and carry all before them, and break open the doors of men's hearts; others they go about to pick the wards, by convincing them, and beating them from their strongholds. If you would catch rabbits, you find it necessary not only to lay nets, but to get them out of their holes; if you would catch fish, you do not only lay nets, but beat with poles, to drive them out of their lurking places in the banks. Thus to catch men's souls also (as Christ says he

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would make his disciples fishers of men), it is needful not only to use motives and exhortations, but by strength of arguments to drive them out of those carnal reasonings wherein they conceal and strengthen themselves.

Use 4. We see what need ministers have of the almighty assistance of God in their preaching; considering that they are to encounter with, and overthrow, so mighty and potent an enemy as carnal reason is. Christ told his disciples that they were to bear witness of him when he was absent: John xv. 27, 'And ye also shall bear witness, because ye have been with me from the beginning.' They upon it began to be full of sorrow: John xvi. 6, 7, 'But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' For they thought it an impossible task for them, poor, ignorant, fishermen, to overturn the world, and to persuade men that their estates were naught, and to believe in a crucified man absent whom they saw not. This was a story which the Athenians hooted at as ridiculous; but for their comfort he tells them that his Spirit should accompany them, to convince the world of sin, &c.; to convince, that is, to overcome their carnal reason, and gainsaying, for so the word signifies; and this as he brought it in for the comfort of the apostles, so of all ministers to the end of the world. It had been folly and madness else for any man to have attempted to be a minister. But such extraordinary help had the apostles from Christ, that it is said men could not resist the wisdom and the Spirit by which he spake: Acts vi. 10, 'And they were not able to resist the wisdom and the Spirit by which he spake.' As he had wisdom to convince them, so if he had not had the Spirit to have gone with it, they had resisted; for while we bring reason only, reason can oppose it. Let us weave our nets never so close, a cunning wicked man will find holes to get out at; except the Holy Ghost comes down and stops all. We have need of much wisdom to know men's starting holes, as Saul said concerning David: 1 Sam. xxiii. 22, 23, 'Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilely. See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him throughout all the thousands of Judah.' Thus, too, the hearts of men are very deceitful and cunning, and ministers have need of a great deal of wisdom to search out all their windings and turnings; and this they can never do, unless the wisdom of the Spirit of God assists them.

Use 5. We may hence derive a demonstration for the truth of our religion and profession thereof. There is no truth of the gospel, but all the reason in a man is against it; and yet we see carnal men are forced to stoop to it. It is contrary to their wills, and contrary to their reasons; and it is a question which is strongest in them, and yet they yield. It is an argument whereby Paul proves his apostleship, that the weapons of our warfare, says he, are not carnal, but mighty through God: 2 Cor. x. 4, 5, 'For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' We do not war after the flesh, that is, we do not take in the help of carnal reason, and what may please the flesh, and draw it in as a party to join with us, as all other false religions do, as Mahometism, which accommodates itself to the dispositions of all sorts, and so allures them; and as popery also doth, which strokes and pleaseth

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corrupt nature; but the gospel goes clean contrary, and crosseth it, and yet prevails and conquers where it comes, which is a sign God is with it. Therefore, says Paul, our weapons are mighty through God, which appears in this, that they cast down strongholds; and so when you shall see a man that is wise, strong, and hath much to plead and say for his carnal natural estate, that could vie learning and civil righteousness and outward privileges with the proudest; when you shall see such an one come and have all his books (that I may so allude) in the market-place, and make open profession that he was deceived and misled, and that he yields to the power of religion, which the wise of the world account foolishness, it is a mighty demonstration of the truth of the gospel. When a man who had wit and parts, and an opportunity of rising by them, renounceth them all for Christ, it is a great evidence of the truth and power of religion; why else doth Paul so often tell the story of his conversion, how strong he was in the other way, and could have said as much for pharisaism and the Jews' religion as the best of them? He was not a fool in that sect, for he profited in it more than any, and he was strong in his way, for he thought verily he ought to persecute the gospel of Christ, and yet God turned him. And this amazed them all; they knew not what to say to it, that so strong a town as this should yield, and be forced to do so. It half persuaded Agrippa to come in and yield up his keys also, and Festus had no put-off but this, 'Too much learning hath made thee mad,' says he to Paul. And it was on this account that Paul so triumphs, where are the disputers of this world with all their reasons? 1 Cor. i. 20, 'Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?' And thus did Luther triumph, when he said that that pen should strike off the pope's triple crown from his head.

Use 6. Let us not be offended if heresies arise, and oppositions against the truth, and those backed strangely too, seeing there are such mighty reasonings in their hearts. Some opinions in popery a poor believer would think so gross, that surely nothing could be said for them, as worshipping of images, justification by our own righteousness, and merit of good works; who that hath a clear eye of faith, and hath seen his estate, could imagine any thing could be found out to colour such gross errors as these? But yet read Bellarmine, read the Jesuits, and what fair tales do they tell for themselves; that as the Scripture foretold, they have not only delusions, but strong delusions: 2 Thes. ii. 11, 'And for this cause God shall send them strong delusions, that they should believe a lie;' such delusions as catch not fools and silly women, but the great and the wise of the world; that it is foretold by Christ that, if possible, the elect should be deceived: Mat. xxiv. 24, 'For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect,' should probabilities be brought. And so likewise semi-Pelagianism, how strongly is it backed; popery being but childishness to it! What armies of places of Scripture cunningly perverted, what reasons, what harmony is there in the plot of it, what depths, though depths of Satan? as the apostle says: Rev. ii. 24, 'But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.'

Use 7. We may from hence see the mighty wisdom of Jesus Christ, who knows all these reasonings, and will fully silence and confute them all at last, which all the learning, all the wit this world hath, could never do; still it is said of Christ that he knew their reasonings: John vi. 61, 'When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth

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this offend you?' Luke v. 22, 'But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?' How did he nonplus the pharisees when he was here on earth, that they would ask him no more questions! The enemies of the gospel think to outface us, and to outreason us, and think they have the victory, but at the latter day he will come on purpose to convince all the world, Jude 14, 15. He will then at once cut asunder all controversies, and easily decide them, and discover the secret intents and reasonings of the heart. Then he will answer all men's cavils and objections against his ways and his children, whose lives they thought to be madness and folly. Then he will convince them that their estates were naught, that they are justly damned, which now they will not acknowledge, and he will then send them to hell convinced, and will so silence them that they shall not have a word to say; and though they now cavil at the word, yet then they shall have nothing to reply against him, but shall be struck perfectly dumb: Mat. xxii. 12, 'And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.' And then Christ will deal by reason with them, and not with power only, and therefore their judgment is called but rendering a reason: 1 Peter iv. 5, 'Who shall give account to him that is ready to judge the quick and the dead.' It is in the original. Wicked men now think strange at the saints, as seeing no reason for what they do, and are strengthened in their own ways, thinking reason to be on their side, therefore they shall have a reason at last sufficient to answer all theirs: Isa. xli. 21, 'Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob.' Job xxxviii. 3, 'Gird up now thy loins like a man; for I will demand of thee, and answer thou me.'

Use 8. Is to search into your hearts, to find out this unbelief, which is the ground and bottom of all corruption in you. When you look on your lives, you see gross sins committed; when you look into your hearts, you find strong lusts up and warring in your members; and it is well you see them, and find any contesting against them. But how durst these lusts be so bold, unless they were secretly backed and encouraged by the supreme power, viz. the atheistical principles in the heart, which are the abettors of them. Therefore dig, and search still into your hearts, and resolve all into their first principles, and you will find it true that atheism and unbelief are at the bottom. And this know, the more you see this experimentally true, the more you grow in grace. To see that lusts are sins is not ordinary, but to see these springs and abettors of all lusts is a degree further. And also take notice of the deceitfulness of your hearts, which lies in this, that there should be so much seemingly in it for these principles, and yet the contrary do all. So now every stud in this building must become new; these main foundations must be laid new, viz. to believe that God is, that he is merciful, that he is all-sufficient, that his promises are true, all things must become new. Nature brings not one stud that is able to bear the weight of a godly life; none of the old will serve, and he only is converted to God who experimentally hath learnt over the articles of our Christian profession.

Use 9. Let us be humbled for this atheism and unbelief which by nature is in all of our hearts. Of all corruptions what can be greater? Therefore it is called the evil heart of unbelief: Heb. iii. 12, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Of all traitors we account Jesuits the worst, because they deny the king's supremacy, and indeed the very opinion is treason, and therefore the law is against them for their very profession. Now, Titus i. 16, 'They profess that they know God, but in works they deny him, being abominable and

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disobedient, and unto every good work reprobate.' Such is unbelief that denies God, so that unbelief in effect says there is no God, or, at least, denies his just and royal titles. Now, indeed, although you profess not so much with your mouth, but come to church and profess all we would have you, yet this in your hearts do shew, as there are church papists and Jesuits, so there are church atheists. I find that for the atheism in men's hearts, God expresseth himself most provoked and weary of the sons of men. So, Mal. ii. 17, 'Ye have wearied the Lord with your words; yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?' You have wearied me, saith the Lord, and ye say, Wherein have we wearied him? Why, says he, search your hearts and you shall find, for you say, Where is the God of judgment? So your words have been stout against me; you say, It is in vain to serve the Lord; that is, you believe not that there is a God who is the rewarder of him that seeks him. So also Isa. vii., when Ahaz would not trust God, and take a sign and promise of him, what says the prophet? ver. 18, 'It is a small thing for you to weary men, but will you weary my God also?' It tires out his patience exceedingly. It is called speaking against him: Ps. lxxviii. 19, 'Yea, they spake against God: they said, Can God furnish a table in the wilderness?'

Use 10. You may hereby see how little nature brings to the great work of grace, and what a distance is between the one estate and the other, for if we believe not the first principles as we should, but must have a new principle to apprehend them with ere we come to God, then there is an infinite incapacity of the work of grace; for if you go to teach men any science, if they deny the first principles, there is no hope, *contra negantem principia non est disputandum*. Now we deal with hearts that secretly do deny the principles on which all our motives and persuasions to holiness are grounded, and so rooted by denying them, that, till by a new work of faith they apprehend them, we shall never work upon them.

There are two principles in the heart at once, that there is a God, and that there is none; and accordingly there are differing conclusions and effects, and that according to that interest and place they have in the heart: the one is rooted in corrupt nature, namely, that there is no God, and therefore you see all actions swayed by it; the other, viz. that there is a God, is put in to give warning as a prophet, and to make them without excuse, and is weak, and hath no power, stroke, nor authority in the heart, which listens not to it, it endeavours to extinguish it. So as if a man come to be converted, a new principle of faith must be wrought to apprehend these things strongly and powerfully, so as to prevail against and overcome the contrary, or else the heart is never changed.

Use 11. Are there any here troubled with thoughts of atheism, with objections against the truth of Scripture, and of our religion? Wonder not at it; think not therefore your case desperate, or such as no man's is, for I tell you all men by nature are atheists, and that doth but discover itself in thy haste which lies hid in all men's hearts. For every sin a man commits ariseth from such a principle, and they discover it in their works, but in thee it discovers itself in thy thoughts. To thee this devil of atheism takes a shape and appears to affright thee, but in other men this devil rules and reigns in their hearts and lives. He only appears not to them, that is all the difference.

Others profess there is a God, and find no doubts in them, but shew they believe it not in their lives. Thou professest thou canst not believe there is a God in thy thoughts, yet look to thy course, and thou shewest that thou

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believest there is one (for usually the devil troubles none with those thoughts but such as have true faith wrought), for dost thou not walk fearful of sin, or of omitting of any duty? Art thou not careful to come to every ordinance? Why, if thy heart did not secretly believe there were a God, and strongly too, these considerations would not come from thee; and therefore let such look to their lives and practices, and not to the inward exercises of their spirits.

Use 12. If the heart be thus possessed with atheism and unbelief, take heed of admitting doubts, and suffering them to lie unanswered in the heart, for they secretly weaken faith, and back and strengthen the other party. Men's hearts are apt to gather doubts from the dispensation of things in the world, that all falls alike to all, that the wicked prosper. David had well nigh his faith struck up with this objection: Ps. lxxiii. 2, 3, 'But as for me, my feet were almost gone: my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.' But make known such doubts, and get answers to them, for in suffering them to harbour in the heart you conceal Jesuits that deny the king's supremacy.

Use 13. We may see what need there is of coming often where God is known, into the assembly of the saints, where he is spoken of, worshipped, and served, for God appears in the generation of the just, in their lives, speeches, and in his ordinances, so that if an unbeliever comes in he is convinced God is among them: 1 Cor. xiv. 24, 25, 'But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.' Let us pray often, and meditate often, and renew acquaintance with God, for all these leave deep impressions of a God upon the mind behind them. Let us observe his providence in the world, and see, and study his wisdom, power, &c. For all these are means to strengthen in us the principles which are contrary to atheism and unbelief.

Use 14. If any of you be free from such thoughts, bless God; for such are in thy heart God might hold thee to thy catechism, to thy A B C, all thy days, that when thou shouldst be taken up with thinking how to serve and please him, and how to make it sure that he is thine, that so thou mayest be going on to perfection, God might exercise thee and suffer thee to be posed and nonplussed, and to stumble at the principles, whether there be a God or no; so he doth deal in many a soul; and believe it, there is matter enough in thee for this.

Use 15. Wonder not if men in time of trial forsake the truth, and that they are such children, tossed to and fro with every wind of error, willing to embrace every opinion, and assent not to wholesome words. Consider they assent not in deed and in truth to the first principles; and if they be not riveted into them, how should they stick to the truth, whenas all truth hangs on them?

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BOOK VI.

The vanity of thoughts, being an instance of the abounding sinfulness in one faculty of the soul, the cogitative; whereby the sinfulness of the rest may be estimated.

[This Book, with a few verbal alterations, was published by the author as a separate treatise, under the title, 'THE VANITY OF THOUGHTS.' In that form it is given in the present edition, Vol. III. p. 507, and is therefore omitted here.—ED.]

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BOOK VII.

The corruption and defilements of conscience.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.—TITUS I. 15.

CHAPTER I.

The conscience is false in the performance of its office.—It indulgeth some sins though it be severe against others.—It tells a man but part of his duty.—It is very scrupulous of observing its own traditions, while it neglects the institutions of God.—It urgeth only carnal motives.—It invents arguments to justify a sin.

IF there be anything good in man it is his conscience, which yet the apostle pronounceth defiled. How the light of natural conscience hath no true goodness in it I have before shewn,* and how all the acts of it fall short of grace, I have in another treatise, of the differences between natural conscience and true grace, demonstrated.† Now here only I shall shew the positive defilements of conscience in some particulars, and shall frame the demonstration from the false and corrupt carriage of it in its office, and abuse of its power committed to it, which power, though it be from God (as the authority of all magistrates is), yet being seated in and committed to a corrupt and defiled faculty, as conscience is here in the text said to be, it proves false to God, and though it be from God, and is his officer, yet it is not for him, nor true to him, as it ought, and as true grace is, which is God's image.

1. Conscience is exceeding partial in its office, in winking at and indulging some sins, which are favourites of the heart, and great with it, when it will be exceeding strict and severe against those of the lower sort and rank, and by a show of justice and severity against them, colour its countenancing of those other. Thus we find Saul's conscience exceeding strict in a matter of the ceremonial law: 1 Sam. xiv. 34, 'And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.' But his conscience never scruples to eat God's people as bread (as David speaks, Ps. xiv. 4), to kill fourscore and five of God's priests, to seek the blood of David, an innocent man; his conscience, though so squeamish in other things, yet never strains at all this, though he is rebuked for it by his own son again and again. The

* Book II. chap vii. of this Discourse.

† Which belongs to the Discourse of Regeneration and the New Creature in MS.

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pharisees, they also mightily pretended conscience: Mat. xxvii. 6, 'And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.' And yet it was the same money which these hypocrites gave unto Judas to betray that blood. Thus conscience, which is God's vicegerent, and betrusted with the execution of his laws, as to some of them will be very severe, in others lax. It ought to be as God's mouth, and speak truly and faithfully; but on the contrary, it is like those priests of whom God complains: Mal. ii. 7–9. 'For the priest's lips should speak knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts: therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.' It is partial in the law, and will become a judge of the law, not a judge according to law. It will urge the statute against some sins, and turn them out of their places, but it will not look on the statutes which are in force against other sins, but wink at them, and suffer them to hold their places still. Thus a mere natural conscience will be partial in its actings, when grace and a sanctified conscience will not do thus, but urgeth the law indifferently, and judgeth impartially, and will let no sin escape. We trust, says Paul, that we have a good conscience, for we desire to live well in all things: Heb. xiii. 18, 'Pray for us: for we trust we have a good conscience, in all things willing to live honestly.'

Now the reason why a natural conscience is thus unequal is, because of its defilement; it is out of order, and humorous, as a stomach which is longing and craving for some kind of meat, and loathes other, though wholesome. And why doth it so, but because it is foul, or custom makes conscience to be thus unequal? When a sin hath never been committed by a man before, conscience will fly in the face of a man for it; but a sin which a man practises every day, and with which conscience is made familiar, it will let alone, and never trouble the man for it. And on the contrary, a duty which a man hath customarily performed, if he neglect it, conscience will much trouble him for it; but as to one which hath been long neglected, it will be quiet. Many such reasons may be given of these false and partial dealings of conscience, and God acting men's consciences by a common providence, gives them more scope for one sin than another, as he sees cause, and therefore some men make no conscience of swearing, talking lewdly, Sabbath-breaking, &c., when yet they will startle at murder, stealing, adultery, and perjury. But now in the government which God exercises over a godly man's conscience, his vicegerent is punctual to exercise the whole of its commission, and will check the man for every sin; God's design being to save him from all sin, and to have an uniform obedience from him.

2. The corrupted conscience is partial in telling a man what is his duty, and herein it is unjust to God as well as in the former instance. For it will be content, and let a man alone quietly, though he neglects the greatest part of that obedience and service which he owes unto God. It will wink and take no notice, nay, is well enough satisfied, though God hath but half his due. It is like that steward who was so unjust to his master, that when an hundred pound was owing to him, bid the creditor set down fifty, and crossed the debt when but half of it was paid. Thus conscience will excuse a man of half the debt due to God, and accept the payment of a part for the whole. If the man prays, and performs the ceremony of that service, conscience will be contented, though he do it never so lazily, and in a most careless and

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perfunctory manner. It will be content with the mere bodily service, though the soul hath little or no part in it; and therefore though God's name is not sanctified in the performance, yet it will excuse and give an acquittance for the payment of the duty. If the man hath but prayed to-day, it is no great matter how he did it, and his conscience gives him a discharge of having done the work. Thus they in Malachi offered the lame and the blind, and yet their consciences were never troubled for being so defective: Mal. i. 8, 9, 'And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.' Nay, they wondered that they should be charged with despising of God, or any neglect of him: vers. 6, 7, 'A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.' Now God reckons this a great corruption in conscience, and therefore he calls them deceivers and cheaters who dealt thus with him: ver. 14, 'But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.' This kind of conscience Saul had, who destroyed only the lean kine, and yet pleads that in doing so he had done the will of the Lord, and thought he deserved a discharge: 1 Sam. xv. 9, 'But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.' Now what is the reason that conscience acts thus deficiently in its duty? Why, truly, it is because its light falls short of God's glory and holiness, and therefore thinks anything good enough for him, and that a small matter will serve him. It was upon this principle that the Israelites thought they could serve God sufficiently well; for they imagined they could perform the outward service, and thought anything would please. No, says Joshua; he is a holy God, too holy for you to please with such your services: Joshua xxiv. 19, 21, 'And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. And the people said unto Joshua, Nay; but we will serve the Lord.'

But now a good conscience is faithful to God, and will refuse such broken and cracked pieces for payment, and calls for whole money, for a whole sacrifice, entire services, and spiritual lively prayers. It knows that the law is spiritual, and the light of a good conscience is spiritual too, and therefore calls for spiritual sacrifices; and though it may give allowance for failings, as God himself doth, yet it will have good and current money, and God must be worshipped in spirit and in truth, or else it accounts not the duty done.

3. A corrupted conscience will be often exceedingly scrupulous of its own traditions and the traditions of men, when it is lame and negligent in things which the word enjoins. It will be exact to keep a man to its own private edicts and orders, when it lets the public statutes be broken. Thus the pharisees were very nicely wary of eating with unwashen hands, when they laid aside the commandments of God, as Christ tells them: Mark vii. 6–9,

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'He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.' And thus persons popishly affected, prefer holidays before the Sabbath, and account to eat flesh on a Friday a greater sin than uncleanness. Thus hypocritically scrupulous were the Jews, who would not at the time of the passover's approaching enter into Pilate's hall lest they should be defiled: John xviii. 28, 'Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.' Yet this was a thing which was never forbidden even by the ceremonial law, which doth not make the coming into any heathen house a defilement; and yet when they scrupled this, which was never prohibited, neither by the moral nor ceremonial law, they made no conscience of shedding the innocent blood of Christ. And thus you shall see men now to be very scrupulous about the observance of any old order or human custom, or anything which they have vowed to perform, or in the practice of which they have been educated, whilst they will not be much careful about the neglect of the great things of the law; and thus they will act out of a principle of conscience also. They will take more care not to eat before the sacrament than to prepare for the receiving of it. Thus conscience is exceedingly corrupt, in taking exactly its own taxes and impositions, whilst it suffers God's customs to be stolen.

4. A corrupt conscience will make use of arguments drawn from self-interest and its lusts, and urge carnal motives to persuade the man to do a good action. It useth not right, but fleshly means, to make the duties of religion pass freely, and to get them currently down. Whereas, it is the office of a good conscience not only to perform the holy action, but to stir a man to do it upon holy grounds and reasons; not only to propound duties as God's commands, but to offer motives from God to persuade us to discharge them. But now a corrupt conscience, though it proposeth a right thing to be done, yet presseth the doing it from wrong principles and arguments; and though the matter is good, yet it gets the enemies' voices to bear and carry it out. That God may have his due, it gathers his rents, but yet forceth the payment of them by violent courses; it frightens the man to give in his arrears by threatening to sue him out to an arrest; it drives him on to his duty only by terror, and representing God as cruel or a tyrant, which wrongs God as much as if the dues were not paid. For even in common converse among men, when the thing moved for a man might be a kindness to him, yet the motioning of it for him may be in such a manner as to do him a real injury. It may be moved upon considerations so prejudicial as to make him wish that it had never been propounded, and to move him to choose rather that he had not objected than to get it so. The motives may prove disadvantageous, when the thing to be done would be a kindness. It is in this manner that a corrupt conscience wrongs God, by urging us to do our duty to him by carnal arguments, by such reasons only as stir and prevail with corrupt nature, by urging us with fear and trouble of mind, with the shame and misery which will unavoidably follow, if such a sin be committed, or such a duty is not done. It will make use of or strike in with such reasons as these only, to keep us from a sin, or to put us upon the

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duty; or if it propounds other arguments, as the glory of God, and considerations drawn from his love, yet it offers them but for fashion's sake. For it being its office to propound what is suggested to it, it may and doth sometimes lay such reasons as these before the man, yet for show rather than so as to prevail. Look as a person interested, who promiseth to propound and recommend many to a place of office or trust; some he offers to the choice but faintly, and as knowing beforehand that they will not please the company, and as such, too, that he is not hearty for; but when he comes to others, he not only propounds them, but presseth earnestly and zealously for them. Thus conscience will put in holy and spiritual motives among the rest, but the stress and emphasis is put upon those which are carnal, which will work with flesh in the man. Spiritual motives are like wooden ordnance, brought out for show only; but those which are charged and let off are such as are suited to corruption, and whose bullets will pierce, and strike, and sink into self-love, and the heart is not moved till their force comes. And the reason is, because conscience being corrupt itself, these arguments are most suitable to it. These arguments of the law it understands well enough, and therefore as men use such reasons as are suitable to their brains, and which they naturally invent, and of which they are apprehensive; so natural conscience will not employ spiritual arguments or motives, because it naturally doth not engender them, and not suiting its mould, they seldom come in; but the carnal motives and arguments do, and these weapons it can wield when the other are too strong and heavy for it. And it finds also, that having to do with flesh, nothing but such agreeable motives will take with it, and therefore directing its speech to the heart that it may prevail, it speaks in the flesh's language of reward or punishment. In a word, a corrupt conscience always deals by way of bribery or flattery, or threatening, and therefore is corrupt, though the duties which it propounds be good.

5. As conscience useth motives drawn from some lusts or other in the heart to enforce its injunctions, and to make them to be obeyed, so to gratify these lusts again, conscience will join with them to colour and countenance such actions, which are done chiefly out of lusts and ill ends. Some consideration of conscience or other will be found out to help them, and make them out to be acts of conscience. So when Herod was about to commit that great sin of killing John the Baptist, which he did chiefly to please Herodias and those who were with him, and that against his conscience too, yet conscience itself strikes in to help the action forward, and seeing his sinful will would have it done, suggests his oath to him as a thing to be made conscience of. And therefore it is said that he did it for his oath's sake: Mark vi. 26, 'And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her.' He made conscience of his promise and oath, forsooth, in it! Thus conscience joined with his lusts to help forward a wicked act against conscience. Thus also Saul's conscience told him that he ought not to sacrifice till Samuel came, and yet to please the people he did it, because they began to be scattered from him: 1 Sam. xiii. 11, 'And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together to Michmash.' But yet conscience would come in with some consideration which might warrant it, and he would pretend at least that he could not find in his heart to go to war before he had prayed: ver. 12, 'Therefore, said I, the Philistines will come down upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.' So that now, if conscience can but find out

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some little consideration to humour and please it, it will be satisfied with the act, and gives its warrant for it, though it be gross, and though sinful lusts are the actors and managers of the whole affair, so to combine and join in acts of higher treason against God.

6. Corrupt conscience will be bribed to find out arguments, and to plead (which is yet more) in justification of actions utterly unlawful. And is not that a corrupt judge which justifies the wicked? This is conscience, which not only like a corrupt lawyer may be feed and hired to plead an ill cause, and find out some law or other for it—as they who crucified Christ would not do it without a colour of law: John xix. 7, 'The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God'—but it is an ill judge which is bribed to give sentence for a wicked cause to justify it. Thus all true judgment is ruined, when it is swayed and carried wholly by affection: *perit omne judicium, cum res transit in affectum;* and hence men call evil good, and good evil: Isa. v. 20, 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.' And we see in many instances that conscience, by reason of the defilement which is in it, is ready to prove the lawfulness of a sinful action by false arguments, when the heart is once inclined to the sin. Thus a man newly come out from heathenism, and having his heart yet touched and warped toward his former idols and idolatrous practices, and bearing some reverence to the rites of his old superstition, would comply with the Gentiles in a part of their worship (as eating in the idol's temple), though not in the whole of it. And though eating things sacrificed to idols in the very temple was as flat idolatry as could be, and proved to be so by the apostle Paul, 1 Cor. x. 14, 15, yet some, to hold a fair correspondency with the heathen, or to avoid persecution, would find out some shuffling reason or other to maintain their doing so. What arguments did their consciences find out, that an idol was nothing in the world, and that therefore whatever they did about it was but frivolous and insignificant: 1 Cor. viii. 4, 'As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.' But some did stumble at the practice, as having a conscience of the idols, and so being convinced that what they did in respect to it touched upon idolatry, 1 Cor. viii. 7. And yet, as for those persons, their consciences were apt to be confirmed in such a practice by the example of others, and they were ready to join with any argument that might give them confidence to do it. This the apostle refers to, 1 Cor. viii. 10, 'For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?' And if, when conscience is only weak, it may be thus defiled and perverted, much more when it is wholly corrupt, as in wicked men, much more will they take encouragement from any invented reasons of their own, or example of others, to practise that to which they are inclined, and will strive to fashion their opinions to their lusts, and mould them answerably; and therefore a corrupt conscience is afraid to have more light admitted into it for its better information, whereas a godly soul gives itself up to God to be instructed by him.

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CHAPTER II.

That conscience is corrupt in respect of that false peace which it speaks to a man when there is indeed no peace to him. It soothes a man always with thoughts of peace, without first giving him any trouble of mind.—It speaks peace, not from Christ's blood, and righteousness, but from its own righteousness and good works.

Another effect which natural conscience hath in unregenerate men about what is good, and which bears a resemblance to what is in the regenerate, is peace of mind, and excusing themselves. We will now examine what the actings are of unregenerate men's conscience in this respect, and make it appear to be greatly corrupt in doing this its office.

1. It speaks peace to the man when there is no reason or ground for it, and when there is no solid peace in the soul, as God says there is not in any wicked man: Isa. lvii. 21, 'There is no peace, saith my God, to the wicked.' And therefore though the depraved conscience may calm, and lay asleep the disquiets and tumults of the mind, yet this peace of natural conscience is rather a not being troubled than true peace, ease rather than peace. Thus a man in debt thinks all is well if he hears of no suit entered against him, no sergeant to attack him, no writ out for him; but all this is only quietness from being troubled, not peace with his adversary. But a godly man's conscience is not only at peace, but it hath peace with God through faith: Rom. v. 1, 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.' A godly man's conscience receives an acquittance (which it hath to shew) from Christ's satisfaction, and God's receiving the atonement: Rom. v. 1, 11, compared, 'By faith we have peace with God, through our Lord Jesus Christ. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.' But an unregenerate conscience never received this, nor can the ungodly produce such an acquittance, and indeed they never seek after it.

2. It is not a peace that comes after a war, after an apprehension of their being enemies unto God, and then reconciled to him through Christ. No; but they usually have always been at peace, and know not what spiritual trouble of mind is. Thus Paul, when in the highest malice and persecution against the church, was undisturbedly at rest in his own mind, having never apprehended what it was to sin against God, nor the greatness of his wrath: Rom. vii. 9, 10, 'For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death.' All their peace is but a stupid security, such as they had in Hosea vii. 2, 'And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about, they are before my face.'

3. As it is quietness rather than peace, so the effects of it answerably are rather negative than affirmative; and though they are not troubled at the thoughts of God, nor with the sad apprehensions of his justice and wrath, yet all this doth not cause them to rejoice in God. Their false peace of conscience doth not bring in their greatest comforts, as true peace in a godly man doth: Rom. v. 11, 'Having peace with God,' says he, 'we joy in God.' And 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abun-

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dantly to you-wards.' A godly man's peace in the thoughts of God's favour brings him in abundance of joy. I use to say, natural conscience is a killing witch, not an healing one; though it can give real troubles and wounds, yet it can never afford inward healing joys. The letter kills, says the apostle; the power of it that way is real, and greater than to make alive: 2 Cor. iii. 6, 'Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.' It hath more power given it to destruction than to edification. It gives such torments when it accuseth, as all the good or evil things in this world cannot counterpoise. But the comfort which it gives in excusing is weak, and faint, and negative only. It keeps the heart quiet, that it may enjoy outward comforts of life without disturbance, and that is all the comfort which it affords.

4. The peace which natural conscience pronounceth is not from the true foundation, from reconciliation with God by Christ's blood, and justification by his righteousness, but it derives its peace and quiet from *doing*, from good works, from some duties performed. It builds its peace upon these, because it is satisfied, and pleased with doing what is required. It gives you a *quietus est*, upon the plea of your own righteousness, and having done what the law demands. This was the peace and satisfaction of mind which the young man had, who pronounced peace to himself from what he had done: Mat. xix. 16–20, 'And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. And the young man saith unto him, All these things have I kept from my youth up: what lack I yet?' Thus a natural man will not fetch his sentence of discharge from the court of faith, but of works; but a regenerate man derives his comfort and joy from believing: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.' And faith, having first sprinkled the blood of Christ on the conscience, purgeth it from the guilt of sin: Heb. ix. 14, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.' Heb. xii. 24, 'And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' It is the voice of that blood in the conscience which speaks those good things to a man, and sprinkleth the conscience itself, and purgeth it from dead works, even those which the man trusted in before, ere the conscience can speak true peace. But natural conscience speaks peace out of its own court as a judge, whereas it should pronounce it but as a witness, which having received the sentence out of the court of faith, may then set its hand to it, and confirm it. It may indeed out of its own court excuse a man in regard of such a particular fact, as Abimelech's conscience did: Gen. xx. 4, 5, 'But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother. In the integrity of my heart, and innocency of my hands, have I done this.' But it cannot justify the man, as Paul says, that though his conscience knew nothing of evil by him, but judged him to be as touching the law blameless, yet he professeth that he was not

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hereby justified, but he waited for that sentence out of another court of free grace, and to be pronounced on the account of Christ's satisfaction, and of his righteousness, and God's imputation of it, and faith's receiving, and applying it: Philip. iii. 4–9, 'Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'

CHAPTER III.

That a natural man's conscience is very corrupt, and plays false in the resistance which it makes against sin.—What conflicts between the light of conscience and lusts unregenerate men may have.—The difference of this from the conflict in a godly man's heart against sin, set out as to the causes of the combat, the quarrel itself, and the issue of the fight.

I come now to those other effects of a natural conscience which have exceeding much affinity with the most inward workings and efficacy of grace itself in the heart of the regenerate.

1. A natural conscience causeth an inward conviction, combat, and strife in the heart against sin; it fights against it, and raiseth a reluctancy and displicency of it. Thus Darius was displeased with himself for his ill and unjust act in condemning Daniel to be cast into the lions' den: Dan. vi. 14, 'Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.' Thus Herod too was troubled for his rash oath, and found a reluctancy in his conscience to the murder of John the Baptist: Mat. xiv. 7–9, 'Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.' Now, unregenerate men finding in themselves such an opposition against greater and more enormous crimes, they vainly imagine that this is the true conflict between flesh and spirit in them, and take it for that renowned battle (and it is indeed the most renowned battle in the world that ever was fought), which is said to be only in a regenerate man; and we find it recorded, Rom. vii. 21–23, 'I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.' And so like are the impressions of these two contrary principles, that unregenerate men reading these two chapters are presently ready to fancy that they find the very same within them. And yet a sensible differ-

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ence there is, which the experience of all saints finds, especially they who before conversion have had active, busy consciences, which have striven with them, and fought many a stout battle in their hearts. And yet when that new principle of grace hath come into the field, they have found the course, and order, and array of the fight clean altered from the former. Like unto Rebekah, who found two children sensibly fighting in her womb, they cry out in a surprisal of astonishment, 'Why am I thus?' as she did, Gen. xxv. 22, 'And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord.' She wondered at it, and was amazed what it should mean, as never having heard that any other women bearing children were so affected, who, though they might feel children stir in their womb, yet not two together so as they did. Thus when godly men come to have experience of two contrary wills, two contrary lustings about the same object, such a division in the heart as cannot be matched or paralleled by any instance else, they wonder at it, and inquire into the meaning of it, as she did. And this they often perceive even in their first quickening, when grace begins to spring within them. Such an instance Austin gives us in the story of his own conversion,* where, speaking of what he felt in his heart when he was first turned to God, and of the differing and divided pulse of his heart towards sin, which he found in the first symptoms of his conversion, his words are memorable to this purpose: I found (says he) two wills: the one the old will, which I had before to sin, the other a new will; the one carnal, and the other spiritual, which fought within me one against another, and by their discord divided my soul; and so (says he) I understood by my own experience that which I had read before, viz. the manner how the flesh lusteth against the spirit. He had such a new experiment of the manner of it as he never had before.

And how to set out these two battles, and the differences of them, would require a large field of discourse. To shew you the difference in respect,

1. Of the causes,
2. Of the quarrel,
3. Of the combatants,
4. Of the issue and event of the contest,
5. Of the continuance of it;—would make a large story, and you have it from others.

1. As that first, that in the conflicts of conscience in unregenerate men, conscience, which is but one faculty, fights against all the other faculties, which are wholly for sin. But in the fighting of spirit against flesh in a godly man, the seat of the war and battle is in every faculty of the soul, and all faculties are divided between themselves as it were into several armies. Thus light in the mind fights against darkness there, and grace in the will against the remainders of sin in it.

2. The natural conscience in men unregenerate fights but against the outward wings of the army of sin, against gross sins; but grace fights against the whole army, and all the battalions of it, against the whole body of sin, and against all sins of what kind soever; it fights not only against some great reigning lusts, but against both small and great, against all inward corruptions, and against spiritual lusts as well as grosser defilements. Though this

* Voluntas autem nova, quæ mihi esse cœperat, ut te gratis colerem, fruique te vellem, Deus, sola certa jocunditas, nondum erat idonea ad superandam priorem vetustate roboratam. Ita duæ voluntates meæ; alia vetus, alia nova; illa carnalis, illa spiritualis, confligebant inter se, atque discordando dissipabant animam meam; sic intelligebam meo ipso experimento id quod legeram, quomodo caro concupisceret adversus spiritum, et spiritus adversus carnem.—*August. Confess.* lib. viii. cap. v.

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indeed is to be added concerning this difference, that the combat is most discernible (even in regenerate men) in regard of conflicting with grosser evils and lusts, though it be as strong and as real in regard of spiritual lusts. Thus poison, and the blood and spirits fight as strongly in the head and brain, though the contrariety of them is more discerned in the stomach, where it makes a man more sensible and sick. And therefore Paul, when he would represent this combat to the sense and experience of a Christian, and so as he might most clearly discern it in himself, he points him to view it in the law of his members fighting against the law of the mind; which he calls so, because, though that fight is as to all lusts, yet especially those of the members, bodily lusts.

8. Divines make these two combats, viz. that in an unregenerate man's conscience, and that in a sanctified heart, to differ in the event. In this combat grace ordinarily gets the victory whenever any set battle is fought; but in that fight between natural conscience and a corrupt heart, the weapons of conscience are in the end blunted, and beaten back to its own head, and the victory goes on sin's side, which is all the difference Arminius seems to acknowledge.

4. These two combats differ as to the continuance of them. This of grace against sin lasts all a man's life, and grows stronger and stronger on grace's part, as the house of David waxed stronger and stronger, but Saul's house weaker; but the combat of conscience ceaseth in the end, and as God's Spirit leaves off striving with men, so doth conscience also. Thus conscience is like a person who lives in a bad society, where the government sways the worse way; and who, though a long time he contested, yet being but one man, and overborne by numbers, he is wearied at last, and sees he can do no good, and so is quiet. Thus conscience in unregenerate man is at last overpowered, by all the other corrupt faculties and affections which are against it, and so it is beaten clear out of the field, and men in the end are all given up to a reprobate or injudicious mind; for so the word ἀδόκιμος signifies: Rom. i. 28, 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.'

5. When the act of sin comes to be done, then the reluctance which natural conscience causeth doth cease, and the will is not only overcome to do it, but overcome by it. Though, whilst the sinful act was in consultation, and the object afar off, there might be oppositions raised, yet when the lust and the object come to embrace each other, then the will is wholly drawn out and allured, and sets itself to work out all the pleasure which it can out of the sin. All the impressions of unwillingness which conscience makes are before the act comes to be done, and are seen in the sad reflections after the commission; but when the thing is to be done, the will comes wholly off to it. As a man who is to do a kindness for another, though perhaps at first he somewhat sticks and deliberates, yet when he doth it, he doth it heartily, without any reluctance; his heart is wholly in it, and he doth it as a kindness; so doth the will to gratify a lust come off entirely and fully to it. And therefore in regard of the act itself, and the instant time wherein it is committed, unregenerate men are said to sin with full consent. And therefore they are said to be overcome by their corruptions: 2 Peter ii. 20, 'For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.' For though they strive a while, yet in the issue, when the sin is to be acted, they perfectly consent, and are so overcome, and their hearts subdued to the lust,

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and they therefore may be said to fall totally into the sin. But in a godly man, the inward strife continues even in the very act of sinning, and there is an inward man in the heart and will which is never overcome; and therefore the apostle Paul, in the description of this combat in Rom. vii., useth the present tense when he speaks of the opposition of both combatants: ver. 15–17, 'For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me.' It is not I that do it, but sin which dwelleth in me; *i. e.* at that present time when I do it; shewing that in the very act, when it is doing, and comes to execution, there is a will resists, and a reluctancy in his renewed nature. There is an *I* which can say that it had no hand in it.

6. The opposition which conscience makes, though it restrains the act, yet it weakeneth not the inward power of the lust by a contrary lusting. A man standing with a cudgel in his hand over a dog who hath meat set before him, though he may keep every member of him in awe from stirring towards it, yet he cannot abate his hunger, nor lessen his desire to it; and so it is here in this case. And the reason is, because the government of conscience is extrinsecal, forced, and tyrannical. Though it be a principle within a man, yet it is extrinsecal in its working on the will and affections, for it stamps not on them any inward natural inclinations to what it dictates. Therefore the power of its government is seen in restraining outward acts, and gainsaying inward lusts, and speaking against them, but never raising up an army of contrary desires against them; but so grace doth, being an intrinsecal natural principle in the desires themselves. The combat is therefore especially expressed by contrary lustings: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.' And so the desires of the flesh are weakened by contrary desires in a godly man. Conscience, indeed, by terrors damps the desires of sin, and also by checks, it may divert desires which rise, and keep them from parleying with their objects; as parents may restrain lovers from speaking together, but their loves they cannot abate or quell, or put contrary desires or antipathy into them. Thus conscience, though for a time it may keep the will and the lust from holding a correspondence, yet it cannot produce in the will an hatred of it, or averse inclinations to it.

7. In the combat where grace is, this opposition in desires, and this weakening of desires to sin, may be discerned in and from the very first rising and setting forth of the desire; but in the other, the lust springeth up in its full strength, only conscience meets it in its march, and diverts it or drives it in again. But where grace is ever at the first rising of a lust, the will breaks itself into a contrary and opposite desire, that watches the desires of sin, and benumbs them, and fore-slows them in their proceedings. To clear this difference further by a similitude or two.

(1.) When you throw a bowl out of your hand that hath no bias in it, though it runs never so directly to the mark, yet a contrary bowl may meet with it and beat it back again. Or rather a bowl that wants a bias to order its motion, may be diverted, or stopped, or fore-slowed by an impediment which it meets with after it is thrown out of a man's hand; and so may a natural man's desires and lusts after they arise, and are cast out by the will with its full force, meet with considerations of conscience, which it, being watchful, opposeth against them, and so those desires may be diverted or taken off. But in a regenerate man's will, there is an inward and innate

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bias, by which the desire put forth is hindered at its first setting out, that it cannot move so fully as else it would. The desire carries with it a contrary bias attending upon it, that corrects and slackens it at its first setting out, all the way throughout. Thus hath the renewed will a contrary bias, which puts forth a contrary act to retardate the desires of sin, ere checks of conscience meet with them.

(2.) Or secondly, more plainly, a man throws a round hoop out of his hand fairly, and directly, and with all his strength, which yet running from him may, by some rub it meets with, be stopped, or fall, or come back again, when it was thrown out of his hand with his full strength. But if at the same time that a man casts it from him, if, as it is going out of his hand, he gives it a contrary jerk, and impresseth a contrary impetus upon it towards him, there being two contrary motions impressed upon it by the hand which casts it forth; as it will go forth of itself some small distance, so it will come back again of itself; for the hand, as it threw it out, pulled it in again. So when the will of a regenerate man puts forth a desire to sin, yet at the same instant the same will retracts it, and puts forth a contrary desire, so as the other is lamed and corrected in its first rising, and therefore often comes back again by reason of the contrary desire which it carries with it. The inward bias brings it back again. It hath ever a contrary impression stamped upon that desire to the sin which weakens it. And this is one affection which Paul expresseth that he found to be in his heart in this combat: Rom. vii. 21, that when he would do good, evil was present with him. As his will sent forth desires to good, so the same will as readily and as instantly sent forth desires to evil which hindered that good; therefore he says it is then present when I would do good, and so on the other side when his will exerted desires to sin, it had contrary desires to good, which hindered him from sinning with a full will. The same will thus breaks itself into contrary motions, contradictory each to other.

And the reason how this comes to pass is, because grace and sin, as they dwell in the same will, and not in several rooms, but the same, and are contrary, and never mix, so they are alike active, and never rest. And therefore, no sooner can a lust creep out of its hole, but a contrary act of grace is put forth with it. It is up in arms as soon as sin, and as soon comes forth into the field. It is present with the man then at the same time, and sets forth with it, and from its first setting out opposeth it. And hence lusts are often called back again, not so much by the opposition which conscience makes, meeting with them, as by the contrary desires sent out after them, and with them, by the will.

8. Lust may be most furious, and commit most outrages, when the natural conscience is strongest, and most up in arms, and makes the stoutest opposition, as in those who sin against the light of conscience, and against the Holy Ghost. When conscience is most loud and clamorous, their lusts yet rage most and go against it. Conscience and lust may be both up together in an unregenerate man; but now, on the contrary, in one regenerate, so much as grace is up, so much lust must needs be down; as in two scales, by how much the one is up the other is depressed. And therefore, when grace is kept up, and a man walks in the Spirit, he fulfils not the lusts of the flesh, that is, falls not into outward acts of sin: Gal. v. 16, 'This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.' And the reason which the apostle gives is this, because grace and corruption are opposite as two contraries: ver. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.' They lust one

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against another. And therefore when grace is in its heat and courage, and the army of it kept in its array, those impressions which it makes prevail, and must needs do so.

CHAPTER IV.

What is come both to the strivings of natural conscience against sin, and the conflict of grace against it in a regenerate man.—To find out the true difference between them, we must consider the cause and ground of the quarrel, and the weapons with which it is managed.

Though all these things, and many more, be true, yet that we may come more narrowly to search out the immediate and fundamental difference between the combat of grace against sin, and that which only natural conscience maintains against it, I will first shew what is common to both.

1. This must be yielded and granted as common to both, that not grace only, but natural conscience also, when the pulse thereof beats strongly, may and doth cause a commotion and a combustion against an act of sin in the whole man. The whole man may be disquieted, disturbed, and moved against it. For a passion of fear, a passion of horror (which kind of storms conscience can raise about sin), we find in other things do move and make impression upon the whole man, and cause a quelling, a recoiling, and a faltering to be in the whole heart, when a man is about to do a thing. And such a disturbance may conscience raise in the whole man, when a man is about to commit some kind of sin, as in the case of murder, and the like, when horror seizeth upon the whole man.

2. And natural conscience may create this disturbance in the will as well as in other faculties. It may cause a great unwillingness to commit a sin; not only a remissness, but a displicence and reluctancy, and heart-rising against it, so as the man shall not sin with a full consent of will. Thus Darius was displeased with himself for the injustice and wrong which he did to Daniel: Dan. vi. 14, 'Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.' Thus Herod was exceeding sorrowful, and grieved that he should put so holy a man as John the Baptist to death: Mat. xiv. 9, 'And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.' And grief hath always a *renisus voluntatis*, a resistance of the will to accompany it. For when the understanding is strong against a thing, it doth cause some stand in the will, and a bearing of it back more or less, that a man cannot be so fully willing as else he would. There is no sin which any man commits, but some inconveniences present themselves, and they will take somewhat off from the will's eagerness.

3. This commotion which conscience makes shall be intense and great; it will strike up the drum, especially when conscience is awakened, and cause as great an alarm, as great an uproar, clamour, and noise, and hurley burley, as grace shall do.

4. Conscience will not only alarm the man before, but also in some measure in the very act itself, and while it is doing, so as the impression which is made upon the whole man, and on the will, shall not be worn out, but continue in the commission of the act. So as all the will is not overcome by the sin and the pleasure of it, but bears off, and is grieved, and abates something of that full delight which would otherwise be in it, and

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which, if his will was wholly and altogether in the sin, he might find. Thus it was in Herod, who when he gave command for the above-mentioned murder, was exceeding sorrowful. So as these are not to be assigned as the exact differences of this combat, for that there may be a conviction in the whole man against sin both in an unregenerate and a holy soul.

In what then shall be put the true difference?

1. The ground of the quarrel against sin is to be considered. As it is not dying which makes a martyr, but the cause, so not every resistance against sin argues grace, but the ground and cause of it. Now what is the cause of this war in a gracious heart, you shall know best if you search into the thoughts and consultations of the leaders, for they set the armies on fighting. Observe diligently, therefore, what thoughts run through thy understanding, and what apprehensions they are which thou hast about sin that cause this ado in thy heart. Observe whether thy first thoughts be of the evil of sin in itself, the foolishness, the heinousness, the contrariety of it to God's holiness and his law; the unkindness which is in it to God and Christ, the injury and wrong that is in it to God, who is so good, both in himself and to thee. Observe whether thy quarrel against sin begins principally upon such thoughts as these; or is the original of thy being angry with sin, the inconveniences which attend upon it in this world or in that which is to come? Do the threatenings annexed to the law and the wrath of God as offended, only occasion this commotion? Then though this opposition to sin be in the whole man, yet it is not the combat of grace.

2. As the ground of the quarrel is thus narrowly to be searched into, so the weapons also with which they fight. The motives and arguments which are used by the leaders to stir up the heart against sin are to be considered. Motives drawn from self, and proportioned to self, are the weapons which strike and pierce through the whole man; and though the whole man be moved against sin, yet when it fights but with such weapons, I may say the weapons of its warfare are carnal, which awakens and rouses self in a man, and then that stirs and moves the whole army.

3. This commotion in unregenerate men is maintained wholly by logical disputes, and arguments, and motives to work the heart against sin, and while the pleading lasts, the heart is exasperated a little, but no longer; it is only while the combatants are in the field. But the heart-rising, and opposition of a godly man, though it be whetted and sharpened by such arguments, yet it hath a farther principle, and that is, a natural inbred anticipation, an innate, habitual contrariety and enmity, which works in the man at the first view of a sin; as a commotion is wrought in a lamb at the sight of a wolf, or in a lion at the crowing of a cock, and is natural and real. And therefore it is quick and up when a man is taken on the sudden, and before he musters up thoughts or arguments, his heart riseth at the first view of the sin. Yea, and therefore sometimes when motives drawn from heaven and hell, and many such considerations, would not have been effectual to keep a man from a sin, yet then this inward antipathy withholds him, Christ backing it in the heart; so that a man can say, I cannot do it, not so much because of such and such considerations, but because *I cannot*, for my renewed nature will not let me. As a man loves out of sympathy beyond what reason suggests, so he hates out of antipathy too. There is a seed within which cannot sin, a seed from Christ which hath an enmity to sin, the seed of the serpent: 1 John iii. 9, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.' Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so

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that ye cannot do the things that ye would.' And we have an instance in Joseph, who, by reason of grace in his heart, could not do that sin to which he was tempted: Gen. xxxix. 9, 'There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?' There is a seed within that cannot sin. And thus Paul asserts of himself and others regenerate: 2 Cor. xiii. 8, 'For we can do nothing against the truth, but for the truth.' *I cannot do such a holy duty*, is the voice of nature, but *I cannot sin* is the voice of a divine nature in a man; *I must not sin for these or these reasons*, is the voice of reason and conscience; *I must not sin* works in the heart of a natural man; but the holy nature's *I cannot sin*, acts in one regenerate. It is the voice of the new nature in him, like to what was in Esther, when she said to Ahasuerus, Esther viii. 6, 'For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?' A *στέργη*, an innate pious affection wrought in her this *cannot*, a not being able to bear it. A man may have many reasons not to murder his enemy, because he must not do it; but a man cannot kill his child, he cannot find in his heart to do it, for a father's nature withholds him. And it is said of the regenerate part, that it cannot sin, as of the sun, yet it cannot mingle with darkness, as of the fire, that it cannot but resist water, as God cannot lie; so his image remaining, such cannot sin.

4. In an unregenerate man terrors of conscience, and impressions of wrath, and the smart of sin felt in the conscience, or the inconveniences by which a man hath been hurt, or with which he is threatened in his thoughts, those fight against the pleasures of sin in him. But in a godly man delight in the law, and in God, and communion with him, and the impression of the sweetness which he hath tasted therein, fights against and countervails the pleasures of sin. And therefore Paul, speaking of this combat, puts it upon delighting in the law: Rom. vii. 21, 22, 'I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God, after the inward man.' And so Solomon says that knowledge, when it is pleasant to a man, keeps him from evil: Prov. ii. 10, 11, 'When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee.' When the holy man is tempted to sin, his having recourse to thoughts of God, and of his love, and his own duty, and what communion he hath had with God, bring a fresh present delight, which fights against the delights of sin, and so puts the heart out of taste that it cannot relish it.

5. Conscience works this commotion in unregenerate men by the way of fear, but grace works it by the way of hatred against sin. Accordingly Paul says of himself, Rom. vii. 15, 'For that which I do, I allow not: for what I would that do I not; but what I hate that do I.' And there is a real and sensible difference between fear of sin and hatred of it. And you will discern it if you have recourse to the temptation in which you have been when fear seized on you, and to that temptation when hatred of sin rose in you; you will find that both fear and hatred stir the whole man, but differently. If a man hath on a sudden a sword drawn with the point bent toward him, this stirs up fear, and that causeth a commotion in the whole man to avoid it; but bring the same man to a place where so many toads are, and this causeth a commotion in the whole man to eschew them; but the commotion is different from the other, for it is out of an inward loathing and abhorrency which he hath of them. Now, thus differently affected are natural men and godly men about sin when presented to them. Men whose consciences are

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not enlightened, or have not been scared, they can handle the sword when in the velvet scabbard, but when conscience presents death in the point of it, and draws it out of the scabbard, this causeth fear, and that fear raiseth an inward perturbation in the whole man. But now such a fear is not all the cause of that reluctancy which a godly man finds in his heart against sin, but there is an inward dislike and loathing, and irreconcileable hatred. He hates sin, and would always do so, and carefully avoid it, though the consequent misery, and torment, and hurt which it doth, could be separated from it. As though a man thinks and knows that the toad cannot sting him to death, nay, that it cannot any way hurt him, if the poison could possibly be taken out, yet he would hate it out of an antipathy. The lion is moved at the crowing of a cock, and yet the cock cannot hurt him; yet he is moved and shudders at it, because he hates the noise. Or, to express it by another similitude, a child sees a fired coal, there is a commotion of fear when his little finger shall but come near it; but if it be brought to a toad, there is a commotion of hatred. Thus, whilst conscience views fire in the coal, the flames of hell in the sin, when any strong temptation carries on the heart to it, there is a commotion of fear in and near the acting of the sin, but this is differing from the commotion of loathing and hatred which a godly man hath. For fear is but a passion, and soon over, and the conviction of sin raised by it is as transitory, and the combat against sin, therefore, ceases as soon as the fear is blown over. But hatred is constant, and though it works more stilly and calmly, yet more strongly, and is more lasting; and such is the conviction of regenerate men. Hatred works against all or any having to do with sin, against all dealings with it of what kind soever, so as not to touch it, nor so much as to see it, as a man cannot endure, not only to handle, but not to look on a toad. But a man who is but afraid of a coal can endure to see it, though he cannot bear to carry it in his hands; and thus unregenerate men can roll sin in their thoughts, view it with pleasure in their unclean fancies, and act it in imagination, though their conscience works against the outward acting of it. And when the fire is gone out of it, then they can bear to touch it. When the sense and smart of sin is out of their consciences, then they can freely and boldly defile themselves with it. As familiarity with the most savage wild beasts, as bears and tigers, will take away the fear of them, though at first a man was afraid, so a man by degrees, wearing off the fears and horrors of his conscience, grows bold with those sins at which he first trembled; after a while he is familiar with them, but where there is a hatred of sin in the heart this familiarity increaseth hatred, and therefore a man's spirit in the end riseth most against those sins into which he oftenest falls.

6. And hence, sixthly (which will afford another difference, or at least help us to discern the former), natural conscience will cause a conviction in the heart against sins which a man's own self is to commit, and the guilt whereof will redound to his person, because self-love stirs up fear, and that stirs the man. But grace will work as great an heart-rising and commotion against the sins of others, the guilt whereof will not redound to him. For sense of guilt is from conscience of a man's own, not of another's sin, though indeed conscience, out of pride, or because of the reflection which it makes, that the sin becomes his, if he doth not tell the man of it, may make a man reprove another for sin. But grace riseth against sin in others, and is afraid lest another should offend, swear, blaspheme, &c. He is afraid of oaths in others as well as of blasphemous thoughts in himself, and he loathes them as much. He is one who fears an oath: Eccles. ix. 2, 'All things come alike

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to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.' An oath startles him as if a piece of ordnance were let off behind him. Thus Job feared the sin of his sons as well as his own: Job i. 5, 'And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.' Thus Lot's righteous soul was vexed at the abominable sins of Sodom: 2 Peter ii. 7, 8, 'And delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.' And the reason why a regenerate man is afraid of the sins of others as well as of his own, is because his fear of sin, arising from the hatred which he bears to it, which is general to sin as sin, and not as his sin only, he is therefore afraid of the sins of all men as well as of his own.

CHAPTER V.

What great difference there is between that regret to sin which unregenerate men have under convictions of natural conscience, and that unwillingness to sin which is in a godly man.

That I may farther clear the difference between the strife which is in a regenerate man's heart against sins, and opposition which only natural conscience makes, I come now to consider what is that unwillingness to sin, which men unregenerate may express to have, and how much it is different from that inward aversion which a godly man hath to sin.

The will is the especial centre and seat of this war, and, therefore, it is expressed by lusting: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.' And the more the will is in a sin, the greater is the aggravation. This, therefore, is made the aggravation of Ephraim's sin in the matter of Jeroboam's calves, which he commanded them to worship, that they went willingly after this wicked commandment: Hosea v. 11, 12, 'Ephraim is oppressed, and broken in judgment: because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth; and to the house of Judah as rottenness.' And it is urged against the pharisees by Christ, that they *would sin*: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.' And so as a heightening of their guilt who apostatize, it is said, that they sin wilfully after the knowledge of the truth received; Heb. x. 26, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.'

Now in regenerate* men there may be some strife in their wills against sin, so as their wills may bear off, and they have some remissness and reluctancy, as in Herod and Darius; so as it may be truly said there is some

* Qu. 'unregenerate'?—Ed.

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unwillingness, by reason of conscience, in many sins. When, indeed, conscience is past feeling, then wicked men sin with greediness, and their will are wholly let out in the sin, and yet not before: Eph. iv. 19, 'Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.' But to clear this farther to you,

1. Consider that there is a double unwillingness, or averseness, in the will to things presented to it, as also a double willingness, for the distinction is applicable to both, and therefore we will use one part of the distinction of the one, and the other part of the other.

(1.) There is a willingness *per se*, *i. e.* a direct, innate, full inclination, and going out of the will to a thing suitable to it, when the will is of itself carried to an object for itself.

(2.) There is an unwillingness *per accidens*, an accidental unwillingness, indirect, and by the by, when there is some inconvenience annexed to the thing which we desire, which the mind apprehending is made less willing than otherwise it would be. Thus it was with the young man in the history of the Gospel, whose will of itself was fully set upon the world, and the pleasures of it, as things which were suitable to him; and yet when Christ told him that he could not enjoy heaven and them both together, this caused some sorrow and unwillingness in him, and took off his mind somewhat from them, yet so as in the issue he followed the innate swing of his will and heart, though with some mixture of unwillingness; but it was only an accidental unwillingness: Mat. xix. 21, 22, 'Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.' And thus a wicked man's heart is of itself fully for sin, wholly for sin, and the pleasures of sin, as suitable to his desires. Well, but there are inconveniences which attend upon sin, and which conscience represents as inseparable from it, the fearful consequences which follow upon it, such as shame, misery, hell, and damnation. This takes off the edge of the will somewhat, that it cannot be so keen towards sin, and it makes a stand in the diverse motions of the will, which otherwise were going out to sin, with a full propension, and without any reluctancy. And so in wicked men there may be also some willingness to good, but it is so only accidentally, not for goodness' sake, but for some pleasing consequences which follow upon it, which may candy and sweeten it, when for itself it is not liked.

Now such a mixture of a direct willingness for sin, joined with some accidental unwillingness to it, makes not the combat of flesh and spirit, for then the most of men would have it in them; for there is no action which a man's heart is ever so fully for, but some inconveniences make him less willing; and, indeed, all this may rather be said to make a man less willing than otherwise he should be, but not indeed, and really unwilling. Thus water, whose direct course and stream is to run one way, may have (as in mills) some bar, that stops, and hinders, and takes off some of the stream; but it turns it not the contrary way.

And that this part of an unregenerate man's will, which is unwilling, is not against sin, appears by this, that he wisheth those inconveniences and impediments removed, that his will might fully and wholly pour out itself to the sin. He is vexed rather at the impediments than at the sin, and, thinks he, if there were no conscience, nor no hell, I might then sin freely.

But now the combat in a godly man is occasioned between two direct wills, that which is of itself for sin, and that which is of itself, and directly against sin. He is like a needle between two loadstones, and there is an

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inward inclination which carries him both ways, and therefore it is said the law of the members fights against the law of the mind, *i. e.* one inclination in him against another inclination: Rom. vii. 23, 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.' But unregenerate men, in all their loathness to sin, are but as iron, which is but by some external accident detained, and fore-slowed in its motion towards the load-stone; and, therefore, notwithstanding this accidental unwillingness, they are still said to sin with a full consent, because they wish those inconveniences removed, which make them unwilling. When the iron is detained, the hand which holds it shall find the inward drawing power, and the inclination as strong as if it were let go. Thus, though an unregenerate man is kept from sin, yet his inward bent is to it, and if the feared inconveniences were removed, the will of itself would be wholly for it.

2. That the difference of these two wills, so directly contrary, may be more fully understood, we will compare these contrary motions of the will with all other diverse kinds of motions of it whatsoever which may be thought of, or which man is capable of.

(1.) There may be in the same man two direct desires to contrary things, but then they are not seated in the same appetite, neither are they indeed contrary, but subordinate each to other; as, for example, the natural appetite may crave meat when a man is hungry, when yet the reasonable appetite, or his will guided by reason, may be bent upon some business to be done, which shall put off his eating; yet these are not seated in the same will, neither are they contrary, unless this natural appetite rebel, and make impressions upon the reasonable will, so as to hinder it in its desires; for otherwise they are subordinate, as in Christ, when he was an hungry, and yet he refrained eating, because it was sweeter meat and drink to him to convert a soul: John iv. 31–34, 'In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.' There were two desires in him, but yet subordinate, and not in the same appetite; and so it was in Christ too, when nature abhorred death and shrunk at it, and yet he submitted his will to God, even unto death.

(2.) A man may have a mixed will to the same thing, *i. e.* he may be willing, and some unwillingness be mixed with it, but then the one is only accidental. A man wills the saving of his goods directly, but a storm comes, and he throws them overboard to save his life; this willingness to lose his goods is only accidental. Water running with a full stream in its natural course may be interrupted by windings, as in rivers, or stopped part of it, as in mills, so as the current is not so full and strong as else it would be.

(3.) Or, thirdly, a man may have a divided will, and both directed to contrary objects. Thus Paul was divided between two, and was in a strait, and knew not what to choose. He had a desire to depart, and to be with Christ, and a desire to stay here on earth, and to glorify Christ: Philip. i. 21–24, 'For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.' Yet these desires in him, though carried contrary ways, did not fight one against another, and therefore they were not truly contrary, but agreed in the same love of Christ being the ground of both; so that he

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did not in that manner desire to live with Christ, as withal that desire should rise up against the other, so as to wish it expelled, and not to be at all; because, though the streams went different ways, yet they had but one spring, viz. love to Christ, which was shewn different ways. The objects were incompatible, but the desires not contrary. It is like a stream dividing into two channels, and yet meeting in one at first. Thus also a wicked man's will is of itself carried to prodigality, and also to covetousness, that he is in a strait, and knows not which to choose, yet so as self-love is the ground and spring of both; so that, to put all together, the same will may be carried to contrary objects with contrary acts, and to the same object with contrary acts. But now the two wills in a regenerate man are everywhere directly contrary, so that he cannot do the things which he would, Gal. v. 17.

[1.] There is not only a mixture of an accidental unwillingness, as in a man in a storm, who casts out his goods, but there is a direct unwillingness to sin.

[2.] And this unwillingness is in the same will; not in two appetites subordinate, but in the same will contrary to itself; and there are two parties in it, which fight one against the other, as the law of the flesh and the law of the mind are said to do: Rom. vii. 23, 'But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.'

[3.] And these are not contrary only in regard of two several objects, as a man may love covetousness and prodigality at the same time, but hate neither; but they are two contrary acts one to the other, seeking to destroy each other. They lust one against another, says the apostle, and the one would destroy the other. A godly man hates not only the pleasures of sin, but hates his love of it, and abhors himself for loving it in any degree.

[4.] Which is more, there are contrary wills directly thus contrary towards the same objects; and then, says Aquinas, wills are contrary, when *in eodem et circa idem*, when in the same and about the same thing. To love the pleasures of sin for themselves, and yet to hate them at the same time, and to hate his very loving them, these are contrary acts about the same object. Here is not only a divided stream meeting in one channel, but a contrary stream running in the same channel, having two contrary springs, which would be a miracle in nature, a paradox which Aristotle would have hissed out of the schools, and it is a riddle indeed to all but godly men. Adam in paradise had experience of no such contrary acts, nor Christ, nor have the fallen devils, nor the angels in heaven, nor wicked men, though never so much enlightened, but only a godly man; and therefore wonder not, if you understand it not, though it be told you, for there is no instance like it by which to make it plain. And the reason is because in no other case a man hath, as it were, two men, and two wills in him. Toward all other objects he hath but one self, but here he hath two, a new man and an old man, which have contrary wills. Bring two men to the same thing, and the one may hate it, and the other love it, for the same thing which each see in it, because they are two men; and now a godly man hath as it were two men in him, and therefore hath such contrary motion in the same will toward the same thing; and of such contrary motions no instance can be given in the will of any reasonable creature towards any kind of objects, but only in this will of a regenerate man, and in his will only toward sin and grace.

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BOOK VIII.

Of the inclinations and lusts which are in the will and affections, after things fleshly and sinful.

That you put off the old man, which is corrupt in deceitful lusts.—EPH. IV. 22.

CHAPTER I.

The words of the text explained.—That, to complete the description of our natural sinfulness, the positive part, which consists in lusts, is to be considered, as well as the privative, which is the want of all that is good.

HAVING despatched the first part of the positive original sinfulness of man's nature, which is the depravation of the mind in all the powers of it, understanding, and thoughts, judgment, conscience, and reason, I come now to discourse of the corruptions of the will and affections, which are lusts, which that they are another part of the sinfulness of our nature, will appear from the words, and the coherence of them.

For, first, the main thing here spoken of by the name of 'the old man,' is no other than the subject we have in hand, viz. that sinful nature of the old man contracted from his birth.

And, *first*, that the sinfulness of our nature is principally and directly meant in that phrase, is evident out of this place.

1. Because he opposeth it to 'the new man.' Now, by *new man*, as the apostle doth in ver. 24 explain himself, is meant that integrity, righteousness, and holiness of nature which is called God's image, like that created by God at first, and which renews not the outward life only, but the most inward room of the mind: ver. 23, 24, 'And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.' Therefore that old man that is exhorted to be put off, by law of opposition, is meant that opposite corruption of nature that came in the room of it; which must therefore be put off (as he exhorts), that this may be put on; which whilst it resides in the nature of man, it hinders his renewing, and the image of God from coming in. These two therefore are two contrary things, which are conversant about the same subject, to wit, man's nature.

2. It appears from the scope of the words and their coherence, in ver. 21, 'If so be that you have heard him, and have been taught by him, as the truth is in Jesus.' He exhorts not to an outward reformation of their converse only, but to that truth and sincerity of sanctification, which the doctrine and power of grace in Christ teacheth, and worketh in all true Christians: 'If so be,' saith he, 'ye have learned the truth as it is in Jesus.' Which doth not, as other doctrines of philosophers, &c., teach you to put off the evils of your outward converse only, and to put on a new con-

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versation over an old nature, as a sheep's skin over a wolfish nature; he that doth no more falls short of that truth of grace which Christ requires; but it teacheth principally to put off the old man, as the cause of all the evils in the outward converse; and that is his meaning, when he saith, 'As concerning the outward converse, put off the old man,' without which it is impossible to reform the converse. Now if by the *old man* had been meant the outward converse only (as some would), his exhortation had fallen short of that truth of sanctification, to which he urgeth them; therefore by *old man* corruption of nature must needs be meant, as a distinct thing from the former converse, and differenced from it, as the cause from the effect. And so,

8. Where the same exhortation is used by the same apostle, it is evidently expressed, as in Col. iii. 9, 10, 'Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.' And therefore it is so to be understood here; for the one is an explication of the other.

Secondly, In the second place, that that sinfulness of our nature, contracted from our birth, is principally meant in that phrase, the reason of the name *old man*, as given by divines, doth evidence. For sin is called the old man, because it is the image of, and contracted from, the first, and therefore old Adam, as he is called in comparison of Christ, whose image the new man is: 1 Cor. xv. 45, 49, 'And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' It is the old man, because we have had it so long, even from our births, though also all the further corruption which it hath been a-growing to, and hath been added by actual sin, is also meant here, as the word φθειρόμενον (as Piscator notes) implies; for it is not said φθάρτον, *corruptum*, but continually corrupting, though all the parts of corruption it hath at first, and that in the whole man.

Thirdly, For therefore it is called the old man, because it is seated in the whole man, it is spread over all the faculties and powers of man.

Now, that whereby the apostle describes this old man to us is that part of its corruption which we have in hand, namely, inclinations to what is evil; for if you ask, what manner of thing the old man is? he tells you it is nothing but corruption; and if you ask wherein this corruption doth consist? he answers you, By this which is the most sensible part of it, which divines call positive, viz. inclinations to sin; for that is his meaning, when he saith, 'It is corrupt in lusts deceitful.'

The text thus opened doth discover to us that the corruption of man's nature is not merely privatively to be expressed, but also positively; that is, that man's natural sinfulness lies not only in that there is no inclination to what is good, but further, that all our inclinations are set wrong, and going out of the way which is good to what is evil, which is a further thing, and a distinct part, and that is all we mean by that we call the positive part. Now, that which I intend to do about this subject, is to prove and demonstrate these things concerning it.

I. That to the full description of our nature's sinfulness, there are required to be considered these two distinct parts of it, a privative and a positive.

II. That this positive part is nothing but lusts set wrong, inclinations aberring and inclining us out of the way, which I will shew to be truly and properly sins, and wherein their sinfulness consists.

III. Then I will shew the exceeding great sinfulness of man's nature in regard of them;—

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1. In regard of their extension, both in regard of subject and object, in that all the inclinations that are in all faculties are out of the way, and carried on to evil, and also that there is no evil which in man's nature there is not an inclination unto.

2. In regard of their parts, which is an averseness in inclination to what is good, and enmity against it, as well as inclination to evil.

3. In regard of its degrees: their inclination is not only a fitness to evil, but a readiness; not only a readiness, but a greediness, &c.

I. To begin with the first, which is the foundation of the rest, viz. that, to make up the full description, there are required to be considered two parts, a privative and positive; that is, though indeed, take it metaphorically and abstractly in its own nature, it is but a bare privation, as all sin is; and so to define it, it were enough to say, that it is a want of what is good; yet morally considered, and as in our natures and inclinations, which are a positive subject, so there are two distinct evils to be considered in it, to make up the full description of it, that is, God looking on our natures and inclination as corrupted, and reckons two distinct parts of sin against us there: the one is merely privative, viz. that our inclinations are not carried on to what is good, and that they are taken off from him; the other as importing something positive, which is the bent of these inclinations to what is evil. As, for example, he that labours to express all the moral evil that is in pride, and says no more of it but that it is a want of humility, would not express all, though indeed physically, or *in genere entium*, it is but a mere privation; but this must be added, to shew the full evil of it *in genere moralium*, that it is an inordinate desire of exalting himself, and affecting some excellency above his measure, which notes out a positive part, or rather an affirmative part, as being in a positive subject to a positive object. And therefore all the privations to which sin is compared, they are not mere privations, but privations evilly disposing the subject they are in. As when it is compared to leaven, the old leaven: 1 Cor. v. 6, 7, 'Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.' Leaven is not only the want of that right savour which should be in bread, and is naturally in it, but also a positive sourness, which affects it, and makes it unsavoury. And as that is physically thus, so is original sin morally; for you shall find the Scripture (which is the best herald to quarter out the coat of the old man, which is to be put off) displaying the evil of it into these two several quarters and parts. So if we look on those places which in general speak of it, Rom. iii. 9, 10—he speaking of that common sinfulness that is in all, as those words imply, 'all under sin,' and this both in their natures, as infants in their natures; and lives, if living to years of discretion—he describes it,

1. Privatively. (1.) In their natures: that 'there is none righteous,' ver. 10. (2.) In their lives: 'there is none that understands,' &c., 'none that doth good;' but are unprofitable, unserviceable, ver. 11, 12.

2. And then positively also, ver. 13–15. In their natural inclinations, 'open sepulchres,' full of rotten bones when opened; their 'mouths full of bitterness,' and 'poison is under their lips.' As also James saith, chap. iii. 6, 8, that they are full of nothing but inclinations to ill (speaking then within them, when they do not speak outwardly), and active inclinations which are called a fire that man's nature is inflamed with, and which sets it a-work. And so 'their feet are swift to shed blood,' ver. 15, which notes out the natural readiness and aptness to run that way; and therefore in their lives there is much positive error committed, which he also describes, 'With their tongues they have used deceit.' And by the way, let me note

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this unto you, that the places the apostle here cites and applies to prove the common sinfulness of man's nature, and this even by birth (for he speaks of all), are yet, in the places where they are cited, some of them spoken but of particular men, now as corrupted by actual sin, Ps. cxl. 8. That of 'poison is under their lips,' is spoken upon occasion of Doeg, and but of persecutors only; that out of Isaiah lix. 7, 8, of 'feet swift to shed blood,' is spoken but of the oppressors among the Jews; which here I note only to this purpose (though afterwards I shall use it to another), to stop that cavil which some papists have raised against our divines, that many of those places they bring to shew the corruption of our natures are spoken only of men corrupted by actual sins. You see the apostle doth so argue, and well may we; for all that wickedness which is acted by particular men, is but the expression of that sinfulness that is in all men, Col. i. 21. They are not only said to be estranged as from the womb, from the life of God, as in Eph. iv. 18, it is explained, but that their minds are become vain and set on evil works. They are said to be in evil works, to note out their inclinations to them, as a man is said to be in law.*

And as thus in general, so the corruption of particular faculties is both privatively and positively expressed. (1.) Their wisdom: Jer. iv. 22, 'For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.' To do good they have no understanding; but that is not all, they are wise to do evil. (2.) The inclination of the will and affections: Jer. xxii. 17, 'But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.' Thy heart and eyes are not but for covetousness and oppression; that is, the inclination and disposition is privately taken off from all things that are good; but for covetousness, to that it is inclined strongly enough.

For reasons and grounds of this truth:

First, Consider that sin in general (consider it which way you will) hath two such distinct evils in it, and so wheresoever it is to be found, both an evil privative and positive, is to be found to make up the definition.

1. Consider it as it is a wrong to God, as he is the chiefest good. Or,

2. As he is the supreme judge, and governor, and lawgiver; for sin wrongs both ways, and so answerably hath two definitions of it, and both definitions include these two evils in it.

1. As it is a wrong to God as the chiefest good: Jer. ii. 13, 'For my people have committed two evils: they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water.' He defines it by two distinct evils in it: 1, a forsaking of God the fountain, &c., which is merely privative; and, 2, a digging of pits, &c. So the schoolmen also define it, that it is an aversion *a summo bono, et conversio indebita ad minus bonum*. And these are two twins, that in what womb soever the one is begotten the other is also. Though the one is a consequent of the other, and takes the other by the heel, yet they are never severed: no aversion from God, but joined with conversion to the creature; no conversion thus to the creature, but is accompanied with aversion from God.

2. Take it as a wrong to God as lawgiver. So it is called and defined, 1 John iii. 4, ἀνομία, a transgression of laws. Now, every commandment of God hath two parts inseparably conjoined: an affirmative, *this you shall do;* a negative, *this you shall not do;* a precept and a prohibition. And as

* Qu. 'love'?—ED.

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these always are conjoined in law, so in sinning, which is the transgression of the law. There is no failing in a precept, but is joined with jarring against some prohibition; for sin bidding contrary to law, hath two parts also in it as that hath, only the breach of the negative part of the law makes a positive part of sin; the failing in the affirmative part of the law makes the privative part of sin, as two men standing opposite, the one's right hand is against the other's left. Now, then, if sin, both ways considered, hath two parts, and there so conjoined, as where one is the other is also; then original sin must have these two parts, since it is proved to be both a sin and a law. A holy law was written once in our natures, and now sin is written there: Jer. xvii. 1, 'The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars.' And as the law had two parts when written there, so sin hath now; therefore the law of the members is called contrary to the law of the mind, *i. e.* the law written in the mind: Rom. vii. 23, 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.'

Secondly, If we consider the subject of all sin, it is either our actions or our inclinations. Now, in our actions these two parts are distinctly to be considered, whence the distinction of omission and commission ariseth: James iv. 17, 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin.' Mat. xxv. 42, 'For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink.' There omission of what they ought to have done is a sin. John viii. 34, 'Whosoever committeth sin is the servant of sin.' Ps. l. 21, 'These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.' Their doing what they ought not to have done is a sin. Now, if these two parts are found in actions, then also in our inclinations or natures, which consequence is proved by a double reason.

1. Because action is the child of inclination: James i. 15, 'Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' Sin is said to be conceived, and to bring forth. An act hath no sinfulness which it sucks not from within; for what is in the effect is in the cause, especially if it is begot as a child then it must be in the same image.

2. Because the first sin of Adam, which was a sin of omission and commission both, was the parent of original sin, as I have proved, and so begat it in its likeness. As it was an aversion from God, it left us turned from him; as it was a conversion to the creature, it left us inclined to all acts of commission: for John viii. 34, 'He that commits sin is the servant of it.' It binds over his nature to its service by positive inclinations as indentures.

Use. If there be two parts in sin, then consider that true sanctification must have two parts also, for sanctification is opposite to sinfulness. Therefore, if you have learned Christ, as the truth is in Jesus, you have learned first to put off the old man, and then to put on the new. And as in your natures, so also in your lives, it is not enough to cease to do evil, but we must learn to do well; so in your hearts, it is not enough for a man to have good motions, but he must also have his lusts mortified. There is now a kind of half religion, a negative and dough-baked religion in the world, as the prophet calls it, which hath not two parts in it as sin hath; as civil men cease to do any man hurt, but they set not themselves to do good duties. Many men when they have their consciences terrified, they have their lusts

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deaded for a while, but yet they have not their hearts quickened to that which is good. But such must know that if sin hath two parts, then sanctification must have two parts also, both in your natures and lives. You must not only cease to add sin to sin, but you must add grace to grace: 2 Peter i. 5, 'And besides this, giving all diligence, add to your faith, virtue,' &c. And you must also have a justification that hath two parts, for if the disease hath two parts, then so must the remedy have also, or else it will do you no good; as if a physician should bring you a potion, and you drink but half, it would do you no good. Now, God hath appointed for a remedy the righteousness of Christ, not only his death to take away sin, but also you must have his active righteousness imputed for the cleansing of your corrupt nature. You must take down the whole potion, and a whole Christ, not only whereby he takes away sin, but also that we may be made righteous by him; and if your sanctification and justification here hath not two parts, then in the world to come punishment will have two parts: as 2 Thes. i. 7–9, 'When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' There is a separation from the presence of God; there is the privative part. You shall be kept in close prison, and have not so much as a drop of water or a beam of light; and you shall be positively punished also by the wrath of God for ever. Therefore, get the whole remedy, be not content only with this, to abstain from evil, but also to have your hearts carried on and inclined to God and his ways. There are many men have good motions in them, but yet the thorns grow up and choke them. There is vivification without mortification, and so they are in everything partial.

CHAPTER II.

This positive part of the sinfulness of nature is not the very substance of the soul, as Flaccus Illyricus asserted, but the corrupt lust of it.—These lusts or desires in man in his original frame were right.—Wherein consisted their rectitude.—That we should examine ourselves whether this be restored in us or not.

II. Having shewn by Scripture and reason that sin, in what subject soever, hath these two parts, privative and positive, distinctly to be considered, now it remains I should, in the second place, explain both what is to be understood by that which divines call the positive part of original sin, which consists in lusts, and to shew wherein lies their sinfulness, and to prove them to be sins. For the thing itself, what should be meant by the positive part. Some expound it to be the very substantial nature of man, turned or transformed substantially into the image of the devil;* that as Christ is the substantial image of his Father, so our nature is the substantial image of the devil,† misalleging this text to their purpose, because it is called the old man, so as original sin is, according to you, the man himself. But this expression is most gross and absurd, for then it could not be said of Christ, as it is Heb. ii. 15, 16, that he took not on him the nature of angels, but the seed of Abraham, and in all things was made like us, sin only excepted, as elsewhere it is expressed: Heb. iv. 15, 'For we have not an high priest, which cannot be touched with the feeling of infirmities; but was in all points tempted

* Flaccus Illyricus; Demonstrat essent. imag. Dei et diaboli, p. 67.
† Idem de peccato originali.

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like as we are, yet without sin.' Christ had been ἱτερούσιος with us, not of the same nature, if the substance of our nature was sin, for he had none of that; and whereas sin is called the old man, it notes out only that it is seated in the whole man, and covers it as a garment, and informs it. As that part of the stocking that covers the foot is called the foot, that which covers the leg is called the leg, so this, covering a man as a garment to be put off, is called the man.

But that which you see the apostle doth express this positive corruption by is ἐπιθυμίας τῆς ἀπάτης, therefore it is not the substance of man's nature, but the lusts of it; and those also not taken simply in their nature, but as having an ἀπάτη, or abberration in them, do make up that corruption of the old man, which makes the positive part of our sinfulness.

And whereas some have thought this but a part of that corruption, signifying only the corruption of the will and affection as the proper seat of lust; and also fit rather to express the actual motions thereof, which are usually termed lusts, than the radical inclination, and so think this to be too scant a word to express the positive part of sin; I will therefore, first, shew that the word lust is largely taken, and so to be understood here for the habitual inclinations, and that of all the faculties, understanding also; and so therefore inadequately to express the positive corruption of the whole man.

1. I say, by lusts here the apostle would have us understand the habitual inclinations and dispositions of the mind; for though indeed ordinarily the word he used is taken for those first actual movings and desires of the heart towards some object it is inclined unto, yet here the apostle speaks not of the actual corruption of the old man only, so much as of habitual corruption, which is the root and spring of all, as I shewed afore; and, therefore, by these lusts here, in regard of which the old man is said to be thus habitually corrupted, must needs be understood the habitual inclinations and dispositions of the mind, which are the cause of all the actual stirrings and lustings of the heart, and the principle of them, as the poise or weights are of the movings of the wheels in a clock; so that as all the faculties of the soul were made continually to move and stir, so there are several inclinations annexed to each of them, which are as weights continually to act them; and their inclinations are here called lusts, as well as the first motions themselves; and so the word ἐπιθυμία, in the general acceptation of it, is that whereby Θύμος φέρεται ἐπί is carried, or is apt to be carried or moved, towards something: James i. 14, 'But every man is tempted, when he is drawn away of his own lust, and enticed.' There lust is made the principal of all the motions of the soul; he calls it, being drawn or moved by his own lust, as a clock by its weights; so that there is no act in any faculty, but some inclination or lust is the cause of it, for we can stir to nothing to which we have not an inclination. And so of all sins that bring forth death, ver. 15, as also of all the corruption that is in the world, 2 Pet. i. 4, lust is the womb and root; so also all that is in the world is said to be lust: 1 John ii. 16, 'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.'

2. By lusts here, he intends to signify and import all the positive inclinations of what kind soever, which any faculty hath in it, to move or stir to whatsoever act it doth put forth; for here he speaks of the whole man, as I shewed before; and therefore lusts, as here taken, are the inclinations of every faculty in man, and therefore are not to be limited here to the inferior faculties—affections and will—but to the superior also—the understanding, memory, judgment; which to be his meaning is evident, because, in ver. 23,

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speaking of renewing, and so putting off these corrupt lusts, he instances only in spirit of the mind, as implying that this is the seat of these corrupt lusts, as well as will and affections; and, indeed, the Scripture is clear for this, for, Eph. ii. 3, where, first speaking in general of the corrupt inclinations and lustings of man's nature, in those words, 'Having our conversation in lusts of the flesh,' that is, corrupt nature, he subdivides these lusts in regard of their subjects unto the wills, θελήματα, of the flesh, that is, the inferior part of the soul, the affections; and τῶν διανοιῶν, of the discoursing, reasoning, and thinking power; for reason tells us that the understanding, memory, &c., have their inclinations or lusts to move, rather to this than that object, or against this towards that; rather to think of some things, and entertain parley, and admit them to it, than other things. Whence comes this, but that the understanding hath its inclinations or lusts as well as will, &c.? So Paul saith, 1 Cor. ii. 2, 'For I determined not to know any thing among you, save Jesus Christ, and him crucified.' And if the understanding hath sins come from it, then also lusts; for, James i. 14, 15, lust is the cause of all sin; and so in Gal. v. 17, &c., heresies, sins of understanding, are reckoned amongst the lusts of the flesh.

3. Because all these positive inclinations which are in the soul to move, are in themselves, barely considered, good, created by God, as well as the faculties themselves; for power of motion is a creature, and, therefore, so cannot be said to be a part of original corruption. Therefore, to shew you how they came to be a part of original corruption, and of the old man, he tells you, that now since the fall there is an aberration in all those inclinations; for he calls them lusts, τῆς ἀπάτης, that is, that they incline and set us out of our way, viz. that right way they at first were set in by God; for, Eccles. vii. 29, God made them right, put a virtue into them to move us to him, as iron doth to a loadstone; now these inclinations or lusts have lost their virtue, and so, though still they move us, yet ἐκ τῆς πάτης, out of the way: and so, James i. 14, a man is said to be ἐξελκόμενος, by his lust, drawn from what is right, God and all goodness; and by the poise of these inclinations thus wanting, viz. that first virtue to guide them right, we are carried to all evil; for sin is but an aberration, James v. 20, and in this regard they are said to be corrupt; and so now these positive inclinations having this aberration in them, are said to be a part of the old man.

Now follows the chiefest thing: and indeed the difficultest we have to do in the opening of this point, is truly to explain and represent unto us a description of those lusts of man, as set wrong, as they fully thus express all that positive sinfulness that is in man's nature. Three things are to be done in it.

And, 1st, because ἐπιθυμία, *lust*, in a general and common acceptation, is used to express the desires and inclinations of man's mind in innocency, and as now renewed by grace, as well as the corrupt desires of the old man; for it is spoken of Christ, Luke xxii. 15, 'And he said unto them, With desire I have desired to eat this passover with you before I suffer,' ἐπιθυμίᾳ ἐπεθύμησα. And, Gal. v. 17, the spirit is said to lust against the flesh; and, therefore, for distinction's sake, Col. iii. 5, it is called an inordinate affection, and evil concupiscence, implying that there are good lusts as well as evil; and so here it is ἐπιθυμίαι ἀπάτης, implying there are lusts set right as well as wrong; therefore it is necessary to shew you the nature of lusts in common, as they are natural in a man's mind, considered as neither holy nor sinful, and the grounds of them.

And, 2dly, having understood the common nature of them, because *rectum est index obliqui*, we will inquire what was the rectitude of the lusts of

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man's nature at first creation, in the state of innocency, and wherein it consisted, and what was the ground of it.

And then, 3dly, the way will be clearly laid to shew the crookedness, obliquity, and warring of these lusts, spoken of here, when called τῆς ἀτάκτης, and also the grounds of it.

1. Lust in the common acceptation, as the *genus* of good and bad, regenerate and unregenerate desires, signify nothing but the inclination, power, or readiness of the mind, or any faculty of it, to move to some good thing agreeable to it; so the word θύμος ἐστι, a mind to a thing, doth import. For the mind of man, and all the faculties of it, being a most active thing, and ordained never to lie still, but to be conversant about something or other, as the heavens and spheres thereof in the great world; so the soul (whereof the heavens are an emblem), and the several spheres thereof, do always move, and the mind, more nimbly than they, coursing from one end of heaven to another in an instant. Now the mind of man being thus active, must needs be full of inclinations or proneness thus to act; for that which provokes it, and puts it on in any motion to any object, is a proneness and an inclination it hath to it; for as the reason why a stone moves downward, is because it hath a propenseness and inclination downward, so in like reason that any faculty moves thus about any object, is from an inward proneness and inclination to such a motion; for that which in beasts and dead things we call an inclination or instinct, in man, being a reasonable creature, we call lust; so the proneness that is in the mind of man to muse and think upon truth, as agreeing with it, is lust, ἐπιθυμία; the inclination in the will to choose what is good, is ἐπιθυμία. And the ground of this activeness, and, consequently, of those many inclinations in man's mind, is because man's mind was ordained to receive its happiness, comfort, and well-being from things out of itself: Ps. iv. 6, 'Who will shew us any good?' Which that, therefore, it might attain, and continually preserve, it must act continually, and move towards some object or other agreeable to it, for its life and happiness was to come in by it; and, consequently, it having all its well-being from conjunction with other things by action or motion, in itself, then, it must needs be nothing but lusts, inclination, and longing after some thing agreeable to it, which might still whet it on to action; as the stomach having its nourishment and sustenance from what is agreeable to itself, you see in itself it is nothing but appetite, and so are all faculties, empty beggars dependent; God being only ἀυτάρχης, both spring and cistern of his own happiness: and so you have what lusts are, and the grounds of them.

The second thing to be explained is, wherein consists that rectitude or rightness of these inclinations of mankind, wherein it was first created, Eccles. vii. 29, and whereof this ἀτάκτη, wickedness, of the lusts of corrupt nature is the privation, and that is explained by three things.

1. God being the chiefest good, in whom true and right happiness is only found, and man's mind being created for God, then one part of that rectitude of his lusts or inclinations was, that they were carried with the joint stream of them to him as their chiefest good and most agreeable to them. For he being indeed the chiefest good, in all equity and right he only was worthy to have all man's desires carried to him; therefore the law, which is a rule that rectitude was a conformity unto, says, Luke x. 27, 'Love the Lord with all thy heart;' and Mark xii. 33, ἐκ τῆς συνέσεως, 'with all thy mind;' and so with the joint stream of all, else they swerve from the rule which is most right and equal. And this may be added, seeing that even the law itself, and the inclinations we have, are from God, good reason they

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should be carried to God. So the apostle reasons, 1 John iv. 7, why our love should be bestowed on our neighbour, because love is of God; and he commands it to be thus placed above all upon himself. Yet this is not all, but further also,

2. God being the chiefest good, must needs also be the chiefest end, for *bonum et finis convertuntur*. And man being a creature whose inclinations were to be swayed by some end propounded, therefore to this rectitude further there was required that they should be carried to him, not chiefly for the happiness that was to be had by him, but to glorify him as God, otherwise they had warped from that rectitude which was requisite in them, for the law saith simply, 'Thou shalt love the Lord with all thy heart, but thy neighbour as thyself;' of loving God there is no *regula*, or rule. And also had it been for pleasure as the chiefest end, it had respected a creature above God, and that is unequal; for all things are by him, therefore for him: Col. i. 16, 'All things were created by him, and for him;' iii. 28, 'And whatsoever ye do, do it heartily, as to the Lord, and not unto men.'

3. Whereas he was inclined towards other things besides God, yet his great and chief inclination was to God; for as God had made him under himself, as therefore he was capable of the goodness which was in God, so above all worldly creatures else he was lord of all, God making all for him as a subordinate end, and therefore made him the last; and therefore he endued him with such a nature as was so suited and disposed as it might receive and taste of all the goodness which God, as the stamps of his own goodness, had dispersed over all the world; yet still so as man was principally to regard God as his chiefest good, and also chiefest end. And therefore a third thing to be considered in that rectitude is a consequent of the other, that though his inclinations carried him to other things, yet in subordination to God, as his only chief good and utmost end, who made both them and him, and both for himself, he was so to desire other things as they are ordained for him. Now, they were ordained for him, but as to a subordinate end, and for him to receive but a subordinate good from them; and therefore that first rectitude must needs also lie in this, that he desired them in subordination to God, which subordination lies in three things.

First, That his inclinations were carried to none of these with equal proneness or affection as unto his God, nothing being so good as he, and therefore nothing so suitable to him; and therefore he inclined to nothing so much as unto God. And if his rectitude lay in making God the chiefest good, then he could desire nothing in comparison of him; as David, Ps. lxxiii. 25, 'Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.'

Secondly, His inclinations were carried to nothing contrary to God, or unto anything he would or did forbid, to no unlawful pleasure. Man in nothing thwarted his law or command, which follows upon the other, viz. that he made God his chiefest end; he inclined to nothing therefore that should thwart God's glory and sovereignty over him.

And lastly, all his inclinations were carried to other things, only as helps and means to make him partake further of God, as all the goodness in the creatures were, that therein he might read and behold the goodness of God the more clearly and fully.

1. For example, the speculative understanding of Adam in innocency (to instance in that which seems to have nothing of lust in it) was inclined to know God, and to think and muse of him as the prime and chiefest, fairest and only satisfying, object thereof.

2. And this not so much for the pleasure of contemplation (which of all

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other is the sweetest), but chiefly to exalt, admire, and fall down before him, and adore him in every thought of him as his chiefest end.

3. And whereas he understood, and was to think and study and view every creature, yet in subordination to him; as,

(1.) To think of nothing with that dearness, welcoming the contemplation of none of them so as of his God, as being the only fair object that ever his eye beheld; though as God, so he, did see that all things were exceeding good, Gen. i. 31, yet as not worthy to be looked on the same day with God himself.

(2.) Much less to entertain or hold interview in any liking with the thought that tended to his dishonour.

(3.) And though other things allowed him to exercise his thoughts about them, yet to this end only, as means to let him see and know, and knowing, to love his God the more, to see him in all things, as in every creature then he did; and to admire still his wisdom, power, &c., in all.

The ground of this rectitude. What was it carried his inclinations, and guided them thus right? It was, 1st, the image of God stamped upon them, wherein at first he was created, Gen. i. 27; Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him.' This active principle of motion, his inclination I mean, was touched with a magnetical virtue, or a divine nature, which bended thus unto God, as the virtue of the loadstone doth the needle unto the north, and so it is called a divine nature, 2 Peter i. 4. Now, this being the image or likeness to God, must needs carry all to him, as most agreeable to him; for *simile convenit, appetit, gaudet simili*, every like delights and rejoices in what is like to itself.

2dly, It being the image of God's holiness; as Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him;' Eph. iv. 24, 'And that ye put on the new man, which after God is created in righteousness and true holiness.' It being thus the image of God in holiness, must needs carry all to him as the chiefest end, and for his glory principally. For what is God's holiness but this, that he makes himself his end? And if this did not advance our inclinations also to this end, it were not holiness, nor could be called his image. And,

3dly, It must carry the man to all other things in subordination to God; for if this drew him out to God as his chiefest good, then it kept all in compass, from being drawn out to anything else equally as to him, and then averted all from what was contrary to his glory, which was man's utmost end; and then turned him unto all things which subserved this end, thereby to glorify him the more.

Use. Try then whether this rectitude be begun again in any of your hearts, yea or no: it being the same image renewed in a regenerate man in part, which was in Adam at first.

1. If it be renewed in you, then all your inclinations and proneness of the soul will carry all to God as your chiefest good, and to fellowship with him as your chiefest happiness; as David says, 'Whom have I in heaven but thee, and in earth, in comparison of thee?' Ps. lxxiii. 25. No thoughts will be so welcome as those about God, no hours pass with more contentment, than those wherein you enjoy fellowship with God. All your soul will be knit to him, as David's was: Ps. lxxxvi. 11, 'Teach me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy name.' But it will be out of joint, and so distempered; it will be out of the centre of its rest, and so will gravitate, and be heavy and sad, as all things are that have a proneness downward; or it will be as the needle in a compass, which, though joggled wrong, yet would still stand due north.

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2. If this rectitude of your inclinations be restored, then all within will act for God as the chiefest end. As you will desire to know nothing in comparison of him, as St Paul says, 1 Cor. ii. 8, Philip. iii. 8, 9, so chiefly to set him up thereby; the want of which was the Gentiles' sin, Rom. i. 21, and so it will elevate all your inclinations; as, supposing that he might have more glory by your separation from him, as the chiefest good, and so you lose that comfortable fellowship with him, yet this rectitude would sway all your desires to God's glory, as Paul's were: Rom. ix. 3, 'For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.'

Lastly, Though your inclinations carry you to act other things whilst in this life, in callings and recreations, &c., yet so will grace and the power thereof sway all within in some measure, as when anything is propounded, though never so pleasant, that is contrary unto God, it will stir up such a kind of inclination or lusting against it, as you by sin have to it: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.' The spirit lusteth against the flesh: conscience will not only forbid, and stir up fear against it, but grace will stir up inclinations, and those of hatred and dislike against it; and though all be carried towards other things lawful, yet to this end, to advance God in all. In eating and drinking, and in all inclinations, we shall look that way; for this end it will season, guide, moderate, and elevate them all to glorify God in all, as Paul says, 1 Cor. x. 36 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.'

CHAPTER III.

How our inclinations and desires lost that rectitude with which at first they were created.—Wherein the sinfulness of our lusts consists.—That all our inclinations and desires are not only averted from God, but turned to all things besides him, and carried out after them, as our chiefest good.—That we make ourselves, and pleasing ourselves, our utmost end.—That we delight in things contrary to God, in things that are evil.—That we should take notice of the vileness and baseness of our natures in all this.

If you ask me how our inclinations, pointed or touched with this rectitude, come to lose it? this continued similitude may help to convey it to your minds, though not fully answering in all, as none do. God launched man into this world, as one of his navy-royal, though empty of itself of happiness, yet bound to that right haven where it was to be had, viz., God himself: furnished to that end with an understanding as a factor, to deal for God even in seeking its own good; with a will as a rudder, to be guided by the understanding, and so steer aright; with an active principle to move itself without either wind or tide, if steered aright, to that port. To direct all in which voyage, God furnished him also with a needle and compass, his image or divine nature, informing all, still looking God-ward, as a mariner's compass doth northward, which had he steered by, he had certainly come to the true haven, and there rested for ever. But this merchant, apprehending a possibility of making a better voyage at another port than this needle directed and pointed him unto, he jogs and moves the rudder of his will wrong, by reason that though that inclination at first had set it right,

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yet so as it was moveable, and free to turn the other way, and so he did. As a punishment of which error, that needle lost its virtue, was deprived of God's image, and that rectitude wherein at first it was created, and now turns every way, as man's inclinations do, but only the right: and he now sailing by this which now whirls every way, arrives sometimes at the port of honour, sometimes of riches, as the needle turns, and his lusts, now set wrong, do guide him; and though freedom of will still remains, so as he may turn the rudder this way or that way, yet so as never more unto the right; and as such a needle and compass may be called deceitful, or τῆς ἀπάτης; so also are man's inclinations now in the same sense. But this is but a similitude.

Now to shew you wherein this ἀπάτη, or aberration lies; as I said before, it is easily discovered, if you review but wherein the rectitude lay. For conceive but the clean contrary to be now in them to that their first rectitude, and you have the main essentials wherein this aberration lies; I say the essentials, because the aggravations of their sinfulness and aberration is afterwards to be added in the second place. I will first give you the entire description of the irrectitude of them, with all the severals of it set together; which, secondly, I will take in pieces, and handle by themselves.

First, For the entire description of it, it lies in this, that now all the inclinations and lustings of man's mind are not only taken off, and clean averted from God, as their chiefest good and utmost end, but also are prone to be carried to anything besides God, as more agreeable to them, and as their chiefest good, yea, and to all things most contrary unto God, merely to please themselves, as their utmost end; and which is more also, they are prone to carry and move all in man's mind against God, and all that tend to reduce and bring them right to God again. This is the description of it in the gross. Let us view the parts of it, which are three, expressed in three words, *aversa*, *conversa*, *adversa:* aversion from God; conversion to all things else, yea, to what is contrary to him; and adverseness to all that might turn us to God again; whereof one hangs and depends upon, and is a consequent of the other, as you will see afterwards.

1st. All our inclinations now are turned away from God; and in this regard they are called ungodly lusts: Jude 18, 'How that they told you, there shall be mockers in the last time, who should walk after their own ungodly lusts,' τῶν ἀσεβειῶν. So as now, when any inclination or lust stirs in us, it doth draw us away, as James says, chap. i. 14, or as in the original, ἐξελκόμενος, draw out of its natural place appointed for it. Now, the natural centre of our souls, both when our greatest rest and delight of mind was in God, as in our chiefest good, and the utmost end of all our actions and motions, was God, whom David calls his rest: Ps. cxvi. 7, 'Return, O my soul, unto thy rest;' out of which now our inclinations or lusts draw and hale us, and cause us to depart from the living God,' Heb. iii. 12; to 'draw back from him,' Heb. x. 38. And then follows the other, which is δελεαζόμενος, to carry us to some bait of pleasure elsewhere, as in James i. 14. And as the rectitude of our inclinations had two main parts, to carry us to, and rest in God as our chiefest good and chiefest end, so these lusts turn us away from God in both regards.

1. From him as the chiefest good to be delighted in; so that place in Jer. ii. 18 is principally to be understood, forsaking God as the fountain of living waters; for he is so called, as being the fresh continual spring of happiness and comfort. So that now a man cannot delight in him, nor in the thoughts of him, or communion with him, or anything that relisheth of his holiness, because now he wants that image of his that made us like him; and so, *gaudere simili*, to rejoice in what is like. So that it may be said of

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all men what is said in Job xxvii. 10, 'Will he delight himself in the Almighty? Will he always call upon God?'

2. They are turned from making him their chiefest end. So doth that speech of men corrupted in Job argue, chap. xxi. 15, 'What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?' Now, to serve him, is to make him our end in all our actions, and to do all for his advantage and profit. Now they acknowledge no such service due to him in deed and in truth, though in words they may, Titus i. 16. For they have made profit and advantage to themselves their end, and therefore serve God but to that end; for it follows in Job xxi. 15, 'If we pray, what profit shall we have?'

2d. But this is indeed but the privative part of their aberration, and I shewed it when I handled the ungodliness of our natures. And we have now to do only with their positive aberration, which is the consequent of this, and which lies in two main parts, whereof the one is the consequent of the other.

(1.) An inordinate conversion to other things, joined

(2.) With a positive averseness or lusting against God; for that is to be added as an appendix and consequent of the former. So that as the privative part of our sinfulness had two parts, as I shewed out of Rom. v. 6, so also hath the positive sinfulness of our inclinations, in that we are called *sinners*, ver. 8; and also *enemies*, ver. 10; namely, as we have an inclination to sin, so against what is good, which is the second thing we have now in hand.

First, then, to speak of the aberration of our lusts, not only as averted from God, but converted to other things inordinately, which is the first part positive. That they were prone to be carried to anything besides God as more agreeable to them, and a chief good, yea, and to all things most contrary to God, merely to please themselves as their utmost end. So that whereas, as I told you before, man's inclinations, whilst right, are inclined to other good things besides God, created for man's comfort, yet so as,

First, To nothing equally to him, making him still the chiefest good. Now, many inclinations are carried to all those things rather than to him, so as to make them their chiefest good.

Secondly, Whereas before, though they were carried out to other things, they still made God the utmost end in all; now they are carried out to all other things agreeable to them, to please themselves, as their utmost end.

Thirdly, And whereas they were carried out whilst right, only to good things, and in this subordinate manner also; now they are carried out thus inordinately to things simply evil, such as God never created, but forbids and hates, viz. all manner of sins whatever.

To demonstrate these three particulars to you.

First, Man's inclinations are carried to anything but God as his chiefest good, and finds more pleasure in anything than in God; why else is it said, 2 Tim. iii. 2, 'For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy;' that is, of pleasures which are to be had out of him, more than those which are to be had in him, as the opposition shews? Why else is it said, Eccles. vii. 29, 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions,' *i. e.* man having lost that rectitude which he was created in, he seeks out many inventions? which carries this meaning with it, that the soul being put off of God to delight in, is now fain to seek to go up and down all the world for pleasure; yea, and so hard it is to come by, so unsatisfactory all vain things here below are; and therefore are men so often put to shifts that they are fain to use their wits, as men that live a

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sharking life by their wits, to find out new inventions, to get pleasure from that which God never created; from envy, murder, &c., which he never ordained, nor came into his heart to ordain; as he says of that invention of sacrificing their children to Moloch, Jer. vii. 30; and content they are to seek, and go all the world over, as the Israelites, for straw and stubble, for fuel for their pleasures, and will bring new strange inventions into the world rather than go to God, to the land of Canaan flowing with milk and honey. They are willing to dig for water all the earth over, as it is said, Jer. ii. 13, to look for comfort in the creature, where they are not sure to find it, rather than go to the spring and fountain where it is to be had. So long as they can have but an husk, though empty of the kernel of true happiness, yet, as the prodigal would have been contented with them, and not have gone home to his father, where was bread enough, Luke xv. 16, so also they will be satisfied with anything rather than go to God; all which shews they are carried to anything rather than to God. Neither is there any comfort so poor, mean, and contemptible, which a man's soul will not stoop to, and inclinations prey upon it, rather than return to God. They will transgress for pieces of bread, Ezek. xiii. 19; they will leap like dogs at a crust; they will sin even for old shoes: Amos ii. 6, 'Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;' that is, they will do wickedly for trifling pleasures, things of no worth in comparison, so the Scripture speaks of them; which shews that anything, though never so mean, they prefer before God and happiness in him.

And which is to be added as an appendix of the irrectitude to discover it, they are carried to these things as their chiefest good. So the rich man is brought in, saying to his soul, 'Go, take thine ease in thy goods laid up for many years.' As if he should have said, Here is all the comfort thou art like to enjoy, and as many years as these last thou shalt do well enough. So also are the epicures: 1 Cor. xv. 32, 'Eat and drink, for to-morrow we shall die.' As if they had reasoned thus, Take it out, whilst you may, as much as you can, for you are not like to stay long by it; therefore these worldly enjoyments are called wicked men's dainties, Ps. cxli. 4, as being the sweetest bit they desire; their treasure, Mat. vi. 19, as the choicest of things they care for; their god, Philip. iii. 19, which they set up in that room, which God once had in them, to be the fountain of their happiness; and therefore they are called, as idolaters, Col. iii. 5, Eph. v. 5, so adulterers, James iv. 4, as placing that affection on the world, and things of it, that they should fix upon God as their husband chiefly to be delighted in; and they use that that is their chiefest good, which they ought to use as a servant only: 1 Cor. vii. 30, 31, 'And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.' This is the first part of that irrectitude in our lusts, which is, as Augustine* says, *utendis velle frui*, to seek to enjoy chief happiness in those things we should but use.

The *second* thing wherein the inordinate aberration of our lusts, in regard of their conversion to other things besides God, lies, is that as they are carried thus to them, as their chiefest good, so also merely for pleasure or self-love's sake as the utmost end; which is an aberration from that mark they were first aimed at, and ordained to carry their actions to. For whereas God, the author of all, had made the soul for action, and ordained all its

* August. de Trinit. lib. x. cap. 10.

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actions to his glory, as their end and pleasure (which accompanies their motions, when conversant about things agreeable to them), only as the oil to the wheel to further action, to make it move the more nimbly and cheerfully about, without retardation and trouble; and as sauce to stir up appetite, and whet on a little our inclinations; so as pleasure was but a subordinate thing to our actions and inclinations, as they also to God's glory. Now for pleasure to be made the ultimate end of all, what a confusion is this! such an error as Solomon saw in states, Eccles. x. 6, 7, to exalt the servant to be above his master. Now, that our lusts are thus inordinate in regard of their end, also appears by that in James iv. 3, 'Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.' He challengeth them of an irrectitude in their lusts, not only in making the things of the world in the place of a husband, or the chief good, ver. 4, but in the end of seeking them. Ye seek amiss, that is, to a wrong end, to spend it on your pleasures; so the word in the original, ἵν' ταῖς ἡδοναῖς, and so it is in the margin varied, as noting out the final cause, as Beza notes, for εἰς τὰς ἡδονάς; and Titus iii. 3, they are said to serve lusts and pleasures, pleasure being the business the lust aims at, and useth actions as the bawd to bring them together; and therefore the great aberration which God at the latter days shall punish (James v. 3, 5 compared) is, that they had lived in pleasure, aimed at nothing else in their lives but to please themselves, and to nourish their own hearts, and feed them fat; and therefore the rule God goes by in punishing is this, so much pleasure, so much torment: Rev. xviii. 7, 'How much she hath glorified herself, and lived deliciously, so much torment and sorrow given her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.' And why doth God go by this rule, but because pleasure is the utmost end which caused men in all actions to err? Now when I say, pleasure is made their utmost end, it is all one as if I should say, They make themselves their utmost end; that is, all man's inclinations carry him to move, or to act nothing which doth not please himself, advance and profit himself some way; yea, and otherwise he hath no inclination to stir one jot, to bring any glory to God, or to do any man the greatest good in the world, otherwise than it some way reflects on himself, and for to advance himself; otherwise he cares not if all the world, God and Christ, heaven and earth, should perish, as Judas did not, and the devil doth not, whose lusts we have in us, John viii. 44; I say, it is self-love, and pleasing ourselves is that which guides all; and indeed these two are all one. And 2 Tim. iii. 2, reckoning up a bead-roll of evils should abound in men's lives in the last days, that which he brings in as the captain of this army, in the beginning or forefront, that rules them all, and they stir not without his command, is self-love, 'men shall be lovers of themselves;' and that which he brings in as the captain's lieutenant at the end, is the 'loving of pleasures;' so as you see they are all one, and have the same rule in the heart. And so predominant shall that end be in them to please themselves, that they shall break all bands of friendship, society, nature, grace, and do any mischief but to please themselves. As now, whereas men are tied in dearest bonds to parents, and to please them all they may, to whom they owe their lives, yet to please themselves they care not to become disobedient to them, ver. 2. And whereas nature ties us strongly to our children, to love them, and do them all the good we can, if so that at any time their good reflects not on ourselves some way, it makes us without natural affection, ver. 3. If we have bound ourselves never so strongly in covenant to others, yet if we shall receive such a damage by it, as is not helped some other way, in credit, &c., we prove truce breakers; if tied in civil society,

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and common bond of superiors, for good of the whole, we prove traitors when it is for our advantage, so as no right or ties of obligation can hold us; and if we deal thus with men, we care not to blaspheme God, ver. 2, and live ungodly, and despise those that are good, &c., for every man seeks his own things, Philip. ii. 21. And as true love of God seeks not its own, 1 Cor. xiii. 5, so self-love only their own: Isa lvi. 11, 12, 'They all look to their own way, every one to his gain.' And with this principle are our lusts now wholly guided and inspired, being indeed but branches of that great *vena cava*, and therefore are called our own ungodly lusts, Jude 18, as making God no longer, but ourselves, our chief end; and therefore on the other side too, denying of ourselves, and mortifying our lusts, is the same thing.

Now then, the *third* thing wherein the aberration of our lusts are turned to other things, lies in this, that they are carried out thus inordinately, even to take pleasure in things contrary unto God, which are simply evil, whereas, when right, they were carried out only to good things of this life, still in subordination; but now there is an inclination not to make riches, honours, &c., our chiefest good, but that which is truly and simply wickedness: 1 Cor. x. 6, 'Lusting after evil things;' 2 Thes. ii. 12, 'Pleasure in unrighteousness,' as envy, lying, murder, blasphemy, &c. So you read, James iv., that men's lusts carry them out, not only to good things of the world, as chiefest good, vers. 2–4, but 'lusteth,' ver. 5, 'after envy,' &c., that is, to repine at the good of another, as Christ describes it, Mat. xx. 15, our eye being evil, because God is good to another. So Rachel envied Leah, she being barren, Gen. xxx. 8, so that she would have her husband defile his maid, that Leah might not have all the children, though she still should have none. And as men repine at the good of another, so rejoice at the hurt also; so Edom, Obadiah 12, rejoiced over Jerusalem in the day of their destruction; and Ezek. xxv. 6, stamped with the feet, clapped the hands, shews all signs of joy, and rejoiced in soul, and manifested all despite against the land of Israel. And a man comforts himself in revenging himself upon another in the greatest discomforts; so Esau, Gen. xxvii. 42, when disconsolate for the loss of his birthright, yet comforted himself that he would be revenged on Jacob, yea, and bears this long in mind; as Edom, Ezek. xxv. 15, to destroy it for old or perpetual hatred; yea, and this also, when there is no real cause given: Ps. xxxv. 19, 'Let not mine enemies wrongfully rejoice over me, that hate me without a cause,' and would wink with their eyes if any evil befel him. In a word, the devil's lusts, as called so, John viii. 44, murder, malice to God and men, and that when when they do them no hurt, are in us; 'His lusts ye will do,' they are called *his* lusts, because he only takes pleasure in such things, and having no creatures to delight in as we, and having before had nothing but God, now turned from God, he hath nothing but simply mischief to delight in, which also men delight in: Ps. lii. 1, 'Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.' Wanting charity, 1 Cor. xiii. 6, and true love to God, they do rejoice in iniquity, and make it a sport to do mischief: Prov. x. 23, 'It is a sport to a fool to do mischief: but a man of understanding hath wisdom.' They love swearing and lying more than true and holy speeches: Ps. lii. 3, 4, 'O deceitful tongue, that lovest evil more than good, and lying rather than to speak righteousness, and love all-devouring words,' ver. 4. Yea, and which is the highest that can be, men have dispositions in them, would carry them to delight in sin as sin, because it offends God, not only because some pleasure or other cannot be had but by sinning, but *sub hac notione*, under this notion, because it provokes and angers the Lord. So they that sin against the Holy Ghost, they despite-

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fully sin, and cast a contumely on the Spirit: Heb. x. 29, 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?' This is called blasphemy against the Holy Ghost, Mat. xii. 31, 32, 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' And it is an endeavouring to put Christ to open shame, as in Heb. vi. 6, 'If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' Now to this sin we are all prone, else David would not have prayed to be kept from it, as he seems to do: Ps. xix. 13, 'Keep me from presumptuous sins, so shall I be free from *the great offence*,' in the singular number, as noting out that sin which is above the sin of presumption, to which yet that is a step.

Use. Take notice of the vileness and baseness of our natures, as thus guided by lusts, that we may become vile in our own eyes, and truly out of conceit with ourselves. We judge basely of those creatures that feed and delight only in excrements and filth; of a swine, because it will rather eat dung than any food else; of a dog, because he licks up his vomit; of a serpent, because it eats the dust of the earth. Men that lived upon juniper roots, Job xxx. 4, he calls base and vile men, ver. 8; so, when we may go to the spring and fountain of living waters, to drink rather puddle-water, to eat dogs' meat, as the apostle calls all things in comparison of God, Philip. iii. 8, *σκύβαλα*, to eat dust, as earth-worms and covetous men do, and husks, rather than go to God, with whom there are rivers of pleasure and bread enough, it argues a base nature. So for one that hath a fair husband, to run away with every varlet, and prostitute her body to all comers rather, shews her a base quean. But especially adding to this the self-love that is in us, that we should admire, and doat upon, and value our cursed selves above God, Christ, and all the world besides; that we who were the other day mere nothing, and but lately admitted into the world, deserving to be kicked out and expelled the first day, should yet begin to prog only for ourselves the first hour; regard none in it but ourselves; take upon us, as if all the world, that had been made so long before we were, and shall stand when we gone, were only made for us; and like ants or caterpillars in an orchard, caring not to spoil all the fruits, to lay up for and maintain a little mite of being, which is scarce crept into the world. And whereas we were admitted into the world, to be profitable to God and men, to use all our wisdom, &c., for this end, we have, and do employ it only to be profitable to ourselves, as Job xxii. 2, to seek our own things; Philip. ii. 4, make ourselves the centre of all actions; that whereas we should take but the set fee allowed us by God, and be content with our wages, and do service freely, and still think it is more than our work; for us not to be willing to stir or do a jot of service for God or any other creature, but we must have a feeling,* an underhand bribe out of it; not grind a whit unless we may have toll; and being appointed but public stewards in all the talents we enjoy, which in 1 John iii. 17 are there called 'this world's good,' not ours; for us to employ it all only for our own advantage, and are sorry that any water should go by our mills, that any should share in the honours or pleasures of the world, otherwise

* Qu. 'feeing'?—ED.

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than they might hold of us, or as some way they may prop up our estates and credits, or be shadows to add lustre to us; yea, so as not to care to pull down others' credits and estates, to build up our own a little; hence all the defaming, and oppression, and detracting from others that are in the world (as Nero, they say, did burn all Rome to make himself a large palace, and that he might have the credit of building it up again; and he that set Diana's temple on fire, to get himself a name), not caring what inconvenience we put others to, to advantage ourselves never so little; not to care though we set another's house on fire to roast but our own eggs; or so we may have safe and sure, and easy standing to see, and to be seen in the world (like men in a crowd), we care not how sore we lean upon the shoulders of, and oppress those that are under us, and throw down those that overtop us, not willing to put ourselves to any inconvenience for another's good. If any public good be to be done, or any public evil hindered, which will endamage our particular, contrary to Caiaphas's principle, we are too apt to say in our hearts, Better a whole people perish than that I should be prejudiced; yea, if any good be to be done, wherein we have not an hand, or wherein we are not the chief, how sorry are we, and ready to hinder it, and speak against it, and will not draw unless we be the fore-horse, and have all the feathers and the trappings: yea, as Judas cared not to hazard the salvation of all the world, in the death of Christ (which, as I think, he then knew not to be the means of saving them), so he might gain but thirty pieces; so also if we are poor, we wish all the world were so; if we be despised, yea, if we perish, as one said on his deathbed, let wife, children, and all the world perish also. These and many more are the natural dispositions of self-love in us, which are most base and accursed; and he that sees not his inclinations towards these, it is because he knows not his heart, but self-love hath blinded his eyes, and made him think too highly of himself, as Hazael said to the prophet, 'Am I a dog, that I should do this?' 2 Kings viii. 18. No, my brethren, grace only makes you profitable men, content to spend and to be spent, to let go your own sweetness and fatness for the good of others. Charity seeks not her own, rejoiceth not in evil, is not envious: 1 Cor. xiii. 4–6, 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.' Therefore learn to esteem grace and good men highly, and regard corrupt nature and wicked men as vile and base, and rest not till you have a principle in you to deny yourselves, &c.

3d. The third essential part, which goes to make up the *ἀτάρη* of lust, is averseness, enmity, opposition against God, and what might reduce us to communion with him again. We are not only thus turned to the creature, and what is contrary to God, but it is accompanied with an enmity to God: Job xxi. 12–14, 'They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.' They do not only spend their days in wealth, delight in timbrel and harp, and rejoice at the sound of the organ; but, ver. 14, they say to God, Depart from us. If God at any time present and offer himself, and the communion of himself to them, they put him away, they say, *Depart*, as one they care not for, as one they care not to have to do withal; nay, cannot endure the knowledge of him; we desire not the knowledge or sight of him, and that not of him only, but also not of his ways, or of anything that leads to him. And so, Rom. i. 28, 'And even as they did not like to retain God in their knowledge, God gave them over

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to a reprobate mind, to do those things which are not convenient.' They liked not, or thought it not good for them, *οὐκ ἐδοκίμασαν, visum non fuit iis*; they did not judge it good for them to return and receive God in their knowledge. And if this be thought not to argue averseness and opposition to him, thus not to endure the sight of him, ver. 30, it is expressly added, ver. 30, they hated God: there is not only an *estrangement* from God, *ἀπηλλοτριώνοι*, Col. i. 21, but also *enemies*, and that not by outward unkindness, but in minds; and not to God only, but to all righteousness, Acts xiii. 10, and not *enemies* only, but *enmity*, Rom. viii. 7, the wisdom of the flesh is enmity against God and his laws; and, therefore, in a man's own heart they fight together: Gal. v. 17, 'The flesh lusteth against the spirit,' for they are contrary; so as all the lusts of the flesh are contrary against the spirit, as they are called: Rom. vii. 23, 'But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members;' *i. e.* a law, *ἀντιστρατευόμενον*, fighting against; neither is this enmity in our nature only, but our nature and all inclinations are said to be in it: Acts viii. 23, 'Thou art in the gall of bitterness;' that is, a bitter spirit against God and goodness. As a man is said to be *in love* with that which he loves most, and is wholly taken up with; so *in the gall* of bitterness, to that which he hates most of all things else.

CHAPTER IV.

What are the aggravations of our sinful lusts.—They make us fit and ready for any sin.—They are eager, greedy, and insatiate.

Having explained the essential parts of this aberration of our inclinations and desires, it remains that I shew the aggravations of inordinacy in these several parts, which are necessarily to be added to them, to make the *ἀπάτη*, and aberration more fully appear. The aggravations of their sinfulness, in regard of the first part, aversion from God, being treated of before, when I discovered that contrariety and enmity which is in our natures to God, I will omit it here, and come to those which are proper to the second, viz. conversion to other things, and what is evil, which indeed is the first of the positive part of our sinfulness by nature.

Now, the aggravation of the inordinacy of our inclinations, in regard of their conversion to what is evil, is expressed in these degrees of it.

First, The first and lowest, and indeed least positive, evil that lust adds to our nature is, that in all the faculties and powers of the soul and body, there is a fitness to be instrumental, and employed about what is evil, rather than what is good, and therefore are they called members of the body of sin: Col. iii. 5, 'Mortify therefore your members which are upon the earth; fornication, uncleanness,' &c. And they are also called weapons or instruments of unrighteousness to obey lusts: Rom. vi. 12, 13, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin.' Now, that which differenceth one member from another, is a fitness or disposition to be employed about something that another is not, as the eye, that it is a fit organ for the soul to see with; the hand, which is *ὄργανον ὀργάνων*, to apprehend and lay hold with; which several fitness ariseth from a several fashion that is in them. And so also one weapon differs from another weapon or instrument, by reason it hath some peculiar fitness to be used in some employment, because of the fashion given, which another wanting is

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unfit for such an use, as a sword to fight with, a shield to defend with. And therefore Aristotle said, that an instrument is ἴν πρὸς ἴν, it hath a peculiar fitness for some one thing. Now, then, when the apostle calls the faculties of soul and body, members of the body of sin, and weapons of unrighteousness, it implies that there is a peculiar fitness in them to be used in any unrighteous practice, and that if they be but drawn out and wielded, they are fit instruments for sin, and for nothing else; that as grace moulds and casts our souls and faculties into such a fashion, that all are fit weapons for righteousness, sin doth so mould them, that they are fit instruments only for what is evil: Rom. vi. 17, 'But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.' He calls it τύπος διδαχῆς, εἰς ὃν παρεδόθητε, 'into which ye were delivered;' so in the original, and in the margin. It was as a mould they were cast into, as vessels are, and so received such a fashion, as they were fit instruments for righteousness, ver. 13, and 2 Tim. ii. 21, made vessels meet for the Master's use, and prepared for every good work. So now our nature having been cast in old Adam's mould into his image, 1 Cor. xv. 49, we are shaped and formed in iniquity, as our translation reads that in Ps. li. 5, and so made fit for all iniquity, and reprobate, and unfit for every good work. That as a spade hath a fitness in it to dig in the earth, but is unfit to cut meat with, or the like honourable employment; so are all our inclinations and dispositions earthly members, Col. iii. 5, as being fit to be used in earthly and sinful employments, but unfit for heavenly. As therefore David compares his tongue to the pen of a ready writer, in regard of fitness and preparedness to indite holy and good things, Ps. xlv. 1, to run nimbly and fairly as a well-made pen, so a wicked man's tongue he compares (for the fitness of it for mischief, to wound others in their good name) to a sharp and keen razor: Ps. lii. 2, 'Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.' So he speaks of Doeg's tongue, in regard of the fitness of it to abuse men, by detracting from, and cutting off what is an ornament to a man, as hair is, Ezek. xiv. 7. Now, that which is said of the tongue is true of the rest of the members.

Secondly, The second degree of the heinousness of these lusts is, that in them all there is an active readiness to what is evil, which is a farther degree, and more than simply an instrumental fitness to be used and acted; for superadded to this there is a lively principle, a quicksilver activeness and readiness to what is evil. Acts xiii. 10, 'And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' It is said of Elymas, that he was full of all readiness to work evil; so it is expressly in the original, ῥᾳδιουργίας, and in the fore-named place, Rom. vi. 18, they are not only called weapons of unrighteousness, but servants also, ready to act what is enjoined them upon all occasions, that always stand readily appointed to stir upon the least watchword given. Yea, and St Paul says, Rom. vii. 18, 'For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.' Evil was present with him, even at his elbow, still offering its service; so evil our inclinations are, still pushing themselves forward, when any evil is to be done, like unto that spirit, 1 Kings xxii. 21, when Ahab was to be tempted, one comes and says, 'I will persuade him,' And so, Rom. iii. 15, our feet are said to be 'swift to shed blood,' ready to run, and that swiftly too, upon oppression's errand, or murder's errand; but when any good is to be done, we are 'slow of heart,' Luke xxiv. 25, and need goads to prick us on to it. When we are exhorted to any good, our ears are dull of hearing:

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Heb. v. 11, 'Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.' Mat. xiii. 15, 'For this people's heart is waxed gross, and their ears are dull of hearing,' &c. The word is νωθροί, *i. e.* which are heavy, and so they are opposed to such as are swift of hearing, James i. 19.

Thirdly, A third aggravation of their aberration is, that there is in them not only an active readiness to sin, but a powerful prevailing injunction to do a wicked action. Lusts do not only make all the faculties fit and ready, but with power and authority carry a man on to sin; therefore sin is compared to a tyrant reigning in us, whereof the laws, in which the power of this tyrant lies, he calls lusts: Rom. vi. 12, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.' Let it not reign. If you ask by what? he tells you, that you obey it in the lusts thereof, which therefore in Rom. vii. 23 are called expressly a 'law of the members' carrying captive unto sin. For what is more powerful than a longing lust, coming with a strong *mandamus* into the heart, and with a spring-tide that bears all before it? And therefore, 2 Peter ii. 14, they are said to have eyes full of adultery, it coming in like a full sea filling all the banks, flowing into the eyes, and overflowing there, so as the man cannot cease from sin; neither is it compared to a strong tide only, but to a strong wind also. Wicked men are as clouds carried about with a whirlwind, and as empty clouds with a tempest, Jude 12, which are carried by reason of their lightness irresistibly.

Fourthly, A fourth degree of their inordinacy is an untainted greediness of sinning, which is in our lusts also: Eph. iv. 19, 'Who being past feeling, have given themselves unto lasciviousness, to work all uncleanness with greediness.' They give themselves to work uncleanness, all uncleanness (that is, sin in general), with a πλεονεξία, as desiring to have their fill, to be stuffed with it, as the word πλεονέχειν implies, come with full mouth to every act of sinning, as a thirsty man doth to drink; so is the comparison, Deut. xxix. 19, desiring to swallow down all the pleasure that is to be had in sin at one gulp, if it be possible. And therefore it is also said of wicked men, Jude 11, that they go greedily after the wages of Balaam, they ἐξεχύθησαν, that is, *effundunt corda*, they pour out all, which is very emphatical. And whereas the desires of grace are pure and peaceable, James iii. 18; lusts do war in our members, chap. iv. 1, 'From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?' The soul is up in arms for anything it desires; when it would have anything, it musters up all its forces, carries out an army to conquer the Helena or Golden Fleece of our desires.

This appears,

1. In that they carry us clean against reason. Rachel's desire of children was so violent, and so transported her, as against all sense she comes to her husband and says passionately, 'Give me children, or else I die,' Gen. xxx. 1, whenas, poor man (as he truly answered her), it was not in his power: 'Am I in God's stead?' ver. 2. And so, 2 Tim. vi. 9, he that will be rich is led into many foolish lusts, to do things which even reason is against. So, how foolishly was Herod transported to promise a woman, merely for a dance, to give her the half of his kingdom! Mark vi. 9.

2. Their greediness appears, that if one lust be not satisfied, nothing else can please us as long as that fit lasts. Rachel, when she could not have her longing, she would in pet die in all haste,—'Give me children, or else I die,'—though she had an husband was worth ten children to her. And so was it with Haman, Esther v. 11–18; all the honour and riches which he pos-

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sessed would not content him, so long as he was not revenged on a poor porter that would not rise to him. So Ahab, though a king, had his stomach took away to all other delights, because that he wanted one bit, Naboth's vineyard, which he coveted, 1 Kings xxi. 4.

8. It appears in the unseasonableness of them. Men cannot stay, but must have them satisfied immediately. Hence men make haste to be rich, Prov. xxviii. 22, so greedy are they that they would presently be at the journey's end of their desires. And therefore the intemperancy of princes is noted out, Eccles. x. 16, 17, that they drink not in season, but in the morning, so impatient and unseasonable are their desires, like eagles that haste to the prey, as Hab. i. 8 compares them, it being a greedy bird. Whereas the desires of grace are seasonable and patient: 'He that believes makes not haste.' And in Ps. i. 3, a godly man is compared to a tree which brings forth fruit in season.

4. It appears in that the greater the difficulty is to attain to them, the more eager we are, so as the difficulty whets our desires for it, sets a greater price upon the thing desired. Amnon fell sick, and thought it hard to do anything to his sister, 2 Sam. xiii. 2; and this is noted to shew how his desire was the more whetted, by how much he thought it harder to compass, though with some hope. Let a thing seem to be concealed from us, and we long the more earnestly to know it; as the pulling away of the bait makes fish greedier.

5. It appears in that nothing can tame a lust. Therefore, James iii. 7, 8, the tongue is called 'an unruly evil, which none can tame,' and so more fierce than any beast; for there is no beast but hath been tamed by the art of man; but no reason can tame this. Solomon, speaking of the vanity of all human knowledge, Eccles. i. 15, brings this in for one, that it cannot rectify the crookedness of a man's desires; nothing but grace can do it: James iv. 5, 6, 'Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.'

6. Yea, the greediness is increased by all the means we use to quell it, till God give more grace; the more we are forbidden a thing, the more we long after it, *nitimur in vetitum*. The law, which was as water to cool the heat of ill desires, forbidding them, stirred them up in Paul's heart the more: Rom. vii. 13, 'Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.' The law prohibiting, makes our lusts more violent, as water cast by smiths on their forge makes the fire burn faster, or as the wind that blows out the fire one would think, doth but spread the flame, and stir it up the more. John told Herod it was unlawful to have his brother Philip's wife, and the more he loved her; and therefore stolen bread and waters are sweeter than others, Prov. ix. 17, because we gain it in opposition to the command.

Fifthly, The last aggravation of the inordinacy of our lusts is unsatisfiedness, which I make a further degree than greediness. For the lions and eagles, though greedy after their prey, Job ix. 25, 1 Peter v. 8, 9, where the devil is compared to a roaring lion drinking up all at a draught, yet they are soon satisfied, and lay not up what they leave, Mat. vi. 26. But we, as we are strong of appetite, which notes our greediness, so we can never have enough, know not to be satisfied: Isa. lvi. 11, 12, 'Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from

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his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant.' That whereas the desires of grace are content with little, 1 Tim. vi. 8, with meat and clothes, with but convenient food, or a stinted portion, as the word signifies, Prov. xxx. 8, so it is in the margin, an allowance such as soldiers have, or birds by them that feed them, and they crave no more, Mat. vi. 26; the birds lay not up, only we enlarge our desires, as hell that cannot be satisfied, Hab. ii. 5. The ambitious man heaps up in vast fancies and desires, all nations; and at ver. 6, the covetous man loads himself with thick clay, takes not only what he needs, but loads himself.

CHAPTER V.

An inquiry into the grounds and causes of this heinous inordinacy in our lusts.

Having thus largely shewn wherein the inordinacy or irrectitude of man's lusts does lie, both for parts and aggravations, now it remains that, as in the rest I have done, I should shew what are the true adequate grounds of all these several parts and degrees of their inordinacy or sinfulness specified, which I will manifest to you in their several order, by a few propositions linked together, as links in a chain, that so you may see how one thing follows upon another.

Prop. 1. That all men have sinned, and are in their own consciences guilty of a wrong done unto God, and thereby obnoxious to his wrath and judgment. This now all the world yields to, and I have before proved it from Rom. iii. 19, every mouth is stopped at it, and becomes subject to judgment, as the word is; and this all consciences apprehend, and look at God as an enemy, till reconciliation is apprehended by Christ; if they know but God, they must needs do so, and then they can never make him their chiefest good, for what they make their chiefest good they must delight in above all. Now him whom they apprehend as an enemy, and are guilty of an injury done to him, they can never truly delight in; so as the guilt of sin will, if there was no more, take them off from God as their chiefest good, and if so, then also as their chiefest end; for *finis et bonum*, the end and the good, can never be severed. And besides, if they apprehend God an enemy, whilst they do so, they cannot make him their utmost end, for none can make one that loves him not, the utmost end of all his actions. This is enough, if no more, to prove it; but we will add,

Prop. 2. As by the guilt of sin, man's nature is deprived of ability to make God the chiefest good; so also of holiness, to make him the chiefest end. Rom. iii. 28, 'All have sinned, and so are fallen short of the glory of God;' ὑστεροῦνται, they come lag, reach not so high, as men that come short of a goal for want of strength. *Of the glory of God*, either fall short of seeking or attaining glory or happiness in him as the chiefest good, or desiring to bring glory to him as their chiefest end. Now, *nihil agit ultra suam sphæram*, nothing acts beyond the sphere of its activity. Therefore being deprived of that power, they fall short, yea, even their judgments want a power to discern and know him aright to be the chiefest good; as 1 Cor. ii. 14, they cannot know the things of God, they think them foolishness, they have thoughts that fall short in the judging of their chief good, and then, suppose no other defect, yet their inclinations cannot be carried unto him; for *ignoti nulla cupido*, there is no desire of what is unknown. Eph. iv. 18, 'Being estranged from God through ignorance.' Or if they could

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truly discern him to be the chiefest good, yet the guilt and consciousness which they have of his being an enemy, hinders him from being so to them, or yet they want a suitable principle; but last of all they want a power to judge him so.

Prop. 3. Though the soul is thus deprived of the glory of God, and so of ability to make God its chiefest good and utmost end; yet (as you may remember I told you before) the soul is an active thing, and so remains still for all this. It is as full of quicksilver as ever, for still it desires happiness and good: Ps. iv. 6, 'Who will shew us any good?' *Omnia bonum appetunt*, says the philosopher. It is as full of active inclinations as the sea is of waves which cannot rest, as you have the comparison in Isa. lvii. 20, but must roll to some shore or other. And this now discovers the ground why it is carried on to other things as its chiefest good, so continually and so incessantly; for seeing these inclinations cannot find delight in God, it must needs go seek satisfaction somewhere else. So in the fore-alleged place, Eph. iv. 8, 'Being estranged from the life of God through ignorance,' so as not to see this eternal good in him, what follows from it? They give themselves over to sin with greediness; every man would have his belly full, and of pleasure they must have a πλεονεξια. And estranged from God they are, and therefore they cannot have it in him; and so they go out to any unclean practice that will afford it, and therefore also ignorance is made the ground of lusts: 1 Peter i. 14, 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' The reason they lusted after vain things so was their ignorance of God, and inability to make him their delight; as children that make counters and rattles their chiefest delight, being ignorant of better things; and the soul too must have something to play with as well as they.

Prop. 4. As the soul, being deprived of ability to make God its chiefest good, still retains inclinations to some other by reason of its activeness and the inclinations that are in it, so also being deprived of ability to make God its chiefest end, the soul must still have some general end in the guiding of all these its inclinations, because it still remains a reasonable creature, which worketh always to and for an end. Now, what other can that prove to be but self-love, seeing it was the next subordinate end to God in man by nature, and is not extinguished by sin and the deprivation of grace; but, on the contrary, when that former end, who is God, is took away and put down from its sovereignty, this must of necessity succeed, inherit, and possess all its rights, privileges, and prerogatives; even as in a kingdom, when the first heir or elder is removed, the next brother or so succeedeth, who before was but a subject, though the next and first, unto the king. And therefore all that a man doth or can do now, the utmost end which guideth all, and to which all was directed before, when he was in his upright state, must needs be for the sake of self-love or pleasure, which is all one.

Prop. 5. Self-love having got into our hearts, into that throne, and seat, and regality that God's glory once there had, which is now deposed; and so having the same absolute prerogative, and enjoying all the privileges that were annexed to God's crown and sovereignty over man's soul; it also comes to exercise the same jurisdiction in us which God's glory once likewise did and should, as being now the lord-paramount end of all the rest, and so plays all these sinful pranks in us that appear in our hearts and lives, and so comes to be the sole, true, adequate ground of any sins which can be instanced in. For, as before, we making God our utmost end, as God makes himself his end, and so as he admires himself, his thoughts and actions, brings his will to pass, and his counsel must stand; so we also should have

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done, our wills being in tune to his; so now by the same reason we come to admire and doat upon ourselves, seek to advance our own wills, and to make all stoop to us; and so here you may see the ground of all the pride that is in us. Again, as then we should have been zealous and tender of his glory, lest any creature should in the least measure derogate from him, or enjoy any good to itself which God's glory had not custom out of (for thus zealous is God of his glory), so now self is looking to have the same privilege, grieves that any should have any excellency we have not, or which may not add lustre to ours, or which may in the least measure cast a shadow on ours. Hence all the envy that is in us at the good of others, all grudgings, repinings, distractions, rejoicing at the hurt of others, whereby that is removed that should stand in our light. As God making himself his utmost end destroys all his enemies out of the infinite love of himself, brings them into subjection, that he may be all in all, 1 Cor. xv. 24–28, so we likewise desire and endeavour to do to all our enemies, and to get the victory, and to keep ourselves uppermost; and hence all the revenge that is in us. And all these you see proceed from self thus advanced, as the adequate ground of them; and so it may be said of all sin else contrary to the law, only I instance in these, because in lusts we seek pleasure out of good things created, and it is more apparent we do so from these instances. And in 1 Cor. xiii. 4, true love is made the ground of long-suffering, kindness to others, &c.; therefore the opposite sins to all these come from self-love, which is opposite to the love of God. And so you see that other ground of that branch of our lusts, inordinacy, that they are not carried only to other things besides God as the chiefest good, but also to things contrary to God and the good of others.

Prop. 6. Now self-love having got into the saddle, and having usurped all the power into its own hands, and establishing its own prerogative, and seeking its chiefest happiness in the creatures, and not being able to delight in God, it comes also to hate and lust against anything that would rob it of its happiness, and that labours to make it subject again, and to dethrone and depose it; it hates it as an enemy to its prerogative and sovereignty, which is its utmost end. And therefore as a man by reason of this self-love loves all things that advance it, be they never so contrary to the law, so it hates what would any way hinder it; and hence is its enmity against God, his law, his children, because all these would bring it down: 2 Cor. x. 4, 5, 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' They would bring all into subjection again, and into captivity to Jesus Christ. As tyrants use to hate the lawful heirs to the throne, so we do God, and cannot endure to hear of him, as Saul could not of David; therefore, Rom. viii. 7, the flesh is said to be enmity against God. And therefore if grace in our own bowels seek to set God up again, we fight against it, and set ourselves against it, as Saul did hate his son Jonathan for taking part with David. And hence is the lusting of the flesh against the spirit, Gal. v. 17; and the motions of the flesh are as so many spears thrown to kill all motions of the Spirit in us. And if the law of God comes as a herald to proclaim God lord and king, and to threaten us if we will not be subject to him; yet self-love, which is thus highly exalted, is of so great a spirit as it will never yield. The wisdom of the flesh is enmity against the law, and cannot be subject, Rom. viii. 7. And the same ground of quarrel is there in wicked men against godly men's lives, who being of God's party, the light wherewith they shine, condemns them for traitors and usurpers, and tells them their works are evil;

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and therefore they hate the light, for their deeds are evil: John iii. 19, 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.' Yea, when conscience comes to apprehend God to be an invincible enemy, who will certainly destroy us,—as it doth in those that sin against the Holy Ghost, who, Heb. x. 27, are said to receive and expect judgment,—then self-love thus advanced desires to be revenged on God all it can, and as an utter enemy, delights in what angers and provokes him, for the sin against the Holy Ghost is but revenge against God and his saints; as the devil, when he was cast out of heaven, made war with the woman and her seed, Rev. xii. 13.

Hence you may see grounds for all the several aggravations of this inordinacy of our lusts.

1. That readiness to sin, for the soul remains still in itself active and nimble.

2. Our lusts must needs have much power and force in us to carry us on to him, because they are the laws of this lord-paramount, self-love, which reigns as our utmost end, and gives all our desires their commission, and they all there fawn upon it, who having such power therefore, puts forth all the power the soul hath in all its desires, so as *quicquid vult, valde vult.*

3. The unsatisfiedness ariseth from the emptiness of those objects which lusts carry us out unto (such are the pleasures of sin and the creatures) as their chiefest good; and withal the vast wideness of the soul, being made at first of such a size, as God only, not the creature, should be able to fill it, and widened also by Adam gaping to swallow a godship at once; so all these pleasures satisfy you no more than a drop can fill a cistern.

4. This greediness ariseth from the unsatisfiedness, for *appetitus finis est infinitus;* for the soul having so large a stomach, because it hath a large life of comfort to maintain, and these pleasures affording so little at once, the soul is as a man ready to perish with thirst, and hath only a sucking-bottle given him, whence he can suck but drops at once, which can scarce keep soul and body together; and therefore it is so greedy and impatient, and would have all at once.

CHAPTER VI.

That there is no necessity of asserting original sin to be a positive quality in our souls, since the privation of righteousness is enough to infect the soul with all that is evil.

These being declared to be the true adequate grounds of all the sinfulness that is boiled up to its greatest height in man's nature, then there is no necessity to suppose, as some have done, original sin to be in its own essence, and, as considered by the understanding, as apart from the soul which it is in, to be a positive quality come in the room of original righteousness, as heat into water when cold is expelled, to inflame and provoke it unto evil; for if the bare deprivement of original righteousness from the soul, still supposed to continue active and desirous of happiness, and having still a principle of self-love left unextinguished in it, if this may be a full and adequate cause of all the sinfulness that is in man's desires, what need we feign and excogitate any positive quality superadded over and above, and besides all these, to whet and inflame the soul to evil? There is no necessity of doing so, because, *frustra fit per plura, quod fieri potest per pauciora*, it is frivolous to do that by many things which may be done by one; *et entia non*

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sunt multiplicanda sine necessitate, beings are not unnecessarily to be multiplied. And this deprivation of righteousness, you see, is sufficient, but especially because that supposition draws on this inevitable and unanswerable absurdity, that it must have in itself a true, real being and entity; and if so, then it should have some goodness in it, for, *ens et bonum convertuntur*, every being is good, and must either be from God, and so he be made the author of it, who doth not so much as tempt to sin, and so sin should not be sin, for every creature is good, 1 Tim. iv. 4; or else, in the second place, there might be some entity which held not of God *in capite*, whose name is I AM, and who is the fountain of all beings, John i. 8. Neither doth the affirmation of the contrary, as thus explained, put us upon the like absurdity, or enforce us from dissenting from any received truth among our divines.

For, first, whereas it may be objected, that this is to deny what formerly I have assumed and proved, namely, that there is a positive as well as a privative part of man's sinfulness by nature, and therefore if sin be in its own nature but a privation, this is a contradiction, to make two such parts of it.

I answer, That though sin in itself be but a bare privation or want of righteousness, yet as it is in our natures full of inclinations, which inclinations wanting righteousness become sinful, so it may be said to have two parts; for in the same sense that sin in our actions is said to have two parts, in the same sense it may be said to have in our natures. Now, in our actions it hath two parts, whereof the first is purely and merely privative, because it is *negatio actus debiti*, the denial of an act which ought to have been done; and, secondly, of commission also, which supposeth a positive act done, but implies and connotates withal a want of righteousness, which ought to have been in it, so that the sinfulness of both them is but a bare privation or want of righteousness; yet because it is *in positivo*, therefore the latter is called a sin committed or done, and so distinguished from the former.

Now, to give the reasons to prove that sin in our natures hath two parts, though in itself it be but a want of righteousness.

1. By reason of the want of righteousness, it may be said there are inclinations in man, but not to good, which good because it ought to be in them, therefore those inclinations are sin.

2. It may further be said, that those inclinations that are there are not good, for that they want that righteousness which should be in them, and therefore are called lusts τῆς ἀφαρτῆς, which is a further thing than the former, and which, because it notes out a positive subject, is called the positive part.

I will illustrate this answer by a similitude grounded on a Scripture expression, which calls our lusts, thus wanting righteousness, and making up this positive part, the body of sin: Rom. vi. 6, 'That the body of sin might be destroyed,' &c. And it is called members of it: Col. iii. 5, 'Mortify therefore your members,' &c. This alludes to a natural body; that as a body is a part of a living man, so these lusts are a part of original sin, and so called flesh. Now, to speak properly, all life is formally and originally in the soul only, as the fountain and source of it; yet this soul being in a body, and informing it, the body is truly called a living part, which yet in itself alone considered is but a dead thing. So in like manner and originally the whole essence or nature of sin is expressed in a want of what is good; but this privation being seated in positive inclinations, these inclinations, as

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thus wanting righteousness, make a distinct part of that sinfulness, and so answerably is called a body of sin, which inclinations also, as simply considered in themselves, are good, and so far as positive; but wanting righteousness, are called sins; and the like is said of habits superadded to them. And hence these positive inclinations, as thus wanting true righteousness, having all their power and force turned to sin, and against what is good, they may truly be called a law of the members fighting against the law of the mind, and so not to be privatively only contrary to grace, but positively also: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other.' And so they are called flesh, and the acts lusts of flesh; and hence also, because self-love exalteth all the power and force that is in us against what is good, and carries it on to evil, therefore the dethroning and deposing of self-love, and reducing it to its first order to make it subject to grace, is called mortification, and denying a man's self, as that new principle of grace put in, that is made king, is called vivification; neither doth this make man *in puris naturalibus*, for that is a notion that, in descending from the state of grace into a state of sin, cannot be imagined, seeing God created man upright, but he fell from that righteous state.

And as for the increase of the same sinful habits, there is the like reason; for so far as the act is good, there is increased an aptness to fall the same way again; but that it should be more sinfully than ever is from a further elongation from God, and so from a further privation in that inclination, and from a consideration of the former pleasures of sin, which the man reflects on, and is more strongly allured therefore to do the same again. Neither have the papists any advantage by this, seeing their end and meaning in denying a positive part is but to affirm lusts to be no sin; and our divines' meaning, when they contend for a positive part, is but to shew that lusts are sins, which is as well established by this doctrine as by any other, which therefore thus explained no way dissents from them, or gives way to the papists.

CHAPTER VII.

He who would truly know the corruption of his nature must search into the lusts of his heart—How great a curse it is for any man to be given up to his lusts.—We should be very careful that we are not in any degree indulgent to our lusts.—Arguments to move us, drawn from the inordinacy, heinous sinfulness, and deceitfulness of all our lusts.

Use 1. That the apostle here, when he would express the corruption of the old man, says, it consists in lusts; and when he would exhort to put off the old conversation, he exhorts to put off the lusts thereof; hence learn, that he who would know the corruption of the old man and an unregenerate estate, must above all, and most of all, search into his lusts. It is indeed and will be some help unto you to take a survey of your actions, but you can never come to see how deeply and how abominably corrupted and depraved creatures you are, till God open your eyes to see your lusts, for the old man is corrupt through lusts; and though the outwards of most men be exceedingly corrupt, much rottenness in men's speeches, their throats being open sepulchres, and full of bitterness and cursing, yet their inward parts are most corrupted, their inward parts are very wickedness: Ps. v. 9, 'For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.' It is in

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the original, רעות, *very wickednesses*; that is, most wicked of all other. The ignorance of this sinfulness of inward lusts hath been the original of all errors and deceits that men have about their estates; they were ignorant of their lusts, they knew not the inordinacy of them. Paul, who whilst he looked to his actions, and not to his lusts, thought himself blameless: Philip. iii. 6, 'Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.' But when it was discovered unto him that lusts were sins, and that all concupiscence had been stirring in him: Rom. vii. 7–10, 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death.' When this was discovered to him, then he was proved to be the chief of sinners, and his sin to be above measure sinful, as himself confesses; such an alteration did the discovery of the corruption of his lusts work in his conceit and opinion of himself. And the main reason why the papists say lusts are no sins, is to nurture men up in the opinion of perfection possible to be attained unto, because indeed it is possible to frame a man's actions so (at the least for some while) as outwardly not to transgress the law in appearance to themselves and others; but now if this was granted and discovered, that lusts are so corrupt and abominable, they would find themselves to be painted sepulchres, who inwardly are full of dead men's bones, as Christ says of the pharisees of old for the same reason: Mat. xxiii. 27, 28, 'Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' Could civil men, who are the world's saints, maintain a serious and good opinion of their estates so long together, if the devil did not keep them from taking any great notice of the corruption and inordinacy of their lusts? No; it is impossible they should. But men look only to their actions, and compare themselves with others' outsides, as the young man in the Gospel did: Mat. xix. 17–20, 'But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?' 'I am not as other men,' said the pharisee also, in Luke xviii. 11, 12. He looked no further than his actions, as those words imply, whereas the old man in us is especially corrupt through lusts. To convince men of this, which is indeed necessary for us all to take notice of, viz. that we must judge of our corruptions and estates by what our lusts are chiefly, and not only by our actions, though there be enough in them to discover ofttimes to men, that there is no fear of God before their eyes, Ps. xxxvi. 1. When God would convince the world of the greatness of their wickedness and corruption, Gen. vi. 5, what evidence doth he bring of it? 'God saw that the wickedness of the earth was great.' One would look now to have murders, idolatries, blasphemies, and such grievous crimes reckoned up to make good this indictment; but mark what follows: 'Every imagination of the thought of his heart was only evil continually.' Their inward lusts and corruptions are brought in, as making up that great heap

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of mischief for which God repented he had made man. And to convince thee yet more that this is the most certain and only sure way to know the sinfulness of thy person and estate by, consider,

1. If men look to their outward actions, they can plead they are not wholly and in all respects evil; for even the heathen did τὰ τοῦ νόμου: Rom. ii. 14, 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.' The worst of men are in some things agreeable to the law; nay, some men might plead as the young man did, 'All these have I kept from my youth;' his actions, he thought, were all entirely good, if he should look no further; but now turn thy eyes inward, and thou shalt find every thought or imagination, desire or lust, which brought forth these actions, to be evil, and continually so, doing nothing for God, and out of a pure heart, but merely from self-love, which is the great lust of all other; and this now would have convinced my young man. And if a man come to see once that all the lusts, stirrings, and agitations of his inwards are only evil, then he will see, and not till then, that all his actions are so; for every action is the child of some lust or other, and whatsoever lust brings forth is sin. Therefore, if you would know the corruption of the old man, look to your lusts within you.

2. Consider that if a man's actions were sins only, and not his inward lusts, then the man would not be always evil; for if unregenerate men commit things directly contrary to the law, yet their actions are not continually such; for there is much cessation of their outward actions when they are asleep, and at other times when alone; but now the lusts of their hearts are continual; for, as I said at first, our souls are always active; and Gen. vi. 5 says, that all their thoughts are only evil, and that continually.

3. If all our actions were only and continually evil, yet there are and might be many sins which never appear in our actions: one man is no murderer; another is no thief; but now look into the inward corruption of the old man, and then thou shalt find, as Paul confessed of himself, Rom. vii. 8, that all concupiscence hath been stirring in thee. And, as a godly divine said, there was never a day went over his head, but he felt inclinations against all the commandments stirring in him; so haply might all of us say too; but this would not appear in our actions. Therefore, still I say, if you would know the corruption of the old man, look to lusts; for as there are more blossoms than fruit by ten times, so there are more lusts than actions.

4. Consider that the strength of corruption lies especially in lusts; so that suppose the multitude of our sins might as well be discovered in our actions, yet not the strength of them; and, therefore, they are called the law of sin in the members: Rom. vii. 23, 'But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.' These are they which do maintain the war, and bring into captivity; they are sins, Janizaries, or Pretorian bands, in which its force lies; they have the strength of an army; yea, they have not the force of an army, but of a law; and a king may do more with one law than an army can with all its force; and the power of a king lies in his laws, and by them he reacheth to the utmost of his dominions. Now he compares sin to a king: Rom. vi. 12, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof;' let it not reign to obey it. In what? In the lusts thereof, as the laws of sin their king. 'Neither give your members,' says he, ver. 13, 'as weapons of unrighteousness.' If we commit a sin in our actions, the outward member

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is but a weapon, and the outward action is but the blow; but the strength whence the blow came, and which wielded the weapon, was the lust within, which fights against the soul: 1 Pet. ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.' It is these lusts which maintain the war.

5. Consider as a man shall not otherwise know the strength, so, nor the heinousness of his sin, but by knowing his lusts. This appears,

(1.) If we draw an argument from the former metaphor, in that it is called a law. Now one bad law in a commonwealth doth more mischief, provokes God more, than an hundred bad examples for outward acts. To frame mischief by a law, David brings in as the height of impiety, Ps. xciv. 20, 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?' And so, on the contrary, when good laws are made in a state against swearing, Sabbath-breaking, &c., they are a great fence to a land, though the people be very wicked; therefore, pray that good laws may be made in parliament, and rejoice when they are made. A lust with a law is ten times more mischievous than many evil actions.

(2.) A sinful action jars directly but against the law given, which saith, 'Thou shalt not commit adultery,' and is therefore said to be done against God, because against his righteous law; but the lust whence this action proceeds, directly and primarily, offers an injury to the person of God immediately; for the inordinacy of lusts lie in this, as I have shewn, that a man's desires turn from God to the creature as the chiefest good, and so contemns the goodness and all-sufficiency that is in God, and pleasure in the creature comes into competition with God, in our lusts more immediately than in our actions; in them we have usually but the law in our eye, but in our lusts we refuse God, and cleave to another; we choose riches, and forsake God. Now for a man to undervalue the person of a king, provokes him more than to despise his law, because he is nearer to himself than his law; and to contemn him as a man, provokes more than to contemn him in the relation of a king put upon him; for kings are more sensible of contempts reflecting on their persons than their power. How provoking, then, is it to God, that he should be despised in his all-sufficiency and in all his perfections, in his essence? And in a man's lusts choosing other things for his happiness, God is thus despised. God being conscious of his excellency, how highly must this provoke him!

6. Consider that sinful actions are committed by us, but for our lusts' sake, to satisfy them; and therefore they are called, Eph. ii. 2, 'fulfilling the lusts of the flesh,' or 'doing the will of the flesh;' so as the lust is the master, the action but the servant; the lust is the whore, the action is but the bawd to bring the object and the lust together: Deut. xxix. 19, it is called 'adding drunkenness to thirst.' Men drink to satisfy their thirsty lusts: so that if the action be thus, as it were, ordained for the lust, then the lust is more sinful; and therefore all corruption in the world is said to be in lusts, as the efficient and final causes of them: 2 Peter i. 4, 'Having escaped the corruption that is in the world through lust.'

7. Consider, a man cannot know the corruption of his person and estate, and his bondage to sin, but by his lusts, because many of the most heinous lusts that unregenerate men serve, and which keep them under the power of Satan, have no outward actions to vent themselves; or if they are vented in any actions, those actions in themselves are lawful, such as emulation, &c., which vent themselves in men of understanding, and that not in vain fashions of apparel or speeches, proud and boasting or high looks, but in seeking outward excellencies, commendable and profitable to the church and

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commonwealth. And you know that Christ himself was preached out of envy; and the pharisees received honour one of another, and therefore believed not, John v. 44. Now that which causeth one to honour another is praiseworthy; yea, and other lusts, of loving and seeking riches and bodily pleasures, though they vent in unlawful actions, in many men, as in oppression, uncleanness, &c., yet most especially now under the times of the gospel, the devil is cast out of many, in respect of such gross sins, and the enormous crimes of the Gentiles vanish; as the hobgoblins which were familiar with men in the time of popery, now when the light is come, no longer appear. Therefore now the lusts of men vent themselves in things lawful, by an inordinate affection to them, as in the young man in Mat. xix. 22, who was in bondage to covetousness, and yet he had not got his goods unjustly, they came to him by inheritance, he having them so young; neither did he, as is likely, put out his money to use, or oppress others, for Christ bade him sell, not restore, his possessions; yet he doated too much on them to obey him. So eating and drinking, and giving in marriage, things natural and commendable, were yet, through men's inordinacy in them, the sins for which God brought judgment on the old world, because of the defilement of the heart in all these.

Use 2. In that he calls them here lusts of deceit or error, and carrying men wrong, and in that they are so inordinate, as I have described; then see what a curse and judgment it is to be given up to your lusts, to be led by them, as the phrase is, 2 Tim. iii. 6, and to walk after them, as Jude 18. Miserable and cursed guides, that lead men out of the way, Deut. xxvii. 18, and the more you follow them, the further you are from God and happiness! As a bark at sea without chart or compass, cable or anchor, tossed up and down by the merciless winds and waves, such is a man guided by his lusts, which Jude compares to winds, Jude 12; and James compares men to waves tossed hither and thither, James i. 6, and a man is liable to drowning and destruction at every gale, by hurtful lusts which drown a man in perdition and destruction: 1 Tim. vi. 9, 'But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' Exposed a man is to temptation, and so to all evil (as we pray against it in the Lord's Prayer), for lust is the great tempter of all the world, greater than the devil, who yet is called the tempter. When a man is tempted, he is drawn away by his lust: James i. 14, 'But every man is tempted, when he is drawn away of his own lust, and enticed.' Men fall into temptation; how? By hurtful lusts, 1 Tim. vi. 9. Thus exposed a man is to his utter enemies, for lusts fight against the soul, 1 Peter ii. 11. Men think it their happiness to have their desires, as men in burning fevers desire to have drink when they will, which proves their death and destruction; and therefore one whom God intend to destroy, he leaves to his lusts, as Hophni and Phinehas: 1 Sam. ii. 25, 'If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.' Ps. lxxviii. 29, 30, 'So they did eat, and were well filled: for he gave them their own desire; they were not estranged from their lust. But while their meat was yet in their mouths' (he gave them their desire, but it was their bane, for the wrath of God came upon them), ver. 31, 'The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.' So Ps. lxxiii. 7, 'Their eyes stand out with fatness: they have more than heart could wish.' To those God meant to destroy, he gave them more than heart could wish. So Ps. lxxxi. 12, 'So I gave them up unto

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their own hearts' lusts: and they walked in their own counsels.' When God offered them happiness in himself,—ver. 10, 'Open thy mouth as large as thou wilt, and I will fill it,' says God,—and they hearkened not, what was their punishment? Ver. 12, 'I give them up to their hearts' lusts,' says God. And let all this then warn us: 1 Cor. x. 6, 'Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.' But now if God hath a mind to save thee, he will break thee off from all thy sinful desires, for thou shouldest certainly go to hell else: Isa. lvii. 17, 'For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.' God was wroth for his covetousness, or indeed concupiscence, and smote him; and when they yet went on, he meaning to save them, resolved to heal them: ver. 18, 'I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.' God therefore often hedges up a man's ways: Hosea ii. 6, 7, 'Therefore, behold; I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.' God often denies them the desires of their hearts, keeps them low and bare, to starve their lusts; and though they ask, they shall not have what they would spend upon their lusts: James iv. 2, 3, 'Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that you may consume it upon your lusts.'

Use 3. If the corruption of the old man doth principally consist in lusts, and these lusts be so inordinate and deceitful, then take we heed how we be indulgent to them, or any one of them; as a man then is, when either he admits conference and parley with the object of his lust, brings it and his heart often together, is loath to part with the interview of it, but could fix his eye still upon it, glanceth again and again; or when he obeys it and satisfies it, and the importunity of it, or doth venture to try experiments, and to prove what pleasure is to be had in such a sin, as Solomon did in mirth: Eccles. ii. 1, 2, 'I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?' He gave his heart leave to play, as it were: 'Go to now,' says he, 'I will prove thee with mirth, and therefore enjoy pleasure;' or which is worse, when a man takes thought to lay up provision for it, as that man in the parable: Luke xii. 19, 'And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' When a man slips the collar of the heart, that is, takes off checks of conscience and good motions, letting his heart pursue a desired lust, with full mouth, as the hound doth the hare; the pleasure the man will have, whether in beauty, riches, preferment, or any of the pleasures of sin, carnal mirth, good fellowship, chambering, wantonness, unlawful recreations, and spending precious time away in them; I say, take heed of them, for they are deceitful lusts, labour to get thy heart quit and rid of them. Put them off, says the apostle; though the pleasures of them stick as close to thee as thy skin doth to thy flesh, yet get thy heart and them loosened, get them flayed off; though they lie in thy bosom, yet give a bill of divorce to them. If any worldly excellency of learning and applause draw out thy heart, and as bird-lime and pitch, when it is touched, makes all within thee roap after it, as that which thou shouldest esteem thy excellency, get it loosened, get that fuller's soap spoken

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of, Malachi iii. 2, to wash it off. Job would not let his hands cleave to anything: Job xxxi. 7, 'If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands.' When thou art to deal with anything in the world, spit on thy fingers that they may not stick to it, that thou mayest use it as if thou usedest it not. Dost thou feel thy soul roaming and stretching itself above its compass, to great things, as David says, Ps. cxxxi. 1, 2, 'too high for thee,' and projecting ease, and a quiet life, in such and such a condition? Cease not till thou hast got thy heart into David's temper: Ps. cxxxi. 1, 2, 'Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.' Bring thyself to this temper, to be as a weaned child, that hath no great thoughts, you know, there is no great commotion in their heads; yea, as a weaned child, that much regards not the dug it once so cried for. A soul that is quiet and still, cries not discontentedly if it hath not this and that toy presently; and such a soul projects no great matters aforehand, as children do not, but hopes in and depends upon the Lord, as children on their parents: Ps. cxxxi. 3, 'Let Israel hope in the Lord, from henceforth and for ever.' If beauty entice thee, or pleasure of uncleanness soak into thy inwards, as oil into the bones, and draws and tolls out thy heart, cease not confessing, cursing, bewailing it, till that base liquorish disposition of thy heart be worn out, and the inward neighings of it tamed and subdued. Dost thou feel thy heart shooting the sprigs of it into the earth, rooting itself in riches? Oh get the earth loosened from it, and thy heart stubbed up; take heed there be not a root of bitterness, Heb. xii. 15; get thy heart new planted, and shot into Christ, rooted there: Rom. vi. 5, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Col. ii. 7, 'Rooted and builded up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.' You that are more profane, and draw cart-loads of sin after you, of drunkenness, swearing, oppression, and other gross sins, with cords of vanity, as Isaiah speaks,—chap. v. 18, 'Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;' *i.e.* with strong affections and long drawn out, fastened and chained to such base courses,—get those cart ropes cut, those affections dissolved from such cursed works of the devil, for thou carriest but loads of fuel for hell to burn thee with. To conclude; when I exhort you to put off your lusts, my meaning is, you should get fatherless, motherless, wifeless, richesless, learningless, honourless, pleasureless hearts, and to keep them so; to be to all things as strangers and pilgrims here, as Peter exhorts: 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.' That whereas sinful dispositions and inordinate desires would be daily and continually putting themselves forth in us, and moving us inordinately to pleasures of this life, we should abstain, that is, keep ourselves from the occasions, means of increasing or satisfying of them; and use all the pleasures and comforts of this life, only as baits in our journey, not so as to detain us any whit in our way. And this I will enforce at this time on you, from the inordinate sinfulness and deceitfulness of all these lusts, which is the argument here used by the apostle in my text.

First, Every lust that is thus inordinate in the heart, it is in regard of God flat and plain idolatry; so as so many lusts as thou nourishest, so many idolaters dost thou give toleration unto in the dominion of thy heart: Col. iii. 7, 'Mortify your earthly members,' &c.; 'covetousness, which is

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idolatry.' Now, by the reason that covetousness is idolatry, by the same reason is every other lust, which is a desiring pleasure in some creature, or act of sinning, rather than in God, as I defined it. And indeed so that place of Ezekiel is and may most properly be understood: Ezek. xiv. 4, 'Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols.' Setting up idols in the heart, that is, so many lusts. Yea, and the idols of men's hearts are in many things worse than the idols of their hands; for,

1. This idolatry in the heart is a punishment often of the other idolatry, therefore it is worse: Rom. i. 22–24, 'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves.' Because they did worship idols, therefore they were given up to lusts, ver. 24.

2. Because these idol-lusts in the heart stand surer, and more fastly fixed. Good governors have pulled down other idols; but these they cannot, nor never could.

3. Men are more inflamed with these idol-lusts, and mad upon them, which is made an aggravation of idolatry: Isa. lvii. 4, 5, 'Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, inflaming yourselves with idols under every green tree, slaying the children in the valleys, under the clifts of the rocks?' In Acts xix. 24, and so on, you may observe Demetrius respected his gain, which was the idol of his heart, more than Diana his great goddess. His speech bewrays it: ver. 25, 'We have had much wealth by her,' says he; and this he spoke to them of the said occupation, that made shrines for her, as knowing they would be therefore zealous, and make the loudest noise, in crying, 'Great is Diana of the Ephesians.' The other is but dead, painted idolatry, this real and lively, and hath men's hearts more. In the other external idolatry, men did usually bend but their outward man; it had but their caps and knees, and this often for fashion's sake, and customarily. But lusts have the first-born of men's thoughts, their morning sacrifices, they are their dearest and darling delights; and the fruit of their souls, not of their bodies only, is dedicated to their service. To these men send up, as ejaculations, many a hearty glance day by day all the day long; to these men vow their happiest opportunities, their most precious times; and vowing, are strict in performance too.

Secondly, As lusts are thus inordinate in regard of God, and injurious to him, so they are also wrongful to the creatures they are occupied about, for men's lusts abuse them and subject them to vanity: Rom. viii. 20–22, 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.' Now, then, a thing is said to be vain, when it is not used to the right end for which it was ordained; and the being used to men's lusts, makes every creature an abomination of desolation, setting it up in the place it should not, namely, in the room of God, and so makes it to lose its proper excellency. So that God who looked and

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saw every creature good, now looking on it again, sees they are all vanity; yea, and the better any creature is, so much the more vanity, because it is the more apt to be doated upon and abused, to be made the more common whore to men's lusts, insomuch as the creature is said to groan (as if they were sensible indeed they would), that they should be pressed, not willingly, Rom. viii. 20, by the tyranny of men's lusts, to serve in war against their Maker, that they should thus by force be made idols. Were they sensible, how heinously would they take it! as Paul and Barnabas rent their clothes, Acts xiv. 14, when the people would have worshipped them. And men's lusts commit a rape upon the creature, for it is subjected to vanity unwillingly, forced to be the heart's whore, and thereby is defiled: Titus i. 16, 'They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.'

Thirdly, If we regard the soul itself which fosters them, these lusts are most injurious towards it. Not only,

1. In defiling of it, for it is spiritual adultery, James iv. 4; and as that sin is said to be a sin against a man's own body, making it one with a harlot, so every lust by the same reason is a sin against the soul, by making it one with the creature it lusteth after, be it never so base.

Nor, 2, only in debasing the soul, by transforming and putting it either into the condition of a beast or a devil, as all lusts do. Those of the body make us as beasts, delighting but in those things they do; therefore the prodigal is said to have served swine, Luke xv. 16; and so in the poets, Circe is said to have transformed men into the shapes of brutes. Or men are turned into devils in the lusts of the mind, as being common to them also, and therefore are called lusts of the devil: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do.'

Nor, 3, are these lusts injurious to the soul, only in that they rob a man of his own soul, and give it away to the creature that it lusteth after; therefore, Hosea iv. 11, wine is said to 'take away the heart,' so as when a man comes to have an offer of grace made him and of heaven, he hath no heart to bestow, as Solomon says: Prov. xvii. 16, 'Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?' For it is gone after covetousness, Ezek. xxxiii. 31; this creature, or that lust, lays claim to it; but when a man turns to God, he then gets and recovers his heart again.

But to let these notions pass, that which I mean principally to insist on is the deceit and cheat which lust puts upon the heart, which, as the word is translated, is the motive in the text why we should put them off, because they are 'deceitful lusts.' The chief and only reason that can be alleged why men are indulgent to lusts, is the pleasure that comes in by them; that which leads men out of the way in their desires is, that they love pleasures more than God. Now, if men's lusts therefore shall cheat and deceive them herein, in that wherein they are so much betrusted, and in that which is only hoped and expected from them, then they may be truly called deceitful, for they say none are deceitful but those that are betrusted, and on whom our hopes depend. To scan therefore for the present no other inconvenience by them, we will only consider and reason this point a little; and in the first place, let us consider,

First, As I told you in the definition of them, they take the heart clean off from God as their chiefest good, for whom, and to be filled with whom, the soul was first made, to live with him as the fish in the water; at whose right hand and in whose presence is fulness of joy and rivers of pleasure, and this for ever, for the soul to have drunk of: Ps. xvi. 11 and Ps. xxxvi.

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8 compared, 'Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.' In God, the soul was to have had fulness to satisfaction; 'they shall be abundantly satisfied.' In God, the soul should have drunk rivers as without satiety, running always fresh and for ever, as never emptied, no, nor ebbing, but in full flowing tide always. And in these rivers did the soul once swim, till lust hooked the soul out with a bait of pleasure elsewhere to be had. Lust hath drawn the soul out of its proper element, as James says, chap. i. 14; yea, and it hath so took off the heart that it cannot live or find comfort in God, but would die if put into God again, unless lust be destroyed. And out of him thy soul must needs die also, as a fish out of the water, though it lives a while, drinking in iniquity, as Job speaks, yet that pickle will not keep thee long. Yet,

Secondly, It enticeth a man with great promises, large hopes, as those seducers, 2 Peter ii. 18, speak great swelling words, whilst they are all vanity. Lusts swell and blow up a man's fancy and expectation, both to give full satisfaction, as Prov. vii. 8, 'Let us take our fill of love.' A fulness is promised, as also continuance, 'To-morrow shall be as to-day;' yea, and they will increase in the enjoying, 'much more abundant': Isa. lvi. 12, 'Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant.' Now, as you use to say, men have no greater enemies than expectation, so neither than pleasures, for if they prove not as we expected, they vex so much the more. If hope be deferred, it makes the soul sick, Prov. xiii. 12, much more hope frustrated. Now, lusts do strappado a man's expectations, hoist them up a huge height, and let them fall on the sudden; for when a man comes to enjoy them, they are the poorest, emptiest things, that the soul, as cheated, begins to think, What, is this all? and so is vexed. Solomon, who saw men doat so much upon pleasure here, thought there might be something in it, and surely his expectation was raised high; he thought he would try conclusions: Eccles. ii. 8, 'I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.' Well, see what was the conclusion: ver. 17, 'I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.' That all should prove so empty, this vexed him. And which is strange, though every time a man's lust is satisfied he finds he is deceived; yet (which argues the greatest cheat and collusion in the world) a man's lust varnisheth the same worn, empty delights over again, sets a new gloss on them, that a man's expectation is blown up again as high as ever; and by either the change of the object, or addition of some new circumstance, a man is fooled to think that now he shall have something he never had yet, as Balak thought the change of the place would do such feats. Thus do our lusts gull us, and are still as empty, and still we are as much vexed that our expectation is frustrated. But consider further,

Thirdly, The thing which lust pitcheth us upon is but at the best too little for the soul, a drop to a cistern, that which is not bread: Isa. lv. 2, 'Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?' And which argues lust still to be a worse cheater, lust makes the creature more empty to us than it would be, for it is that blasts them all, and the guilt of it. It is that hath made them all vanity to us: Rom. viii. 20, 'For the creature was made subject to vanity, not will-

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ingly, but by reason of him who hath subjected the same in hope.' God filled the creature with comfort, but he, namely, man, by his sin and abuse of it, hath subjected it to vanity. It is the lust of man which steals God's blessing, yea, God himself out of it, who otherwise in the use of it would fill the soul with good things, but now they are mere husks, Luke xv. 16; the kernel is gone, and that husk too, the sin that covers it about, fills it with bitterness and cursings, adds some cross to it or other, so that all now is but a mere fashion and gaudy show: 1 Cor. vii. 31, 'And they that use this world, as not abusing it: for the fashion of this world passeth away.' As if the world was gone, and the case and show of it only left: Hosea iv. 10, Micah vi. 14, Hag. iv. 6. Prov. xxiii. 5, 'Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they flee away as an eagle toward heaven.' They are there called things which are not, and therefore wilt thou set thine eyes on them? They are said not to be, in respect of that deceitful appearance or gloss which our fancies cast on them. Their goodness lies in conceit, which conceit comes from lusts; and though lust makes them really less than else they would be, yet in opinion it makes them more, and so all proves deceit. It is common opinion hath raised the price of gold and silver, and for a while hath turned it up trump, and so it answers all things, as Solomon says, Eccles. x. 19. So look upon the mart of learning, it is common opinion in several ages that raiseth and cries down sometimes one strain, sometimes another; and, accordingly, men have applied their studies even against their natural genius and disposition to that learning, not which is in itself most useful and excellent, but which bears the bell away in the esteem of men. Therefore, that which in one place is in fashion is not in another; strong lines in one, quotations in another. Yea, hence there is such variety in the same men, they leave the pursuit of old vanities and start up new. What once they pursued with greediness, now they regard not, because opinion is the clerk of the market. What is one man's paradise is another man's hell; what one adores, another tramples upon and scorns, because of variety of opinions; which argues that opinion and fancy is that which puts the gloss on things: 1 Peter i. 24, 'For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away.' Here worldly things are compared to grass; and two things are said, here is the flower of grass, the gloss and beauty of it, and the grass itself; so there is the things of the world and the glory of them, that is, the goodness substantial which is in the things, and the gloss that man's lusts put on them as varnish. Now, as the flower falls away and decays before the grass, so doth this varnish, and fall off before the things perish. And when we enjoy the things, and thus find them not to answer our esteem of them, then we are vexed. And,

Fourthly, This fashion of the world is passing away, 1 Cor. vii. 31, whereas continuance is also by our lusts promised, yet the time is but short, which will divers ways appear.

For, first, suppose the things and our lusts should continue a like time together, and be of like life and continuance, yet the time appointed at the utmost is but short, viz., the time of this life. A man can enjoy the objects of his lusts no longer than in his mortal body, which is a motive the apostle useth why they should not therefore be served: Rom. vi. 12, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.' The reign and dominion of sin is limited; yea, and lusts have made the body thus mortal, hath crazed it and made it moulder: Rom. v. 14, 'Death reigns by reason of sin,' and hath no other title to its crown but what sin gives it.

Yea, secondly, this short time is cut often so much the more short, by how

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much a man follows and obeys his lusts: Eccles. vii. 17, 'Be not over much wicked, for why shouldst thou die before thy time?' for wicked men live not out half their days. And lusts shorten our days, not only meritoriously provoking God to do it, to put out the candle before it is half burnt, as Job says,—chap. xxi. 17, 'How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger,'—but also lusts do this efficiently, the abundance of fuel to feed the flame of lusts choking and putting out the candle. Intemperancy, the very name itself, signifies distempering the body, and dissolving its constitution, and so implies destroying a man's self. And indeed the throat hath killed more than the sword.

Thirdly, The objects are taken away, and do often fail us before we be taken from them, and this also by the treachery of our lusts. And this many ways will appear, for,

1st, God withholdeth many things from men which he would give them, but for their greediness; therefore James brings in this as a reason why they obtained not, because they were too violent in desiring, James iv. 2, and would consume all on their lusts; so God always deals with his children, and often with wicked men, whom he crosseth in their desires: Jer. v. 24, 25, 'Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you.' God thinks much that his good creatures should be so basely employed, should feed such filthy lusts, and that more should be consumed and devoured by them than would serve twenty of his other poor creatures. Compare these two scriptures together: Haggai i. 6, 9, 'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts: because of mine house that is waste, and ye run every man unto his own house.' Mal. iii. 9, 10, 'Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' You shall find whilst they, out of greediness and sparing, and fear of want, would not pay their tithes, and build the temple, that therefore God withheld a blessing: 'Ye looked for much,' says God, 'and it came to little;' as if he had said, Ye were too greedy, and therefore I did blow upon upon it; their only way, God tells them, is to bring in their tithes, and see, saith he, if I pour not out a blessing.

2dly, If men have good things, yet they sacrificing them to their lusts, God is provoked to take them away; your lusts make you forfeit your lease, and provokes God to re-enter: Hosea ii. 9, 'I will take away my corn and my wine,' because they were prepared for idols, ver. 8. God thinks much the creatures should be made co-rivals with him, and adored and loved in his stead; and therefore, as he threateneth idols often, so men's pleasant things too, as being alike images of jealousy, as Ezek. xxiv. 25, which he represented to them, ver. 16, in taking away Ezekiel's wife: 'Behold, with a stroke I will take away from thee the desire of thine eye;' and if they ask thee what these things mean, ver. 25, say to them, 'I will take away the desire of their eyes, the joy of their glory, and that whereupon they set their

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minds;' God dealing therein as Benhadad threatened to do to Ahab: 1 Kings xx. 6, 'Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.' If thou hast anything better than other, to part with which would even kill thee, take heed; God loves to take that away with a stroke. If anything bring the adversaries in, lusts will do it: Lam. i. 10, 'The adversary hath spread out his hand upon all her pleasant things: for she hath seen the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.' Yea, the creatures themselves, as wronged and abused, will in the end cast you out: Lev. xviii. 26–28, 'Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done which were before you, and the land is defiled); that the land spue not you out also, when ye defile it, as it spued out the nations that were before you.' They will spue you out with loathing and indignation; that is, provoke God with their groans, mentioned Rom. viii. 22, to do it to revenge their quarrel; as subjects when they are wronged cast out the tyrant, and unhorse him, because he rides them too hard.

3dly, They do not only provoke God to do it, but even the very lusts themselves; and the eager pursuit of them proves the instrumental cause of the loss of the objects they pursue. How many a man had come to his journey's end if he had not ridden too fast, and his lusts had not spurred him, and he laid the reins on their necks? So in the pursuit of riches: Prov. xxi. 5, 'He that hasteth to be rich, cometh to want;' and so Prov. xxviii. 22, for either he entangleth himself in too much, and by labouring to grasp too much loseth all, or by too much dearness and falseness turns away his customers, which by moderate gains he might hold and increase,—light gains make the purse heavy—or runs into some unjust prohibited course, and so forfeits all to the law; as Solomon says, Prov. xxviii. 20, 'He that makes haste to be rich shall not be innocent,' nor unpunished; and whilst he flies greedily to his prey as a bird, he gets a bullet that kills him, viz., that same flying roll spoken of, Zech. v. 1–3, God's curse that flies into the thieves' and oppressor's house; or else he is the rather made a prey to the hunters and Nimrods of the world, as those beasts are the soonest that have the costliest skins and furs on their backs: Prov. xiii. 8, 'The riches of a man are the ransom of his life;' being taken in a fault, he is condemned the rather to die, that his goods may be begged* or forfeited. That to be the meaning the next words shew, 'the poor hears not the rebuke'; that is, a meaner man shall escape. So in the pursuit of learning; if some scholars had been wormed of that greedy humour of vain learning, they might have proved scholars; but they, through too much reading of variety of books, have ravelled and fazzled their notions, that they cannot bring out a right end of them, or know not where to begin or end, besides the making their spirits and bodies more inapt, and to be as tired jades, dulled, and not able to hold out. So the ambitious pursuit of worldly greatness and glory has been their ruin. Many have fallen in the climbing for venturing higher than the boughs will bear them, as Absalom did; or have been pressed to death by others in crowding, and have lost their ambitious aim in the seeking it: Prov. xxv. 27, 'It is not good to eat much honey; so for men to search their own glory is not glory.' The desire of glory is baseness, and casts a spoil upon it when discovered. As proffered ware loseth its esteem, so

* Qu. 'bagged'?—ED.

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credit affected, like a shadow, it runs away from those that follow it; fall down if you will catch it; he that humbleth himself shall be exalted: Luke xiv. 11, 'For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.' Or else if some men do attain to some height, yet it proves unseemly for them, and their parts are not able to manage it, and so it proves their shame: as Prov. iii. 35, 'The wise shall inherit glory, but shame shall be the promotion of fools.' So also the greedy and eager devouring of pleasures is often the means, in the issue and event, to deprive men of the things they should have pleasure in: Prov. xxi. 17, 'He that loveth pleasure shall be a poor man.' Prodigal men having much by them lay all on the fire's back at once, and so come to a morsel of bread. So idleness also doth, and at last the slothful man is fain to work for his living, as the prodigal son did, and to be glad of husks. Last of all, God often useth the lust a man hath been most indulgent unto to be his ruin, his hangman and executioner; so Absalom's hair was to him, and Delilah was so to Samson.

Fourthly, If the objects and we should remain, yet the lust itself gives us the slip before the thing is gone: 1 John ii. 17, 'The world passeth away, and the lusts of it.' Often when the thing remains, and when the lust or stomach is gone, the sweetness is gone; for *nihil interest num non habeas aut non concupiscas;* for it is all one as if we had not the thing if we do not desire it; the stomach is the same to meat, without which the best meat is fulsome.

For (1.) Often a man's mind changeth; for fancy and opinion being the ground of lust, as a sick man's mind alters, so doth a wicked man's. His lust, which is his caterer and his keeper, with much cost, and care, and pains, hath procured and dressed such a dish, which he longingly called for, and ere it comes he hath no mind to it, but something else. A man's lust sends him as a lacquey to purvey such a pleasure, &c., and when that is obtained, or ere he is at his journey's end, it sends him upon some other fool's errand as oft; yea, and the more curious a man is to please his lusts, the more froward, wayward, and delicate do they grow, and the harder to please; like cockered children, or men in consumption, when they have spent much time in projecting and building some stately house, or have contrived some dish on which they might feed, before it is half finished, their delight in it is gone; as soon as the dish comes on the table their appetite is palled. Solomon's great orchards and buildings, Eccles. ii., were in the end no more to him than woods and cottages are to others, Eccles. ii. 4, 5, 11.

(2.) A little sickness, or old age, or a cross, make our lusts to vanish, though the objects remain, health being the salt to all blessings. In old age, Eccles. xii. 1, men come to say, 'I have no pleasure in them;' yea, a little affliction deadeneth a man's lusts, as the toothache vexeth more than the health of all the members doth delight. The affliction of an hour makes a man forget all pleasure, takes a man's heart from all, that all avails him nothing, as it did Haman, Esther v. 11–18. Nay, if one wayward lust be crossed (as his was), one ounce of sorrow spoils a sea of pleasure; for, *segnius bona quam mala sentimus*, we have a slower and duller sense of good than evil.

Fifthly, In the end, when all objects shall be taken away, then the lust remains to a man's torment, as it will prove so in hell: Rev. xviii. 14, 'And the fruits that thy soul lusteth after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.' All goodly things are departed; they should seek

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them, and find them no more at all. Then oh for a drop of water! what would the wretched man give for it? But a man shall be kept close prisoner, and starved to death, and a worse death (if hell were no more) could not be invented.

Sixthly, Now, in the sixth place, let us inquire into the pleasure itself which men have in satisfying their lusts, and we shall find that men are infinitely cheated and deceived in it, which will many ways evidently appear.

For, 1, lust pitcheth us upon taking pleasure in things the soul was never made for, in things which are unnatural to it; not only in unnatural uncleanness, spoken of Rom. i. 26, 27, but in revenge, in the hurt of others, in disgracing, oppressing others, and building ourselves up on other men's ruins; wherein the pleasure therefore cannot be great, because these are objects not made for it, and is as if a man should find sweetness in his own dung, eat man's flesh, or (as in some diseases) eat ashes and clay, &c. For all pleasure ariseth from suitableness, and suitableness ariseth from God's fitting things at the first; those naturally and most fully delight the soul, as that meat the palate, which naturally was made for it. Now the pleasures of unrighteousness, the soul was not made for, therefore they are against the original genius of it, they are nothing but a wresting, and a forcing, and wringing it the wrong way; and all distorted motions have more pain than pleasure to accompany them; and therefore when a man sins his soul is put out of joint: Gal. vi. 1, 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' Καταρτίζετε, the word is, set him right again.

But, 2, suppose it carries us on to take pleasure in those things that were made to perfect the soul, as learning, knowledge, and which refresh the body, as the lawful comforts of this life, yet lust hath made these less pleasant to us; for original sin and lust is a disease, a sickness and a distemper in the soul, as may seem to be the meaning of Solomon, where, giving a reason of that sorrow and vexation of men in enjoying outward things, says he, Eccles. v. 17, 'He eats in darkness all his days, and hath much sorrow with his sickness.' Men are not bodily sick all their days, but their minds are, and so they have much sorrow in the use of all, by reason of the sickness and distemper of their affections, for indeed, *vivere est ægrotare*, to live in our sinful state is to be always sick; and therefore Christ must come with healing in his wings, Mal. iv. 2, when grace is renewed, which is the health of the soul. And that it is a sickness is evident from the burning distemper, and violent aguish-fits of longing we are cast into, as Rachel was, when she impatiently said, Gen. xxx. 1, 'Give me children, or else I die.' It is evident from that thirstiness and calling continually for drink, as Deut. xxix. 19; that tossing from one side of the bed to another, that is, changing our stations, and conditions, and objects, and so thinking to ease ourselves, but not to cure ourselves. Now if it be so, then the pleasure is fulsome and unnatural also, by reason of our vitiated palate, a sick sweetness; and therefore we think all beer bitter to us, that is, no creature can long please us; whereas, were our souls in health, all comforts would be sweet and comfortable, and if a man had experience of a month's health, he would find them so. But being led by lusts, falling into a fever, and also because the disease is fed, not the man, who consumes more and more, is weakened and effeminated, for his restless endeavours to gratify his lusts, *mollitiem et debilitatem inducunt*, suck out the vigour of that spirit which should sustain infirmities. So that we are unapt to bear crosses, are more unuseful to others, and weak to help ourselves.

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8. If we examine the conception, the birth, and bringing up of all our pleasures in sinning, we shall find that they are begotten, brought forth, trained up in sorrow; and that this is much more than the pleasure.

(1.) Because, unless there be some difficulty in attaining that we desire, we little care for a thing; the more we are restrained by blocks in our way, by checks of conscience before (all which are painful to overcome), the more eager are we; and therefore stolen meat is sweet, Prov. ix. 17. *Quod licet ingratum est, quod non licet ægrius urit:* what is allowed us is ingrateful, what is prohibited more violently inflames us; and the difficulty sets a price upon the sin.

(2.) Sorrow is the womb in, and the matter of, which all our pleasures in sin are begotten. Pain is the sulphur of this blaze, the sauce to this sweet; for the very desire, till satisfied, is a restless torture, it is but as the throbbing of a boil, or the pain of the itch, which all men account a misery; and satisfying is but the breaking of the boil, it is rather ease than pleasure. So the Stoics defined it to be indolence, and that that was the utmost happiness man could attain to; it is only putting the arm out of bed to cool a little. And that this desire is a torture, is evident by Amnon, who was lean from day to day from the desire he had to Tamar, 2 Sam xiii. 2, 3; and by Ahab, who was sick for Naboth's vineyard, 1 Kings xxi. 4. And therefore yielding to a lust, is rather the quitting ourselves of the torment of such a desire which is importunate, than any sweetness of enjoyment; as the unjust judge yielded to the widow, to discharge himself of an importunate suitor. And without strong desire no pleasure is found, for this is in proportion according to the desire. To whom is meat sweet, but to him that is pained with hunger? else it is loathsome; so as all satisfaction of lust is but a remedy for pain, a privative pleasure rather than positive. And therefore our lusts put us to a great deal of pains to please them, not suffering men to sleep unless they have done mischief: Hab. ii. 13, 'Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?' Men weary themselves for vanity, and take pains to do wickedly, whether in gathering riches, eating the bread of carefulness, &c., or in aspiring after glory and a name. *Magnus labor magnæ custodia famæ*, it is a great labour to preserve a great reputation. Credit is a costly building, which costs much the rearing, and much the keeping in repair. Or in pleasures, men tire themselves: the adulterer watcheth for the twilight; men sit up late at cards and dice. Thus men are set to gather straw, as the Israelites by the Egyptians, with much care, as fuel and provision for their lusts.

(3.) The pleasure in enjoying them is but the increasing the desire, which you saw before was a torture; and so as a man satisfying them makes himself more pain, more work, his going of one errand to please a lust occasioneth his being sent again, and still he is but the more weary. As drinking in a dropsy, though it seem to ease, yet it makes the thirst more; and so the man's vexation is more by the gratification of his sinful desires: he adds but fuel to the fire, and all his pleasures are baits, not meat, that do not feed the man, but the desires; and the yielding to them encourageth them to be more boldly importunate.

And yet, 4, these pleasures are but momentary, and die between our teeth, or slip like shadows from between our hands whilst we endeavour to grasp them; they are but a blaze of straw, crackling of thorns, Eccles. vii. 6; none of them are so long as one fit of an ague. If any of them are quick and lively, yet they perish in the very using: yea, and so small are they, as that the

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painful desire was more contentment to the man than the fruition, the wooing time more delightful than the enjoying; for then the heart was fed with pleasing hopes of possessing some great good.

And, 5, they leave the heart full of sorrows, like sweet-singing birds, which men endeavouring to catch, thrusting in their hands on a sudden, are left in the midst of thorns, and the bird is flown and gone. Riches have wings, so have pleasures: Prov. xiv. 13, 'Even in laughter the heart is sorrowful, and the end is heaviness.' *Extrema gaudii luctus occupat*, mourning still succeeds joy, and that appears many ways.

1st, Because the soul is left empty by them. The lust is satisfied, and the soul gets nothing, is not bettered by it, but is consumed and weakened rather. The disease is fed, and not the man; as no sick man is nourished by all the meat he takes; the soul is starved, the lust is only nourished. In the parable of the prodigal, the swine (that is, his lusts) eat up all the husks, he could not get so much as them. Thus they say the devil eats all the witches' food when he feasts them. In a word, all the satisfaction is but taking down wind into the body, Hosea xii. 1. Ephraim feeds on the wind, and Israel is a wild ass that snuffs up the wind, the desire of her heart, Jer. ii. 24. And this emptiness vexeth: Eccles. v. 16, 'And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that laboureth for the wind?' This is a sore thing, to labour for the wind; and therefore the soul goes still bleating up and down, lowing for fodder, as starved as ever, like Pharaoh's lean kine.

2dly, Because the lust itself and the soul find a burthensomeness and a loathsomeness in the end. It is not emptiness only, but fulsomeness; for though a man is not nourished by them and so satisfied, yet he is cloyed and dulled with them, and then loathing comes, which is joined with sorrow, Prov. xxvii. 7. A full stomach loathes the honeycomb; and so Amnon did loathe Tamar when enjoyed: *præsentium tædio laboramus*, the object when present becomes a burden, and oppresseth nature, for lust carries us to excess, and excess is loathsome.

3dly, Because a man can never satisfy one lust, but he must displease another. Prodigality and luxury bring forth shame and poverty with it, at the same time that it brings forth pleasure, or at least so as to take it by the heel. As in ministering physic to cool the liver, they spoil the stomach, &c., so a man in laying up for one lust starves another; in heaping up riches, he defrauds his soul of pleasures: Eccles. iv. 8, 'Yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.' This is a sore evil, to go with an empty belly to fill their chests; as a man displeaseth one dear friend to pleasure another, and if he sits down he displeaseth both; for every object a man is conversant about, every lust comes about it, like so many swine to the trough, and all put their mouths in, and as some are pleased, so some are displeased; so as, James iv. 1–3, they are said to war in our members one against another, to interrupt the free enjoying one of another, and all fighting against the soul, that stands in the midst, and receives all the blows, 1 Peter ii. 11, and is pierced through with many sorrows, 1 Tim. vi. 9.

4thly, There is much sorrow mingled with them, because what we affect and desire, and do enjoy, we take care to keep, have perplexing fear of losing them, and grieve answerably if we do lose them; so as riches, honours, pleasures increase, sorrows increase, for all these affections have pain joined to them: Eccles. v. 11, 'When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding

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of them with their eyes?' When riches increase, they will not suffer a man to sleep, as many clothes will not. Nabal's heart died for fear of losing what he so loved; when the storm of David's anger was over, and the danger past, and when Nabal was got safe over the dangerous bridge, yet the conceit killed him. When the heart is rooted in anything it delights in, the loss of it tears out a piece of the heart; therefore, Job xx. 15, God is said to tear and rake riches out of a covetous man's belly. David would have died rather than have lost his Absalom, so inordinate was his grief, because his love was so. Thus in regard of the things we desire and lust for, we are like children that are fond of a man, and cry if he but seem to stir; and then when that is gone we are most affected with, we are vexed more than ever we were pleased by the possession of it, and cry, We are undone! *Stultus quod perdidit amat;* we are as a fool, who then begins to prize a thing when he hath lost it.

5thly, Because there is a sting left behind, the sting of conscience; therefore the gratification of our lusts hath more pain than pleasure in it, it bites as a cockatrice: Prov. xxiii. 31, 32, 'Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.' It is a dart that strikes through the liver, that wounds the soul, and though the wound is not felt in hot blood, whilst the man is in eager pursuit of his lust, yet at night when he is cooled, then these wounds will ache and throb, and make him subject to the fear of death all his lifetime; the sin will beat him at night, notwithstanding all his pains to commit it, as the taskmasters did the Israelites. Though men kindle blazes of pleasures, which yet are but sparks, and walk in the comfort of them a while, yet they lie down in sorrow, Isa. l. 11. And in hell, so much torment there will be, in proportion to the pleasures which men have had in sin: James v. 1, 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you.' Rev. xviii. 7, 8, 'How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.' Hear, and seriously consider this, you who have lived in pleasure, and nourished yourselves deliciously with sinful delights; yea, and those things which have been the instruments of your lusts shall most be punished; as Dives his tongue, which was the conduit-pipe of his pleasure, was now the vessel of his pain.

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BOOK IX.

Wisdom in the hidden part, or practical wisdom concerning original sin, founded on David's example and practice, Ps. li. 6.—*That this sin is matter of repentance as well as our actual sins, and how we are to be humbled for it, and to repent of it.*

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.—PSALM LI. 6.

CHAPTER I.

The errors of the papists, denying original sin to be the object of repentance.—The opinions of Bonaventure, Estius, Suarez, and Bellarmine proposed and refuted.

EVERY truth in our religion hath an ἐνεργείας, an usefulness in it. The doctrine of original sin in both parts of it (the guilt of Adam's fact, and the corruption inherent) is an eminent truth, which our Christianity cannot want, and therefore ought to have, and is fitted to have an ἐργασία, an operation upon the heart of every Christian, answerable to the weight and moment of the truth, and therefore is not to lie by us as if it were a mere speculation. And whatever dispositions of heart others may have handled, as required of Christians towards God about it, I shall single out this of humiliation, contrition, or brokenness of heart for it. For if it be sin, and our sin (*proprium peccatum*, though not *propriæ operationis*), though not of our own committing or operation, and whereof yet the guilt ariseth unto us, we may be sure that a serious humiliation and submission of soul is requisite for it; for humiliation and sin are relatives in their kind, even as faith and Christ are, and so far as it is *sin*, and *our sin*, it is meet we be humbled for it.

To evince all which you have here David's practice and example set afore you in this treatise; and ere I come to the clearing thereof, I do by way of preface give the reader a brief scheme of those practical errors (and not so much about the doctrine of original sin itself), which men, professing themselves divines, have uttered about the exercise of repentance for it, and if any, what it should be. Among many it hath been made a set and solemn question, Whether any repentance and humiliation at all is required of Christians for original sin (whether it be the guilt of Adam's first act of sin, or the corruption); and at best, the most allow so slight a displacency for it (for so they mince it), as truly it is scarce worth the owning by God. I shall spread their opinions before you; for it is no small advantage towards the understanding the truth, to have a view of the errors about it, or fallings short of the truth, and that in their several sizes and proportions lesser and greater; it makes us both value the truth the more, and better discern it, when we perceive where truth and errors part.

First, Not to insist on the Socinians' doctrine and practice, who wholly

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and utterly deny this sin in us in any part of it, and therefore no wonder if they put it not into their confessions, and teach men not to do so.

Secondly, As for the Arminians, they (the old ones, I am sure, did) acknowledge the imputation of Adam's act to be our sin, but the corruption inherent to be only a punishment of that sin, and so not a sin distinctly considered; but withal they teach that all that accrues to us, as sin in it, is so taken away by Christ the second Adam, and so universally, even to the heathens, as well as those that are baptized among Christians, as that they are all quitted of that sin (when of no other without repentance); but this they say, whether men repent or not, it shall never be laid unto men's charge, so as we need not trouble ourselves more about it.

Thirdly, As for the papists, they grant the imputation of Adam's act as of a sin, and also original corruption inherent to have been a sin afore baptism, and so to all unbaptized; but affirm withal, that baptism is appointed to take away all the sinfulness or guilt that may redound from either act or corruption; and what is left of inherent corruption, after baptism, is not a sin in them, or to them, but a weakness, a physical corruption; as a disease or any other infirmity in nature, but not a moral evil. And then for actual sins after baptism, they have set up that invention of penance (as they call it), or repentance, to be a sacrament for the forgiveness of actual sins; the mystery whereof is to necessitate all men to a confession unto, and absolution by, a priest for such sins, as baptism is a sacrament for the taking away original sin. So that this of penance, &c., is God's ordinance (they say) for taking away the guilt of actual sins only of a man's own committing; and so by this doctrine they do quit those that are baptized, and their consciences wholly of original sin (as a sin). And thus they think themselves complete Christians, and to have a full provision made for both, as to the forgiveness both of original and actual sin; what between the one remedy of baptism and the other of repentance. And they are so intent upon magnifying this, their sacramental repentance for men's own actual sins, that they load not men's consciences at all with repentance or humiliation for original sin, as having been sufficiently removed by baptism; they put over this sin wholly unto that; so as that comes not within the compass of any confession that is to be made either to a priest for absolution, nor of a repentance before God; and this is a great mystery of their religion.

Bonaventure,* the best of all the ancient schoolmen, yet speaks leanly and flaccidly as to this point; his determinations are,

1. That all men grown up are not bound to a detestation and repentance for this corruption; because, says he, all men do not know they have such corruption in them, and so are not obliged to any act, no, not of detestation; so he speaks about it. A good church it is in the meantime, that so crieth up the efficacy of baptism, to take it so generally away, as it judgeth that the priest needs not instruct their penitents grown up of the evil of this sin.

2. For them that are grown up and know it,† he says (1.) It is meet, indeed, and fit that this sin should displease them, that they should have a displacency, not a contrition or brokenness of heart for it; for afterwards it follows, that he is not bound to afflict himself for it; and (2.) that displacency neither is but only congruous, not necessary; (3.) that it be done but in the general (as it is common with all others of mankind, or in the lump

* Lib iv. Cent. distinct. xvi. p. 2. Specialiter quantum ad adultos, qui se habere nesciunt, et quantum ad hos non oportet quod aliquis actus detestationis adveniat.

† Quantum ad tales qui sciunt, congruum est quod displiceat non in speciali sed in generali, sed non est necessarium. And, after that, Quod non tenetur se affligere.—*Bonavent. ibid.*

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and gross with all other sins), but not in special, as his own particular condition.

Only I confess Estius corrects him,* for it is so small allowance out of Aquinas, as being too short, and says, *debet haberi*, that a man ought to have it; and yet how he corrects himself in this afterwards, I shall shew.

And for Aquinas himself,† he restrains repentance *propriè et principaliter*, properly and principally, unto mortal sin committed by a man's self, as the object of it; but as to original sin his words are, Repentance is neither *principally* appointed for it, because the sacrament of penance is not ordained for it, but baptism rather; nor *properly*, because it was not committed by our own wills, &c. And yet take repentance largely (says he) for any kind of detestation of a thing past, so it may be termed repentance for original sin. Thus he limits it unto an act of detestation only, and that but such as amounts to any kind of detestation of a thing past, which is amiss; which is as little as may be, and at best but as much as nothing for it, and that for the present, unless humiliation [for] inherent corruption dwelling in us be performed also by us.

Suarez‡, one of our acutest new schoolmen, says, 1, *Non videtur esse apta materia virtutis pœnitentiæ*, that original sin seems not fit matter or object for the virtue of repentance. So that it is not for that grace so much as to be conversant or exercised about it, but as for their sacrament of penance or repentance. This sin, *nullo modo pertinet ad materiam illius sacramenti*, it doth no way belong to the matter of that sacrament; and therefore contrition for it is not required at all of these penitents afore their absolution.

And the most I can get of him is, 2, that if we consider this virtue of repentance, as it is a mere simple affection, and a piece of justice which we owe to God, as original sin is a state of injustice to God; and so considered, we may have such a kind of repentance for it. And so far he bountifully grants; *hoc modo non est inconveniens objectum ejus ampliari etiam ad originale*. So taken, it is *not inconvenient* (forsooth) to extend it to original sin as its object!

And again, 3, *Possumus dolere eò quòd humanum genus in primo parente Deum offenderit*, we may be grieved that mankind did offend God in their first parent, which is all one with Bonaventure's *in generali*, that in general we may exercise a displacency about it, but not in special, that is, particularly for our own persons, which yet we are to do, and lay it to heart, as if none else had been guilty of it with us.

And, 4, in his close he adds of that also, that this may be done by considering it speculatively, so as thereby to express an affection to God.

But, 5, afterwards he professedly says, there is no commandment given us either to mourn for it, or be displeased thus at it (for of those two acts he had spoken afore). Nay, he adds, *nec dari oportuit*, nor ought any such command to have been given.

And, 6, he gives this professed reason, Because as that sin was committed but by the will of that one man Adam, so it was satisfied for by the will (or willing obedience) of Christ alone; and as by generation natural it is contracted by us, so also by regeneration in Christ (which with them is done once for all in baptism, unto all baptized) it is blotted out;§ and so (as we

* Æstius. lib. iv. Sent. distinct. 16, § 6.

† Tho. Aquinas, ter. par. quæst. 84, art. 2, ad tertium.

‡ In tertiam, par. iv., disp. ii., sect. 1, de objecto materiali, tom. xiv. Oper.

§ Negat esse necessarium, ac merito, quia nullum datum est de eo præceptum, nec dari oportuit, quia sicut unius Adæ voluntate commissum est, ita unius Christi voluntate pro illo satisfactum est: et sicut generatione naturali contrahitur, ita etiam per regenerationem in Christo deletur.—*Suarez, ibid.* Originale peccatum etiamsi (rem

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use to say) it lightly comes, and it as lightly goes. And thus they pass it over and wrap it up.

Nay, 7. He concludes, *Nihilominus*,* &c., that notwithstanding all those liberal grants he had made about it, of displacency, &c. (which you have now heard), yet it is not a necessary matter or ground of any such acts; nor, to speak *practically* (says he), is it an *useful* matter (of repentance) to correct men's manners, which are the proper ends of repentance. Thus he. So as, in fine, they plainly lay aside all kind of repentance about it, as of no use at all, in the exercises thereof.

As for Estius, for all his *debet haberi*, he, notwithstanding, in his close about it, comes off thus,†—in answer to an objection made out of Austin, that that damnable original sin is to be laid to heart, amended and corrected in a man,—Not (says Estius) either because every man did it for himself, nor because *he was born in it*, or that he hath it (in him), nor unless the case happen to be that a man sinfully delays the grace of regeneration, and wilfully remains in corruption, and will not be freed from it by regeneration. And so to do, is the sin of a man's own will, which is severely to be repented of. So that, indeed, Estius puts all upon this: in case a man delays repentance, and will not be freed by it from that state of corruption, so indeed he is to repent, and for so doing, for that is always a sin of his own will; but still so as take original corruption simply, and as inherent in him, he flatly affirms he is not bound to repent or be afflicted for it, either because he was born in it, or *because he hath it*, that is, that it is in him.

Oh how slightly, slenderly, leanly, and dilutely do these men speak of, and pass over, one of the greatest matters, and of the greatest concernment to mankind that ever was in the world! Brethren, love and value your religion. Let us take part rather with Paul, who in the conclusion of his discourse about that corruption (which they after baptism deny to be a sin), we find to have been so infinitely pressed at the sense of it, that he cries out, 'O miserable man that I am! who shall deliver me?' &c. And the misery he there intends and complains of, is the above-mentioned sinful sin, as that which all along from verse 14 in that chapter he had so bitterly complained of; and yet Paul had been baptized many years afore he writ this epistle. And if any say, he speaks in the person of an unregenerate man, we know that multitudes remain such after their being baptized. Fall down likewise let us here with David, who long after his circumcision (which our baptism succeeds) thus bewailed the corruption of his nature, and bitterly lament and humble ourselves for this sin, as we shall see that here he did, with an *ecce*, a *behold*, upon it: 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.'

And truly the greatest grounds I can find in Suarez or Bellarmine, or any of them, is, first, that the object of repentance properly is *actus proprius*, an act done by a man's self; and that in rigour repentance is only *retractatio facti præteriti*, the recalling with sorrow and grief a fact that is past, which must be supposed a man's own: *pœnitet et facto torqueor ipse meo*. Whereas (say they) neither of these two parts of original sin are committed or con-

speculativè considerando) possit esse materia seu objectum alicujus odii pertinentis ad pœnitentiam, &c.

* Nihilominus non esse materiam necessariam, neque practicè loquendo moraliter utilem ad corrigendos et emendandos mores, qui sunt proprii fines virtutis Pœnitentiæ. *Suarez ibidem.*

† Augustinus docet corripiendam esse in homine originem damnabilem; non quia eam quisque sibi fecit, neque quia in eâ natus est, aut eam habet, nisi forte culpabiliter gratiam regenerationis distulerit, &c.—*Æstius ibid.* lib. iv., Sent, distinct. vi. 16, § 6, *ad finem.*

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tracted by a man's own will, and so come not under the case of repentance. And, secondly, that there is not, nor can be, any *morsus conscientiæ*, sting or sense of conscience for this sin, such as for our own actual sins. One of these so expresseth himself, *Nemo in se reperit morsum conscientiæ propter hoc peccatum:* No man finds in himself any sting of conscience for this sin. *Ego nunquam sensi*, I never felt any, says he, &c.

As for refutation of these opinions, I shall say little. David's practice, and what follows in the treatise itself, will be sufficient for this; yet I shall premise here some few things thereto.

First, I would bring both papists and those others unto Acts ii. 37, 38, 'Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Here we find those Christian converts newly stricken with the sense of sin, and as yet unbaptized; and to the end they might be baptized by the apostles, are exhorted to repent of their sins: 'Repent, and be baptized for the remission of sins.' Now, I would demand whether or no they were not herein exhorted to repent of every sort of sin that was to be forgiven them, and the forgiveness whereof was to be sealed up by baptism? And so, whether they were not here commanded to repent in common of their original sin as well as of their actual, in order to that sealing up of forgiveness of one as well as of the other?

And from thence my argument lies thus:

That all those sins, the forgiveness of which baptism upon repentance was the seal, of all those sins (that is, indefinitely, of any sort or particular of them) they were to repent in order to that forgiveness. But these original sins (if sins either of them) were sins, whereof baptism upon repentance was the seal of their forgiveness, as well as of their own actual. *Ergo*,

The proof hereof lies upon this, that these things are made of like extent by the apostle: 1, sins to be repented of in order to forgiveness, &c.; 2, forgiveness of those sins upon repentance; 3, baptism sealing up that forgiveness on repentance. There is no sort of sin that was to be forgiven but is alike indefinitely exhorted to be repented of, and baptism to be administered to seal up the forgiveness thereof; for this exhortation is general, or at least indefinite, and reacheth to all sorts of sins that are to be forgiven. And who shall make the exception or difference, that some sins need not be repented of in order to forgiveness, but others must, since the apostle makes none? In like manner when Christ, preaching the gospel, exhorted to repent and believe, surely his intendment was, that our repentance for sins should be as extensive as our faith for the forgiveness of them. If, therefore, we are to exercise acts of faith for the forgiveness of all or any, then acts of repentance also. Who shall distinguish where God and Christ do not?

If any say, It is not requisite that every sin that is to be forgiven should particularly be repented of, the answer is, True, if it be understood upon this ground, or with this caution, that a penitent cannot *de facto* know or recall every particular sin of his through weakness; yet so as yet the duty lies upon all, or any, indefinitely, one as well as another, especially any one sort of sin as well as another (about which the question is), and so as still every one sin is capable of a true repentance as well as another; so as it must not be said of any that he needs not repent of such or such, that yet are acknowledged sins, and for which forgiveness is necessary.

And this argument from Acts ii. comes the more home unto the papists; for, according to their doctrine, baptism is principally intended and ordained

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for the forgiveness of original sin, and the taking of it away as a sin. So say they. And therefore say I, the apostle, according to the rule of adequation, must be supposed to exhort these men, now grown up to riper years, to the repentance of this sin, in order to their being baptized, above any other.

Nor will the instance of infants, that they are not bound to repent of this sin in order to forgiveness at baptism, and yet have it forgiven, obstruct this; for these converts were *adulti*, men grown up and come to knowledge. And this rule in Acts ii. was given principally for what concerned them, and such as they, viz. men of riper years when baptized; and so such were and are obliged to repent of it.

If it be farther said, that however their original sin being upon baptism forgiven them, and that forgiveness sealed up thereby once for all, that therefore these men were not obliged any more to repent of that sin, being so sealed up and forgiven; and therefore not we, seeing it was done away once for all when we were baptized infants;—

The reply is, that their actual sins committed afore their repentance and baptism were then forgiven as well as their original, and the forgiveness of them sealed up as well as this of original; and surely they will not affirm that these converts were not obliged nor needed any more at all to repent of their actual sins after that forgiveness at baptism; especially if they look a verse or two back, and consider that crucifying of Christ was one of the sins they are there exhorted to repent of, and were pricked in their hearts in order unto forgiveness. And will they say they needed not to repent of that sin, because forgiven at baptism, whenas St Paul, that had that sin forgiven at his baptism, yet cries out bitterly, 'I was a persecutor and injurious,' long after his baptism.

Secondly, A second answer is, that both others, and the papists, do in these assertions bring up the highest antinomianism, and proclaim themselves as much such as any are in the world; for these assertions are founded upon this supposition, that if a sin be once forgiven by God, we need no more repent of it or lay it to heart. The papists' doctrine holds all men in suspense about the forgiveness of actual sins, but peremptorily teacheth that this original sin is forgiven for ever, and pretend to have the assurance thereof, when not of the forgiveness of the other, and from hence exact not a repentance for this in persons baptized; so that look wherein they judge an absolute forgiveness to be, therein they are as perfect antinomians as any. And what reason of difference can be given why original sin, once forgiven, should never more be humbled for, but actual sins must; and why the absolution of a priest in their penance should not absolve them from actual sins (penance being to them God's ordinance) as effectually as the other ordinance, baptism, doth from original?

Besides, is not this unkind and disingenuous, whether in papists or whomsoever, that this sin forgiven by God, and remembered by him no more, should therefore be forgotten by us? Shall a man run away with the forgiveness, and pass it over thus, so as not to concern himself about the sin forgiven any more? Shall not this sin (if it be a sin, as they confess) abound in our sense and apprehensions, to the end that the grace of forgiveness may abound much more? Rom. vi. Which grace (if this sin, according to the proportion of sin in it, be not laid to heart) is utterly lost, deeming it but, as we do, a common pardon of course, of which there would be forgiveness whether we repent or no. However, it should have a due regard from us when we repent of other sins, though pardoned, to humble ourselves for that also, it being proper unto us, that is, every one of us who are personally guilty of it, as if none other had been guilty of it with us. Assurance of

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forgiveness quits us not, nor dischargeth us of confessing and humbling ourselves. We are to humble ourselves the more because pardoned: so Ezek. xvi. 63, 'That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.' And though here the prophet mentions only what we have *done*, yet there is the same reason of what we *are* or *have been*, or of what may be counted sin, and for which God is pacified towards us too, as well as any other sin; there is every way the same reason for both. We are to put our mouths in the dust for ever for all sins for which God is pacified, especially when we feel the venom of a sin (as in this case it is), like a cup of poison drunk by us, still working in our bowels, and continuing so to do until death, which it brought into the world, fetcheth us out.]

These things I have cast rather into a preface, than to insert them into the body of the discourse itself (though there they might have had a fit place), because I aim at the benefit of the common sort of Christians, whom such a narrative of others' opinions do often deter and divert from reading any farther.

I should likewise here answer those fore-mentioned grounds why they deny original sin to be a fit matter of repentance, which Bellarmine also manifestly affirms, namely, 1, because repentance is properly only of an act done by a man's self; and, 2, because there is not, nor can be any *morsus conscientiæ*, sting or biting of conscience for this sin, especially for Adam's fact imputed (so say they). But because the answers to these are more proper ingredients into the very practice and exercise of our souls about it, I have remanded them to a due place in the discourse itself.

CHAPTER II.

The exposition of the text proved, that David expresseth humiliation and repentance for his original sin, and that he humbles himself in the sense of his guilt by the imputation of Adam's first sin, and the sinfulness of his own nature.

Behold, I was brought forth in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou hast made me to know wisdom.—Ps. LI. 5, 6.

My intended subject is the demeanour and exercise of an humbled penitent soul in point of original sin towards God. It is not the doctrine of original sin (of which I have already discoursed), but what humiliation and repentance the soul, convinced of it, is to put forth about it. And truly it is an useful point of practice as any other, and conducing greatly to glorify God, which yet is much out of use, I fear, in the private intercourses of Christians between God and their own souls, which therefore I shall endeavour to revive in your spirits.

My ground and warrant for this is David's frame and exercise of spirit here in these two verses, this being the most proper scope of them, and this the eminent penitential psalm of all the other seven, in the common repute of antiquity; and wherein David as a penitent, upon occasion of this murder and adultery, and other gross actual sins, humbles himself deeply for this his original sin as the cause and spring of all; and therefore I do found the treating hereof upon this his practice. And that I may with more advan-

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tage urge and direct you in and to this exercise of spirit and soul about it, and lay a sure and proper foundation for my whole discourse concerning this the practical part (as I style it), I shall in the first place open the words, and David's heart as it lies enclosed in them, the sum of which I reduce unto two principal heads, to which I add a third.

I. David's confession of this sin, or David's brokenness of heart for it; by opening which I shall clear that the scope and intention of his soul was deeply to humble himself for this sin, &c.

II. David's own reflection upon God's working this in him, and having discovered and set upon his soul this sin, he blessing God highly for this in the close of that his confession in those words: ver. 6, 'And in the hidden part thou hast made me to know wisdom.'

III. There is a third head serving to open the words, which is, that whereas there are two parts or branches of original sin; 1, Adam's first transgression imputed; 2, inherent corruption thence flowing; I shall give some account that each of these are included distinctly in the words, according to the opinion of some interpreters, which will make the exposition of these words complete, and will also afford a foundation for two parts concerning each of these, which I have propounded to myself to handle in this discourse, as in the sequel will appear.

I. *First*, For the clearing of the first of these heads. Some would elude this place by saying, it is his mother's sin, supposed to have been in her in the act of generation, which he confesseth here, and not at all any that was his own, in which by her he should have been conceived. Whereas, on the contrary,

1. All his acknowledgments in that psalm run upon his own iniquity; his heart was filled and possessed with his personal sins. So all along hitherto, '*my* transgressions,' ver. 1; '*my* iniquity,' and '*my* sin,' ver. 2; 'I acknowledge *my* transgressions, *my* sin is ever before me,' ver. 3; 'Against thee, thee only have *I* sinned,' ver. 4. And shall we think that here he diverts to the sin of his mother, when he was in the full heat and career of confessing his own?

2. His grief for his own sins was so intense, both afore these words and after, as must needs leave little heart for him to run out upon his mother's sin, and leave off the pursuance of his own. He is not in Jeremiah's or Job's frame, to curse the day of his birth, and his mother that brought him forth. No; we find him too deeply broken to do so. And to what purpose should it be for him to say, My mother sinned in conceiving me, whilst he lays so deeply to heart his murder and lying with another man's wife? What had his mother's sin in conceiving him to do with his having committed the murder of Uriah, and defiling his wife Bathsheba?

3. Nor did his mother sin in that act of conceiving him more than in other actions the godly do, and as indeed in all actions we all do. He might have said that in eating and drinking, whereby she nourished him in the womb, she had sinned, as well as in this of conceiving him. His mother was a godly woman, as that speech shews: Ps. cxvi. 16, 'O Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid;' and he the issue of lawful marriage, whereof the bed was undefiled, Heb. xiii. 4, yea, sanctified, 1 Cor. vii. 14. And shall David, then, upon occasion of defiling another man's wife, and begetting a bastard, or a child unclean, reflect upon his parent's lawful act, yea, an act sanctified by God? No. Besides, David was now at the bottom of hell, acknowledging his sins, ver. 3, and it is utterly contrary to the genius of such a soul to mention the sins of others in such a case.

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Secondly, If it was his own sin he so cries out of, then certainly his having himself been conceived in sin, and so his own conception-sin and birth-sin (which we call original sin) was it which he so much bewails, and it could be no other; and take our doctrine about it, which teacheth it is derived by conception, &c., and there could not be more manifest words to signify it.

And that this should be his very heart and meaning is every way so congruous. For,

1. It holds some order and equipage with former confessions in other psalms. He had confessed the sins of his youth in Ps. xxv., and here the grosser acts of his more elder years. He had said, Ps. lviii. 2, that 'the wicked go astray from the womb;' and here himself goes farther, and descends to the source of all: 'Behold, I was brought forth in sin,' yea, and 'conceived in it,' &c.

And, 2, that upon occasion of these so foul miscarriages, he takes a new survey of the sins of his whole life, and examining himself to the bottom, should arrive at this; even as in going along by a river, we come at last to the well-head, the fountain of all those streams, so here. And this is natural and coherent, and there was a full rise for this; and it is no other but perfectly correspondent with what the apostle long after instructs us in, Col. iii. 9, even to join inherent corruption and its deeds together, as cause and effects. And David speaks apparently to the like purpose; here this I have done (in the former words), for thus I was conceived in sin, and behold, these deeds are the cursed issue of that sin. He yokes, you see, the old man and his pranks together; yea, upon this examination of the matter, he found this the cause of these, and of all sins whatever. And therefore,

8. He sets, you may observe, the *behold* upon the matter of this confession above all the former. He sets not the *behold* upon those actual sins, or his *this have I done;* yea, he translates the wonder from off his having committed these, although so foul sins, and puts it over the head of this his conception-sin, as that which bears the account of all; and so it is as if he had said, No wonder if I have thus foully transgressed, having the principles of these and all sins in me; the wonder rather lies in this, that I have not formerly so sinned, and filled my life with such defilements.

Thirdly, The issue and close, in his inserting and intermingling the confession of this sin with that of those grosser sins, was every way suitable and becoming a broken soul, which I shall farther draw out in these four particulars, which will both help us to take up what David's heart was in, and also discover this, wherein the very practice or exercise of a penitent soul consists as touching this sin.

1. It was thereby to humble himself greatly, and thereby the more for those actual sins, by joining this and those his deeds together. His scope was not to extenuate the matter in those actual sins, which the next verse clears, as Calvin hath observed, but to aggravate and aggrandise them; and it is as if he had said to God (for unto God it is he utters this and all the rest), I have been guilty of this evil which I have done in thy sight, this my murder and adultery, as likewise of infinite other transgressions in the course of my life, but above all, I humble myself for this my conception-sin. For I that have committed these grosser evils, am further in my nature a mass and lump of all sin, altogether corrupt, and would of myself have committed those, and all sins else, as other men do, and am ready (if left to myself) to commit a thousand more such like. And if we do further attentively consider the great import of his *behold*, affixed upon this sin's head, and not upon those other of his grossest sins, it will promptly and pregnantly give us to understand how deeply sensible his soul was, and how greatly humbled

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for this sin above the other. We may observe how he forbore to set it over his confession of those his actual sins, though the grossest, but reserves his *behold* for this. He said not, 'Behold, this evil have I done,' ver. 5, but, 'Behold, I was conceived in sin,' &c. He says not, 'Behold, *I*, David,' a king, that have received such and such mercies from God, who would have given me more (as God told him), who had that entire communion with him, and graces from him, I, even I, have done this evil. No; he keeps it in till he came to this, and then his heart could hold no longer: 'Oh, behold, I was conceived in sin.' His debasement was at its *auge* here. And to whom is it he utters this *behold?* What, to man? No; his meaning is not to call on men, *q. d.* Oh, all ye sons of men, behold! That is but his secondary aim, arising out of his having penned it, and delivered it unto the church; but when he uttered it, it was to God, or rather afore God, and yet not as calling on God to behold, for that needed not. David had elsewhere said, 'God looked down,' &c., 'and beheld the sons of men,' when speaking of this very corruption. He therefore knew God beheld it sufficiently; but he utters it afore God, or, as spoken of himself between God and himself, thereby to express his own astonishment and amazement at the sight and conviction of this corruption, and at the sight of what a monster he saw himself to be in the sight of God in respect of this sin. It was a *behold* of astonishment at himself, as before the great and holy God; and therefore it was he seconds and follows it with another *behold* made unto God: 'Behold, thou requirest truth in the inward parts.' And it is as if he had said in both, Oh, how am I every way overwhelmed, whilst with one eye cast on myself I see how infinitely corrupt I am in the very constitution of my nature; and with the other eye I behold and consider what an infinite holy God thou art in thy nature and being, and what an holiness it is which thou requirest. I am utterly overwhelmed in the intuition of both these, and am able to behold no more, nor to look up unto thee, O holy God!

This is the first particular, humbling himself.

2. His scope is to clear God. So in the coherence with verses 4 and 5, 'Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me.' I have done this evil; I who have such a nature, conveyed together with my very being, which, O Lord, will utterly clear thee, that when thou comest to judge, thou mayest be justified, who art an holy God, temptest no man to evil, and hadst nothing to do with these sins of mine; but it was I myself alone, out of the proneness of my nature and birth-sin, who have done these evils, it was my own lust that tempted me. And this the scope of ver. 6 doth farther shew: Behold, thou requirest the contrary, truth, that is, holiness in truth, in the inward parts.

3. In the third place, he being upon the fresh guilt of these actual sins upon his knees suing forth a pardon, he confesseth this conception-sin with them, to the end to obtain his pardon for his actual sins, and this also altogether. He who is suing out of a pardon of special grace from a prince, and hath the liberty to draw it up himself, will be sure to put into it all and every one of his crimes, one as well as another. And prisoners at the bar do desire to have all indictments brought in, to the end they may be thoroughly discharged. And in the like manner David here confesseth this his birth-sin upon occasion of these his other sins; and not only in respect of the influence and causation specified, which that first sin had into these acts, but that it being a great sin, a sin still remaining in him, comprehensively takes it in to have it pardoned with the rest. That as the apostle in

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a doctrinal way, Col. ii. 13, first specifying the sin of the uncircumcision of their flesh, which they were born in, together with all other actual sins, comprehensively concludes of all, that God had forgiven them all their trespasses: 'And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses'; so doth David here in a practical way, in his suing out a pardon for sin; and it is as if he had said, Lord, take in and forgive altogether, both the old man and his deeds together, the whole of my sinfulness, root and branch. And this comprehensive intention of his, all those vehement loud cries for mercy, both before these words and after, in the following, do manifest. (1.) Before, 'have mercy,' &c., saith he, ver. 1; 'Wash me throughly,' ver. 2; that is, both inside and outside, the guilt and stain, the acts of sin and the inward corruption. (2.) The word after, 'Purge me with hyssop, wash me, make me clean;' and he is principally therein intent upon the sin in his inwards; for, ver. 6, he sets another *behold* upon this, 'thou requirest truth in the inward parts,' which is spoken in a perfect relation to the matter of this his confession, in ver. 5, 'Behold, I was brought forth in iniquity.'

4. His scope is to provoke and to whet his soul on to seek true inward sanctification, or a new frame of spirit, such as is seated in the heart, and not in acts only: ver. 10, 'Create in me a clean heart; *for* thou requirest truth in the inward parts,' and I am wholly corrupted there, which new creation, without the sight of original sin, a man will never do, nor come to understand the necessity of. Compare with this Col. iii. 6–10, 'For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.'

II. The second head I propounded for the opening this text, was David's own reflection thereupon in the close, in these words, 'And in the hidden part thou hast made,' or 'makest me to know wisdom.'

Which in plainer words is, his blessing of God, who had upon this occasion of his murder and adultery discovered this first sin unto him, had set it upon his heart, and had humbled him for it more than ever; and also it is a recommending the knowledge of this, and the demission of our souls for it (according to this his own experience and example), as of a great and deep 'wisdom in the hidden,' and shews the high valuation and price David puts upon this discovery of God's to him, and setting on of this sin upon him.

Our translators read it in the future tense, 'Thou shalt make me know'; but multitudes of other translators* in the time past or present, 'Thou hast made,' or, 'Thou makest,' &c. For it is a known rule, verbs of the future tense are in Hebrew often put to import the preterperfect or present tense.

Now, of those interpreters that read it in the time past, 'Thou hast made me,' &c., the most of them do carry the drift unto this, that David should still proceed on to heighten those his gross sins, and that it is a new aggravation of them as to this sense, That I whom thou hadst instructed in the most secret wisdom of matters of godliness, and made me wiser than my teachers, should yet thus sin against such and so much light!

* So Calvin, Hildersham, Vatablus, Pagnin, Tremellius, Hammond.

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But Piscator, in his annotations on this psalm, puts this sense upon it,* that David should bless God for having made him to know this special wisdom in this hidden thing or matter, and had brought the knowledge thereof home, as a point of saving wisdom, to the hidden man of his heart, so as to see fully and clearly this native corruption as the cause of all sin, and on that account to cause him lay it to heart; and that God had made this discovery, and this his deep humiliation for it, to be the issue of those foul sins, in such a manner as he had never been sensible of it before; and so, that withal his scope should be to commend the wisdom herein to all men else.

And truly, to me this gloss and interpretation of it seems very fair and genuine, both because that other of aggravating his sin comes in after an interruption, and so remotely, whereas this latter comes in in immediate coherence with, and upon his confession of original sin, and indeed is the close of that part, and so seems rather to belong thereto, as this interpretation doth make it to do.

And upon many other accounts it seems very apt and congruous.

For, 1, this is in itself a great point of wisdom; for 'The heart of man is deceitful, who can know it?' says the prophet, Jer. xvii. 9. And, therefore, to have a divine light in the hidden man of the heart from God, who alone must and doth give this, experimentally to see into and guage this gulf, must needs be an eminent part of wisdom. And indeed it is to dive into and arrive at the bottom of true humiliation, and fathom the utmost depth of sin; it is also in itself an hidden thing. There are two hidden wisdoms: the one of that in God's heart towards us in Christ; the other, which is next to it, as Christ said of the second table, is to know what is in our hearts, and to have a thorough and bottom light into the sins thereof, into the inward rooted spiritual contrarieties therein unto grace and holiness, and that truth in the inward parts which God requireth.

And, 2, it is, when made operative, a practical wisdom in us, and then it is that knowledge that doth become a wisdom, whereby a man's soul is broken and made contrite, and all a man's affections stirred at the sight of it; and it proves also as true a sign of grace, and piece of the wisdom of the just, as the Baptist calls it, as any other; yea, and David seems to esteem it so; for having had this insight and illumination about this sin, as the issue of those his sins, he took it as a pawn and a good handsel that God would do him good, and vouchsafe all those other mercies, which in the following verses he pursues after, namely, of God's washing, purging, restoring him, creating in him a clean heart and a right spirit, &c.; in that God had begun so good a work in him as this was, that therefore he would perfect it.

8. It were easy to shew how this wisdom lays the foundation in the soul for its seeking justification through faith by Christ alone; and that the soul that is deeply convinced and instructed in this, will never be quiet in any other thing but Christ's righteousness. How also it directs and points the soul unto that which is the true spiritual sanctification, and worshipping of God in spirit and truth, and not to rest in any outward, moral, formal, yea,

* Per sapientiam in occulto intelligit agnitionem vitiositatis naturæ, unde nascitur animi demissio coram Deo.—*Piscator in locum.*

Alting also in his preface to his discourse about this sin in his *Theologia Elenchtica*, loco vii. Psaltes ille Regius, Ps. li. v. 8, prædicat ut rarum ac singulare Dei beneficium quod occultam illam sapientiam ipsi revelare fuisset dignatus. *Sapientiam* vocat agnitionem naturæ corruptæ ejusque vitiositatis, quæ inde à primo conceptu atque origine inhæret. *Occultam* dicit, quia licet per omnes partes diffusa, et variis motibus et actionibus sese prodat, vix tamen, aut ne vix quidem, observetur ac deploretur.—*Alting, Theol. Elenct.* loc. vii.

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or imperfect work on the heart; for such a soul sees by its contrary what truth in the inward parts God requireth. And look how deep the sense of this is, so high will our aims and desires rise, both after what, and what manner of grace it is wherein true sanctification lieth. The conviction of this also being grown into a wisdom, perfectly lays the creature at God's feet, as is David here, and causeth it to justify and clear God and condemn itself; it cuts off also all opinion of what a man is apt to think he is of himself, and in his own ability, for any good as of himself.

Lastly, It is no wonder that David should thus highly value it; for, besides the former consideration, it is also a wisdom rare, especially in the Old Testament; and perhaps himself had not so intensively and thoroughly considered this sin before now; few in comparison had arrived at this, or were sensible of it. And as David the father, so Solomon the son expresseth a like value for it, as a singular point of wisdom: Eccles. vii. 29, 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.'

I beseech you therefore carry this home with you, that to see into, and to be sensible of, and humble one's self deeply for this conception-sin, even to a *Behold*, is an eminent point of wisdom. It is not the knowledge of the doctrine about this sin; you may have that and perish, and not be humbled; but it is the wisdom of it in 'the hidden man of the heart,' as some understand it, or in this 'hidden thing,' as others, practically seated in the inward man, so as to be affected and acted accordingly. This is the wisdom I mean, and do exhort unto. I have therefore set this as the title over this discourse, which urgeth and directs unto this: *wisdom in the hidden*. This for the second head in the exposition.

Obj. It hath been said by some, that David confessed this for himself in particular; and what is this to the rest of mankind to argue, that therefore they all are so conceived in sin? &c.

Ans. 1. Because, as the apostle saith of himself and all the Jews, 'We were by nature children of wrath as well as *others*;' that is, all others of mankind. The argument therefore holds good from David, Paul, and the Jews, to all others.

2. Because the Holy Ghost, by the same apostle, hath since pronounced the very same of all, 'in whom *all* have sinned,' Rom. v. 12; yea, having first quoted words out of our psalmist for the universal overspreading of this corruption over all mankind, not one excepted, Rom. iii., from the 10th verse to the 18th, he concludes, ver. 19, 'Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.' And ver. 23, 'All have sinned, and come short of the glory of God' they were created in.

3. How otherwise can it be supposed David's case should be a singular case? Yea, or how should himself come to know that this had been his peculiar condition at his conception, if he had not measured himself at that common standard and rule of all mankind else, as in the word of God he found the condition of all mankind to be set out in the conviction, of which he applieth and speaks of it himself? I may say, as they to our Saviour, though to a different sense, What special sin, before his conception, had he more than any others committed; or his parents, in begetting and conceiving him, that he should be born in sin, not others?

III. The third head I propounded to complete the exposition, and as introductory to the two following parts of the discourse, is, that whereas there are two parts of original sin,

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1. The first act of disobedience imputed to us;
2. Inherent corruption thence flowing.

That truly I could not pass over in silence, what, in searching into David's meaning in these words, I found in Piscator's Annotations, viz. that David should have had each of these two distinctly in his eye in this his confession, ver. 5, which I read thus, 'Behold, I was brought forth in iniquity, and in sin did my mother conceive me.'

That here are two distinct sentences, wherein he makes confession of this his original sin, and differing in the words of them, that is manifest.

For, 1, there are two words used to express the sin hereof, by עָוֹן and חֵטְא; and there are likewise two different verbs, חוֹלַלְתִּי, translated in the first sentence *shapen*, and וְיֶחֱמַתְנִי, translated *conceived*.

2. In the first sentence, the verb חוֹלַל doth signify, and is by divers* rendered brought forth or born, which word sometimes denoteth simply the first bringing forth of any creature into being or existence; for it is used of God's forming the earth in the beginning, Ps. xc. 2, and also to express the beginning of a man's being: Job xv. 7, 'Wast thou made before the hills?' And again, sometimes the bringing forth by the dam with pains, as Job xxix. 2–4, Ps. xxix. 9, and of a child by its mother, Isa. xlv. 10.

And being thus understood in this comprehensive meaning, it imports both (1.) That David, from the very beginning of his being, or having been brought forth into being, even the first moment wherein he existed a man or son of man, that it was together with iniquity or in sin. (2.) That from the birth, or when I was brought forth with pain by my mother, it was with the guilt of iniquity together with it. Now Piscator,† though indeed he takes the latter sense of that word, yet understands this first sentence, 'I was born or brought forth in iniquity,' to be especially intended of (the first part of original sin) the guilt of Adam's fact, *Quam admisi in lumbis ejus.* And then the second sentence, 'I was conceived in sin,' he takes to intend inherent corruption; and if so, then in the first saying David doth confess, that as soon as he was made a man, or son of Adam, by union of soul and body together, that he was also made a sinner; as Rom. v. 19, speaking of Adam's fact in that chapter, the apostle doth *in terminis* affirm of all men. And that then further, David should likewise point to the time of his birth into the world, when he was visibly brought forth a man, and owned to be a man, from which time, therefore, all men do generally date their being men. And thus accordingly David enters his name into the canon-register of mankind, as if he had said, born into this world David a sinner, when his mother brought him forth with pain, which was a manifest token of her bringing forth a sinner, 'born to sorrow, as the sons of fire that fly upward'; those sorrows also having been laid as a curse on her for her share in tempting Adam, the first man, unto that first act of iniquity, which brought sin and misery upon all her and his posterity. This as to the first part of original sin, out of the interpretation of the first clause or sentence, ver 5.

Then that second sentence which follows, 'And in sin did my mother conceive me,' or 'warm me,' may and doth as fitly, and in as special a manner, refer unto that inherent corruption or vitiosity of nature, which the apostle terms the sin that dwells in us, Rom vii. 17, contracted from our guilt of that first act of sinning, which seizing on us at the beginning of being man (as was said) defiles our nature, as the guilt of that act did Adam's;‡ and so that word, 'my mother warmed me,' expresseth both (1.) his mother's first con-

* See Hildersham on the words.
† See Piscator's Scholia on Ps. li. 5.
‡ See Piscator, *ibidem.*

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ception of him, by which he was made a son of Adam; and also (2.) her nourishing him all that while in the womb, in which signification the word is used, Gen. xxx. 88, 89, 41; and thus taken, it doth most properly and more especially respect that part of original sin, corruption of nature inherent (as that which was the sin he was conceived in, and thus warmed), which word imports not only how, at the first moment of conception, that small tare or seed, that had the reasonable soul shot then into it, became the seat of corruption from that instant; but, as Calvin* indigitates it, was nourished and fostered whilst we lay in the womb; that is, that corruption was still extended, and did go on to leaven and ferment that mass or bulk still as the child did grow bigger and bigger in the womb. And look as the soul diffuseth itself more and more, as the bulk of the members do increase, so withal original corruption. And this interpretation brings forth this notion with it, that look as the body and soul, by conception united together, grow more ripe and mature, and the members, organs, and faculties of the soul more fitted to bring forth actual sin, so together with that growth (though the growth itself is natural) this inherent corruption was, whilst in the womb, diffused and enlarged, and grew up with it towards a ripeness and ability for actual sin, against the time of the buddings and springings forth thereof. And the words being understood in this latitude of sense, do comprehend the whole that may be spoken of this original sin; as,

1st, The parts of it:

(1.) Guilt of Adam's fact; and,

(2.) Inbred corruption.

2dly, For the time when he was made, or else declared guilty of these:

1. When he was made a man, or brought forth into being, or being man; which,

2. Was at his first conception, that then he became guilty of both these; yea, and,

3. Continued guilty of the act, and the inherent corruption did withal grow greater all along the time he was warmed in the womb; and then,

4. When at birth with pains he was openly and visibly to men found to be a man, and owned as such; and thus the whole of time, and the progress of it from first to last, is intended and involved.

And this for the third head of exposition.

So, then, from the words thus fully opened and interpreted, do arise two main assertions to be prosecuted, the last whereof is the main I aim at.

The first merely doctrinal, viz. that there are two parts of original sin:

1. A guilt of the act in Adam and Eve's loins;

2. The inherent corruption thence contracted and growing up to a vigour, as the body and soul do increase, &c.

The second is wholly practical, or the use of the doctrine of these two, viz. that a penitent soul, in humbling itself for sins and confessing of them, should take in his sinfulness of original sin in both these parts, as matter of humiliation to him; for David, we see, with a *Behold*, &c., hath an eye to each of these in his confession here, according to interpretation given.

For the first of these assertions, my scope is not to prosecute it largely, it being merely matter of doctrine; nor yet should I have founded the two following parts of this treatise, viz. for a distinct humbling ourselves for each of these apart, merely and alone upon this text, or the latter head of exposition now given (although I think it most genuine), did not other scriptures in the New Testament more expressly and clearly set forth both these as

* Mihi videtur propheta significare velle foveri nos et calefieri in peccato quamdiu in visceribus matrum latemus.—*Calvin on Ps.* li. 5, *upon that word.*

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distinct parts of that our sinfulness; and that being so clearly in a doctrinal way done, I have proposed this interpretation comprehending both (being not alone in it), and this text as a ground for these two parts of our humiliation, the first for the guilt of the one, the second for the existency of the other in us, after David's example here, the interpretation being suitable to the analogy of faith, and our common doctrine about original sin. And yet it will be necessary for me briefly to add some further evidence of these two out of those other scriptures.

1. We all have the guilt of the act of Adam from him: Rom v. 12, 'In whom all have sinned,' or, 'In that all have sinned,' for in whom should they have sinned but in him, that one man specified in the forepart of the verse? Infants and all, who in themselves he denies to have sinned, ver. 14, 'after the similitude of Adam's transgression;' that is, by actual sin, yet had sinned in him. And in what act of his, but that one offence of his, which ver. 15, 17, 18 indigitate, τὸ παράπτωμα, that total ruin of his in that fall, or sin in eating the forbidden fruit: from which one offence, when it was consummated or finished, both sin and guilt, or judgment, as ver. 12, 16, entered and came upon all the world of mankind unto condemnation, and thereby they were made or constituted sinners, ver. 19. Nor speaks he these things in that place of inherent corruption derived, but of our being made sinners, whence condemnation and judgment came upon us, as justification doth from Christ's obedience, as the parallel is, ver. 16, 18. And look as he treats of our sanctification by Christ in the sixth chapter, apart from this of justification by Christ's obedience, which he doth in this fifth chapter apart; so in the like method he speaks of the inherent corruption, or sin that dwelleth in us, that follows upon the guilt of this disobedience, apart likewise in chap. vii. 17, and so on. And the word he useth to express our being made sinners by that one offence, ver. 19, as also made righteous by Christ's obedience, is not a word serving any way to express the impressing any qualification inward, whether of corruption or sanctification, but to constitute (as the word used there) which notes out the act of an external power or authority whereby a man is made such or such, and so comports with a forensical constituting us sinners or being justified, or pronouncing us guilty, and this alone; so as the derivation of the guilt of that act is the sole scope of what the apostle speaks of there, and of this of David also in the first sentence here, Ps. li. 5.

2. But there is a second thing from Adam also conveyed with, and by reason of the guilt of his fact imputed to us, and that is his sinful image, or mass of corruption inbred and sticking in our nature, which is styled Adam's image, Gen. v. 3, in perfect opposition unto that image of God consisting in holiness (as Eph. iv. 24), which God created man in, as in Gen. i. 26, 27. And bring unto all these places that speak of both, Col. iii. 9, 10, and the apostle's own interpretation gives light to all; whereby we may easily see that what in Gen. v. Moses termeth 'Adam his image,' that the apostle in Col. iii. styleth the 'old man,' as being derived from the old man Adam, though to an infant but new born. And, on the contrary, God's image he created man in, which Moses speaks of, Gen. i., the apostle terms 'the new man,' in these words, 'After the image of him that created him,' namely, at first, in Gen. i. 27. Which places thus together compared, evidence not only an inherent corruption (called therefore *the man*) overspreading our whole man, called therefore *the man*, to be in us, but also that we have it from Adam, called therefore the *old man*, as that which is that his image, Gen. v., which he begat in us, contrary to God's image he was created in. And in these places he speaks not of the act of Adam's sin, as in Rom. v. he

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does, and not of this corruption there at all; and so these are the two distinct parts of our original sin.

As in the last head of the foregone exposition we found two distinct parts of original sin confessed by David, ver. 5, which we have briefly confirmed from other scriptures, so answerably thereunto I shall divide this practical discourse about this sin into two parts.

First, The first discussing what humiliation or repentance is due from us for our guiltiness of the act of Adam's sin imputed.

Secondly, The second, what humiliation or acts of repentance we are obliged unto for that inbred sinful corruption which is derived therefrom to us, and dwelleth in us.

CHAPTER III.

A discussion premised, By what principles in a converted man's heart he comes to be convicted of the guilt of Adam's fact, and how far the conscience may be and is made sensible of it in true converts.

As for the act of Adam's sin made our own by imputation: ere I come to set out the particular acts of humiliation or repentance about the guilt of this, first, it is necessary for me to clear and remove those grounds of objection specified in the first chapter, whereupon the schoolmen and others (who do elevate and diminish repentance for this guilt) do chiefly build, which I there mentioned to be chiefly these two.

1. That repentance properly is only *actus proprii*, of and for an act of sin done by a man's own self.

Pœnitet et facto torqueor ipse meo.

Whereas this sin was perpetrated by Adam, and not by ourselves personally.

2. The second is, that there is not, nor can be, any sting or regret in the conscience of any man for this sin, no *morsus conscientiæ*, as for a man's own actual sin there is.

The removal of these, as also the clearing the truth hereabout, is best performed by a discussion, By what principles in a convert's heart his soul takes in and comes to be convicted of this guilt; and it is necessarily introductory unto those acts of humiliation which are to follow such a conviction, that we treat this point first, how and by what man is convicted thereof.

And the discussion hereof is not now by us to be managed by handling and proving the doctrinal truth of the imputation of this sin to us (this my discourse supposeth that here, as they also do, though something I have spoken to it in the last third head of exposition), but I being upon the clearing the practical part, &c., my business is to find out the practic principles in a convert's heart by which the Holy Ghost (working upon a man's soul) makes him apprehensive and sensible of this guilt, and in what sense, or how far, even conscience is or may be struck with it.

And first, I here grant that there is no sting or *morsus* of conscience for the act of Adam's sin imputed; that is, the soul can never be tormented with this thought, I have done this act myself. This is granted; and the apostle affirms it, when setly speaking of our guilt of this sin, and that infants who die sinned in him, yet 'not after the similitude of Adam's transgression,' Rom. v. 14, so as there is not neither a worm begotten in conscience after the similitude of Adam's torture about it, whose conscience had this to say to him, which ours do not, This I myself have done, and have

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destroyed all others by it; all which I speak as of the guilt of the act of Adam's sin.

Yet, secondly, the soul is capable of a conviction of judgment that that sin of his is our sin as truly as any other; that it is *proprium peccatum*, though not *propriæ operationis;* it is our own proper sin, though not of our own proper acting and operation, and of this the soul is capable to be convinced. And that which is proper for me to beat out in this practical handling of it, is what manner of conviction this is, and how, or by what principle in man, it is effected. And my return is, that partly by faith in the word, and partly from the equity and justice of its being reckoned unto us, by virtue of the law of nature.

1. By faith on the word of God, which hath revealed it, and affirms it; which faith and word may and do bring it home even to our consciences; I say to our consciences; for if faith brings home and applies Christ's blood to our consciences, and purifies our conscience from the guilt of all sins, if the blood shed by another (Christ) purifieth and dischargeth the conscience from the sins perpetrated by a man's self, insomuch as that conscience receives a *quietus est* from another's fact sprinkled upon it, as we have it express, Heb. ix. 14; then why should not conscience also take upon it the sin of another, when the word of God so plainly chargeth us, and the just and righteous God pronounceth and says that every man is guilty of it, and lays it at our doors, as well as any other sin never so much our own? And thereupon, why should not conscience own it as well as any other sin, and admit this word of condemnation from the mouth of God, as well as it joyfully receives and takes into itself the word of justification: as Rom. x. 6, 8, 'But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above.—But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach.' It is the same God our lawgiver, who 'hath power to save and to condemn' (as the apostle speaks), whose word it is in both, and both spoken from him unto that principle in our consciences which is the seat or receptacle of all the guilt of sin, as it is of the pardon thereof. And if conscience be that faculty which is absolved from all sin that is any way our own, then also it is that faculty that takes in its discharge from this; for the Scripture mentions that faculty, at least principally, to be the receiver of acquittances from the guilt of all sorts of sins for the whole man. If, therefore, conscience be capable to apprehend an absolution from this sin when that it is pardoned, then surely it is and was first capacitated to take in conviction of a man's being guilty thereof, yea, and of trouble for it; only *as* the word of God chargeth it, *so* conscience receives it; and though the word of God chargeth it not as a sin of a man's own committing, and therefore answerably conscience hath not this sting, to say, I myself committed it, yet the word applying it as a man's own sin, conscience may and ought so to apprehend it, and be possessed of its guilt accordingly; for conscience is that principle in man which answers to the holy law of God in respect of sin chargeable upon us; and what the law says it says to conscience, which is its subject, and 'under the law.'

2. Especially when the sentence of the word is seconded and confirmed by the equity and justice of the law of nature; whereby I mean, not that law which the Jews would have accused God of, that every child should bear the sin of his father, which, by two prophets, Jeremiah and Ezekiel, God doth renounce; but that which the prophet Isaiah had before in a special manner declared of our first father: Isa. lxiii. 27, 'Thy first father hath sinned, and

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thy teachers have transgressed against me.' He being created the head and source of the nature of all mankind, and by the law of nature, or the law of his and our creation, and that made and enacted before he had sinned; and by which law it was that he had by creation the image of God's holiness to convey to us; if he had stood till he had put forth our nature by propagation out from him, and set it running in its course, he, by the equity of the same law (which indeed was the common law, as I may term it, to beasts and herbs, to bring forth in their kind, Gen. i. 11, 24), must beget in his own image of sin, if he fell and did sin; and therefore he was naturally and necessarily constituted the representative of them all, in respect of the first act of sin he should perpetrate; and the guilt thereof must naturally, in the sense given, be devolved to them, or else that part of the law of nature and creation, viz., to convey his own sinful image as sinful, had not had the same fulness of equity in its fulfilling, as that other part of conveying the image of God as an holy image should by the law of creation have attained. For it is evident, that nothing but the guilt of an act of sin could cause that image of sin to be sin; and as not in Adam himself had that privation of holiness been a sin to him, had it not been he had been guilty of an act of sin first that caused that privation, so neither in us had that inherent privation of holiness become a sin, had we not first been made sinners in the imputation of that first sinful act of his. But of these things I have treated more largely before.

As there are two things concur in a godly man, unto our knowledge and conviction, that this world was made by God: first, that we know this by faith, as Heb. xi. 2; then, secondly, by the light of reason, viewing the workmanship of God therein, as in which the attributes of his Godhead are clearly seen, &c., Rom. i. 21, which doth confirm a godly man's faith therein, and may alone serve as a conviction, even to a heathen that hath no knowledge of the word, which is the apostle's scope there; so is it here, only with this difference, that the light of mere nature perhaps would never have attained to the knowledge of the imputation of our first father's act of sinning, if the word had not first revealed it, according to that of Solomon: Eccles. vii. 29, 'This only have I found' (namely, in the word of God by Moses) 'that God made man upright, but they,' &c.; yet so as being once revealed by the word, there may be discerned an equity in it, according to the very primitive law of our creation, recorded in that Gen. i. And by this means may conscience itself be possessed of it, as of that which is a man's own sin, and accordingly lay it to heart, though not with this sting, that I in my own person did it, it can never rise to a *facto torqueor ipse meo*. Yet take conscience in this large sense, that it is a knowledge together with God, so as to know that God knows and judgeth we are guilty so and so; and thus may our consciences, through the conviction of those means mentioned, be made conscious, or to know with God this our guilt, and answerably lay it to heart. I still urge, if Christ's blood shed for us, and not by us, may speak (in our consciences as well as before God) better things, &c., as the apostle affirms, Heb. xii. 24, then why may not Adam's sin, committed by him, and not by us, when brought hence and charged upon our souls by God, cry and speak bitter things in our consciences, according as the guilt thereof deserveth, as well as of any other sin, though still that voice, I myself did it, can never be heard in it? For consider how that the parallel in that place is made between the sin of Cain, which was acted by himself; and on the other hand, of what Christ did for us, and on our behalf: both which are in this common, that the one cries, and in the conscience too, as well as the other. Both speak, only the things they cry are opposite. Abel's blood cried terror and ven-

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geance in Cain's conscience, and Christ's blood speaks peace, but both in conscience; and therefore the echo of it is termed the answer or plea of a conscience made good by Christ's death and resurrection: 1 Peter iii. 21, 'The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.' And it is observable, that in that same chapter it may be found, that a good conscience is termed both that kind of testimony in conscience, which ariseth from the consciousness of a man's own well-doing;—so in ver. 16, 'Having a good conscience; that whereas they speak evil of you, as of evil doers,' &c.;—and then again, in ver. 21, of a conscience purified and pacified by Christ's death and resurrection (compare Rom. iv. 25), is termed a good conscience also, as that which hath within itself, strengthened by Christ's resurrection, to appear before, and plead before God for its justification. And acts of conscience, and voices in conscience, these both are, yea, and towards God.

I have insisted the more upon this argument, both because it assoils the greatest difficulty and most specious objection that the schoolmen and others go upon, why it is not, nor can be (say they) matter of our repentance for it, because it pertains not, as they say, unto the conscience, as also because this hitherto said lays a foundation for our demonstrating,—

What kind of acts of repentance, according unto Scripture acceptation of repentance, we may and ought to put forth, and exert upon this conviction; which is the main subject of this discourse.

CHAPTER IV.

What are the acts of repentance which we are to exercise concerning our guilt of Adam's first sin.—We are to judge ourselves guilty, and to condemn ourselves for it.—We should also bewail the misery of that condition into which it hath brought us.—And we must also acknowledge our own share in the guilt of it, with the greatest sorrow and grief.

These things having been premised as introductory; and we now taking it for supposed, that a soul is convicted thereof by the operation of the Holy Ghost; I proceed on to set forth those penitential acts which do and are to follow upon this conviction.

And hereunto I must yet go farther, and premise this short *aviso* also in the general, that I take and understand repentance, not in the vulgar acceptation that heathens and commonly mankind take it only in, which we know is properly of what a man's conscience hath an inward remorse for, as having been perpetrated by a man's self; but we are to inquire into such acts of repentance as, according to the Scripture's acceptation of repentance, we find set forth to us therein, that may be applicable to the thing before us, or which the soul may and ought to put forth upon the conviction of this sin; and thus even Bellarmine * himself acknowledgeth, that repentance (in this argument) is to be understood by us.

Repentance in the Scripture sense hath two principal parts.

1. Looking backward to an act of guilt as gone and past:

2. Looking forward to time to come, in turning unto God for the future, upon the consideration of such a guilt that is past.

Let us now inquire what acts of repentance of either sort, which are truly penitential, are applicable to our guilt of Adam's fact that is past.

* Non tam sequenda est etymologia in nomine *pœnitentiæ*, quod usus Scripturæ in vera significatione verborum assequenda.—*Bellarmine de Pœnitentiâ*, lib. ii. cap. vii.

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A soul convicted of this guilt as its own sin, though not of its own committing, by the operation of the Holy Ghost, may and ought,

First, To judge itself for this sin, or pronounce a sentence of condemnation upon itself for it; and we find repentance is expressed in Scripture to us, to be an act of judging ourselves, that we be not judged with the world: 1 Cor. xi. 31, 32, 'For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world;' as also 1 Peter iv. 6. And the reason why we are thus to judge ourselves for this act is, what God judgeth us for, we are to judge ourselves for also before him, for in so doing we do but take part with God, and conform our minds unto his judgment and will, and thereby also prevent God's judging of us, as in the place last cited. And that God judgeth us for this sin, there is this express scripture, Rom. v. 16, 'The judgment is by one unto condemnation'; and ver. 18, 'As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one [the gift of righteousness*] came upon all men unto justification of life.' Where (1) by *One* came judgment, ver. 16, he means, that one first offence of Adam, ver. 14, whom he calls 'him that sinned,' as in the words afore: for that *One* is opposed unto '*Many* offences' that are pardoned, in the following words of that verse. (2) By those words, 'judgment came upon all men to condemnation,' he manifestly means, that upon Adam's so sinning, there issued forth from God, the judge of all the world, a judgment, pronouncing all men criminally guilty of sin, which ended and determined in a sentence of condemnation unto death, as the demerit of that guilt in them.† And that this judgment unto condemnation (*κρίμα εἰς κατάκριμα*) is to be understood, appears; for,

1st, Judgment is mentioned as the cause, and condemnation as the effect, even as one's being judged guilty or criminal first, is the only cause of a sentence of condemnation unto death; and it is guilt of a sin that only is the cause of condemnation.

2dly, By its opposite, these are paralleled in the words following, ver. 18. Wherein, 1, the righteousness of one, namely, Christ's righteousness acted in and by himself, is opposed unto that one offence of Adam that personally sinned. 2. Judgment, or *κρίμα*, on us by that one sin is opposed to justification, or God's accounting us righteous, and so imports God pronouncing us guilty or sinners by that one offence. 3. Condemnation, or *κατάκριμα*, is opposed unto justification of life, and so a condemnation unto death is thereby intended, and that death such as is opposite unto that life, which follows upon justification, and therefore eternal death, as the other is eternal life. Now what guilt God as a judge pronounceth on us, in and by virtue of that one offence, and sentenceth death thereupon, that we as poor guilty creatures ought to take upon ourselves, and judge of ourselves (as in ourselves) thereby. And,

Secondly, We are to judge ourselves so far, as that an act of fear and trembling before our holy God should arise in our souls that profess to fear this God (one of whose characters it is, to tremble at God's word, Isa. lxvi. 2), for it, as for any other sin, especially in souls in their first conver-

* Compare for this insertion ver. 16.

† Et non inquit sicut per unum hominem peccantem, ita est et donum. Nam judicium quidem ex uno in condemnationem, gratia autem ex multis delictis in justificationem. Ex uno ergo quid, nisi delicto? Quia sequitur gratia, autem ex multis delictis. Dicant isti quomodo ex uno delicto in condemnationem, nisi quia sufficit ad condemnationem etiam unum originale peccatum, quod in omnes homines pertransiit. —*Augustine ad Valerium*, lib. ii. c. xxvii. page 184; tom. vii.; *Op. Ed. Par.* 1571; and epistle lxxxix. page 83. tom. ii. *Oper.*

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sions. So far as the hammer of the law may break the heart with threatenings for any other sin, so far for this also, at least so far as Christ gave command: Mat. x. 28, 'I say to you, my friends, fear him that can destroy body and soul in hell.' For the Scripture hath not said in vain, Eph. ii. 3, that we are 'children of wrath by nature,' that is, by reason of the guilt of this birth-sin, God is not in jest but in earnest with us whilst he speaks it. And as it is said of the magistrate, Rom. xiii. 3, 'Be afraid' (for having done evil), 'for he bears not the sword in vain,' so God is not wrathful for this sin in vain. For whatever sin we are obnoxious to wrath for, we are to fear before God in that respect, as having deserved it at his hands; and therefore we are to humble ourselves before that God, and humbly to seek pardon for the averting or turning away of that wrath for this sin as well as for any other sin. Yea, and the conscience of the best is capable of chastisements of wrath, or withdrawings by God for this sin, though but imputed. For if Christ having our sins made his, but by his voluntary assumption and God's imputation, yet was made to cry out, Mat. xxvii. 46, 'My God, my God, why hast thou forsaken me?' surely for the guilt of this act so justly imputed, we might fear that God might deservedly separate us from himself for ever.

Thirdly, We may lament and bewail ourselves for it, and the woful condition that ourselves and all men are under by reason of it, and for the consequents thereof that come upon us and them. It is eminently observable that there was a solemn bewailment hereof, as in a common concernment to mankind, traduced and delivered down to the very heathens that were of Japhet's posterity, for three thousand years after and upwards. Thus the Grecians *in Orgiis Bacchi*, bruising serpents, and carrying them on their heads, used to cry, *EVA! EVA!* which pointed clearly at that mischief the serpent and Eve did us, in his first tempting to, and her eating the forbidden fruit; the serpent beguiled her, and his head was to be bruised. And for the proof of this old heathen custom, we have several testimonies, as of Demosthenes, Virgil,* Propertius, and Catullus. And besides, Clemens Alexandrinus,† that lived in heathenish times a while, gives this account of it: They set out, being crowned with serpents, and howling out the name of Evah; and adds this interpretation of it, that Eve, by whom sin or error, and all kinds of evils flowing thence, have followed in the world, is hereby lamented by them. And so Plutarch‡ in the life of Alexander the Great,

* . . . . Evantes orgia circum
Ducebat Phrygias.—*Virgil, Æneid*, lib. vi. v. 517.

And so Propertius—

Egit ut evantes Dux Ariadna choros.—
Lib. xi. page 172, *Ed. Jos Scalig.* Par. 1577.

And Catullus, page 50—

Evoe bacchantes Evoe capita inflectentes.

And a little after—

Pars sese tortis serpentibus incingebant.

† *Διόνυσον μαινόλην ὀργιάζουσι Βάκχοι, ὠμοφαγίᾳ τὴν ἱερομανίαν ἄγοντες, καὶ τελίσκουσι τὰς κρεωνομίας τῶν φόνων ἀνεστεμμένοι τοῖς ὄφεσιν ἐπολολύζοντες Ἐυαν, Ἐυαν ἐκείνην, δι' ἣν ἡ πλάνη παρηκολούθησε, καὶ σημεῖον ὀργίων Βακχικῶν ὄφις ἐστὶ τετελεσμένος. Αὐτίκα γοῦν κατὰ τὴν ἀκριβῆ τῶν Ἐβραίων φωνὴν τὸ ὄνομα τοῦ Ευια δασυνόμενον ἑρμηνεύεται ὄφις ἡ θήλεια.—Clemens Alexandrinus Admonit. ad Gentes, page* 9, *ed. Paris*, 1629.

‡ Plutarch in Vitâ Alexandri, page 1221, Ed. H. S. And in the same manner the ceremony is described by Nonnus; Dionys. lib. ix. page 256.—Ed. Lubini; Hanov. 1605:—

Πρώτη ἐχιδνήεντα κατὰ χροὸς ἧψεν ἱμάντα
Σύμπλοκον εἰλίκοεις δὲ δράκων περὶ δίπλακα μίτρην.

reports how Olympias, Alexander's mother, performing these Bacchanalian rites, ὄφεις μεγάλους χειροήθεις ἐφείλκετο τοῖς θιάσοις, that is, she did wind great tamed serpents about the Thiasi or mystical fans of Bacchus. And these things though they did blindly, the first impress of the true intent of it being worn out, yet in that the practice was thus continued in these so ancient mysteries of worship, argues, that in times nearer the fall (as in Japhet's time, the father of these, when the memory of this was fresher), it was intended for a bewailing that first sin and fall, and the miseries and evils which the sin of Eve by the serpent's malice brought on all mankind. Yea, and further, the Right Reverend Archbishop of Armagh is bold to cast in this conjecture, as touching that great fast of the Jews, so called by way of eminency, celebrated among them but once a year, which was the day wherein the high priest (the type of Christ, our second Adam, his entering into heaven for us) went into the holy of holies with the propitiatory blood and incense; which day he conjectures to be the very day anniversarily that the first Adam fell and sinned in, and whereon he was driven out of paradise. His words in the second page of his Chronology I shall give you: —'It is very probable that Adam was turned out of paradise upon the 10th day of the world, answering to our first of November (according to the supposition of the Julian period), upon which day also, in remembrance of so remarkable a thing (as in all reason, says he, it should seem), was appointed the solemnity of expiation or atonement, and the yearly fast spoken of, Acts xxvii. 9, termed more especially by the name, the fast; wherein as well strangers as home-born people were commanded to afflict their souls with a most severe intermination (or threatening) that every soul which should not afflict itself, should be destroyed from amongst his people, Lev. xvi. 29, and xxiii. 29.'* Thus he carries it, that that fast had a special and eminent aim, reflection, and eye at Adam's first sin, and his being turned out of paradise; when this sin was expiated by Christ's blood, and the other Adam's fall repaired and made up by our high priest's entering into paradise, heaven itself (which illustrates the parallel of the two Adams). And so, according to his notion, the duty of that day took into it, not the sins of all the year past only (as Heb. x.), but this great sin especially, as the flood-gate that first let in all other sins; and therefore their souls were to be humbled for it, as well as any other sins whatsoever. And these notions and interpretations about the practices both of Jew and Gentiles in their sacred mysteries, do serve to that which is my proposal, that as a bewailment of this sin and fact was held up thereby both among Jews and Gentiles (and both laid together, do somewhat conduce to confirm this conjecture about either); and even in that very Levitical law, all strangers were commanded to afflict their souls, as well as they of their own country, as the word is, Levit. xvi. 29, as both therein concerned; that, therefore, it is our duty to lament it, and to be humbled for it.

Fourthly, The fourth act is, to make a confession of our guilt in this sin, and to humble ourselves with spiritual mourning, and godly sorrow for our share in it, which is yet a farther thing than to bewail ourselves for the

* For the foundation of his conjecture, why the first day of the creation began October 23, and so that this fast being appointed the 10th day after, and so on the 4th day anniversary after man's own creation; for this I refer the reader unto his Chronology, the first two pages of it, and his epistle prefixed to the Chronology. But then the Sabbath (upon which day that both men and angels stood, the argument is strong from Exod. xxxi. 17), and if so, there were but two days more between that and the fall, supposing it on Nov. 1. These falling so near together, and all things so suiting in the three, makes it very probable that day to have been the day of man's fall, and of the Jewish fast.

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miseries it hath brought upon us. The heathens did bewail the miseries that flowed from it, but they knew not the cause, nor the imputation of the guilt thereof; but we that are enlightened by the word, and convicted hereof by the Spirit, are in this manner to mourn for it, as well as any sins of our own. Let Suarez and other papists excuse themselves by a speculative affection expressed to God, or grieving that mankind offended God in their first parent (as in the preface I cited him), that is, in the general condole one another for it, as we say, as a common condition; and yet he speaks that but with a *possumus dolere*, we may thus grieve, that is, if we list, or have a mind to it, as if it were a matter but left at our liberty, which we also may let alone.* But we have not learned old Adam thus. I say, practically we ought to do it, and with application to ourselves in particular, as if no other in the world were guilty of it but ourselves; for this maxim doth and will follow us throughout all these acts to be exercised, that it is *proprium peccatum*, our own sin, though not *propriæ operationis*, of our own proper committing; yea, this is also our first sin. And it will everlastingly follow from thence, that then we are to lay it to heart in particular as our own, and to mourn practically, particularly, and truly, and properly, for our guilt of it. David, we see, when he was in his month (as I may with the prophet so speak, of the juncture of time wherein he penned that 51st Psalm), puts his mouth in the dust before God: Behold, I was brought forth in this sin, and I was conceived. He mentions not all mankind; he loads himself with it, *I* and *I*, and puts the confession of it among the rest of his own actual sins, and seeks a personal pardon for it afresh together with the rest; yea, and the load thereof, together with the rest of his own actual sins, did contribute to work that brokenness of heart in him, which, as a sacrifice, he presents unto God, ver. 17, for all the sins he had before confessed, one as well as another (of which more specially afterwards). And certainly if the Jews were to afflict their souls on that their fast-day for their sins, and that that day was chosen by God for it, the day whereon Adam committed this sin, the significancy of it was, that they should afflict their souls for this sin, in relation to the commission whereof that day was singled out. And the condition requisite in that fast was, that every man should afflict his own soul in particular for his own sins, and therefore for this sin, as well as any other sins of his in particular, yea, for this specially as the foundation-sin of all the rest, which the intent of the day minded them of. However, to be sure this afflicting their souls was to be done for all the sins which Christ (who was typified out by the high priest) should procure the pardon of by his sacrifice and intercession in heaven; both which acts of high-priesthood were performed by the the high priest, as in a shadow of Christ, whilst the people without were afflicting their souls for all or any of those sins, which by that sacrifice were expiated or interceded for that day. And if the common Jew, out of ignorance, omitted to do it for this sin, yet, however, it teacheth us (of whom, in their worship and significancies hereof, they and these were types, and upon whom the ends of the world are come), it teacheth, I say, us, that know and are enlightened, to take upon us the guilt of this foundation-sin, and which we expect to be, and to have been expiated and forgiven by the blood of Jesus, carried into the holy of holies by him, and his there interceding for us. It becomes us, I say, and it is our duty (whilst we stand on earth without) to afflict ourselves for this sin, if we look for pardon for it, as of any other.

* Speculativè considerando et possumus dolere, quod humanum genus in primo parente Deum offenderit.—*Suarez in loco supra citato.*

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Now what was it, or is it, to afflict our souls for any sin, but a particular laying it to heart, as being our own, to mourn and to be in bitterness for it? Thus, James iv. 9, 'Be afflicted, mourn, and weep,' are there joined together. And this is not to be done by us only before God, but with sorrow according to God: as in 2 Cor. vii. 9, 'Now I rejoice, not that ye were made sorrow, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.' He speaks of what kind of mourning is to be for all sin, according to God (so in the original); that is, according to God's concernments that are found to be in a sin, and reflections upon him in that sin, which have cast dishonour and a shadow upon the glory and honour of God any way. And upon search we may find many high and great ones of such reflections upon God to have been in the substance of that first act of Adam's sinning, that did touch nighly upon God (whereof I have summed many before*), as that it was a deposing God, a jealousy that God envied and kept them from happiness in forbidding that fruit, &c. There are infinite many of such in that first sin that had a malign aspect unto God; and for these we ought to mourn, if we will mourn at all. And truly, if we consider how in this place to the Corinthians (ere we go off from it) that it was but the sin of one man among them, and so originally (as I may so speak) but another's sin, which yet had occasioned and broached that godly sorrow in them, upon the apostle's having reproved them for, not having done it, 1 Cor. v. This sin, though the sin of another, committed by one of their society, yet they, as being one body together with him, ought to have laid it to heart, and to have mourned for it as committed amongst them; yea, and that they should have done also, under the consideration of God's concernment therein, according to God, which respect had unto that man's sin as their own, that passage in ver. 10 doth clearly point at, 'you have approved yourselves' (by that their mourning) 'clear *in this matter*,' viz., about that man's sin committed amongst you; although also this his sin had likewise become their own sin by their having omitted to mourn for it, as their duty was to have done, as in the former epistle he had told them: 1 Cor. v. 2, 'Ye are puffed up, and have not rather mourned,' &c: by defect of which they had involved themselves in the guilt of that man's sin, which otherwise had singly remained his own, though now in that 7th chapter of the second epistle they had, by a godly sorrow for it, approved themselves clear and sincere in that matter.

Now, to bring this somewhat farther home to the point in hand, I urge it thus:

If the sin of one man, committed in a body and society of men in church relation, was to be the object of confessing it, and mourning by the whole of that body, and each person of it, both publicly and privately, which if they had not omitted to have done had not become their sin (the like in many cases holds about the sins of a nation), then much more this first sin ought to be the object of our mourning, this first sin committed by our first father and head of mankind, to which we all had that near relation (which our divines out of the Scriptures use to urge), and which sin becomes ours, not by a mere omission of mourning for it as having been the sin of an ordinary parent, but even by our being involved in the very acting and perpetration of it by our first father, and so as the fact itself becomes our own sin. This was not the Corinthians' case; the Corinthians did not sin in the incestuous person's sinning, as we all are said to have done in that one man Adam.† If, therefore, these Corinthians found that relation of theirs in that fact, and that concernment of God's dishonour in it, and his interest, such as they

* Book I. chap. iv. † Rom. v. 12.

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mourned according to God for it, and ought so to have done, then certainly thou being convinced that this act of Adam's is thy sin (on the account forespecified), and then coming before God to afflict thy soul for other sins of thine; and being to deal with God about sin, and all sin, and this being thy sin, which thou art sensible that (as in thyself) thou standest guilty before this holy God for, then surely thou art to mourn for it. For how are we to deal with God about any sin which occurs to our thoughts, and which we are found guilty of before him? Or how to manage ourselves in his presence under the apprehension of our guiltiness thereof, but by falling down before him, and to put our mouths in the dust, with a true and bitter humiliation for it? And therein (if it be our sin) to search out the aggravations of it, and what the concernments of God are in it (and in this sin we may find many), as matter of this humbling, and to move us to mourn according to God, and all this to the end to return an honour to God by our debasement of ourselves, and in confessing the aggravation of it, deeply breaking our hearts, and causing them to mourn. And in this case, it is not only as the mourning of a traitor's son for his father's having committed such or so high a treason against his prince and country, as hath brought ruin upon both, but as of one who is enwrapped in the very act of his father. Thus here it is reckoned thy treason as well as thy father's, by thy being in Adam's loins, as the first father and head of mankind. The like reason whereto holds not of any other father and child, as not of any national or church-relation since.

I add this further, to set this duty home upon our hearts, of mourning for this sin, drawn from the Corinthians' instance; that it being our own sin already, whether we mourn for it or not, by our neglecting to mourn for it when we ought, we incur the guilt of it anew, and so draw a double guilt thereof upon ourselves, as the Corinthians also did. And I can conclude with this, that as we are and do receive Christ's righteousness, when imputed through faith, with joy, Rom. v. 1, 2 and Rom xv. 13, and are filled with joy and peace upon our reception and laying hold of that his righteousness as ours; so surely may we by conviction apprehend ourselves guilty of this sin imputed, entertain the apprehension of it with like godly sorrow.

Fifthly, A fifth act is contrition or brokenness of heart, which is indeed the top and highest disposition and act in repentance; and therefore David, of all other, specifies and presents that to God, 'A broken and a contrite heart, O God, thou wilt not despise,' in this 51st Psalm, ver. 17, and he speaks it at, yea, and as the very close and winding up of all his confessions and mournings (for the rest of the psalm is a prayer for the church); and certainly coming in thus, as that which he breathed forth as his last sigh, *ultimus singultus*, and as a deposition left with God at his farewell, and his breaking off all his confessions (unto which brokenness of heart hath an immediate relation), it must needs include all and every of those sins he had been confessing afore in the psalm, as those for which and at the mention of every of which his heart had been a-breaking and a-melting all along; and having now his full load, his heart so broken as he could go no farther on in that strain, he therefore makes a stop there, and diverts to another key. And what then, shall we leave out of the comprehension of this his brokenness, that sin which he had confessed, ver. 5, 'I was brought forth in iniquity'? &c. Certainly no; nay, his heart breaks to an Elah, to a *Behold* in that, to a *βοήθια*, a crying out (as Heb. iv. 16 the word is) when he came to that sin; and if any would go about to exclude and except this as having no part or share in breaking his heart, he must give a reason of

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difference (and it had need be a great one) why, he having confessed this among those other sins, it yet must be understood that his broken heart only was for and had an eye to those other sins, not this. David's heart (I believe) felt not nor found any such distinction. I pray, therefore, take this in with the rest, both this of his birth-sin, as those of his own committing, for he had equally confessed both, yea, that original sin with a *Behold* above the rest; take it, I say, into your thoughts, and be convinced that the guilt of the act of Adam's sin is as just and full a ground and matter of true brokenness of heart, truly and rightly understood, and according to the Scripture notion, as any other guilt.

True contrition and brokenness brings the creature unto nothing in itself, in its own humblings of itself, it causeth it to descend, as to the dust of death and hell, so even to nothing. In Isaiah, chaps. lvii. and lxvi., a broken and a contrite heart is set in full aspect to the infinite highness, sovereignty and greatness of God. So chap. lvii. 15, 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit,' &c. And the humble and contrite heart there, imports an heart made in the deepest manner apprehensive and sensible of its infinite distance from God as God, and of its own being emptiness and nothing, both as a creature at its best, and as a sinner at its worst. This heart (in Isaiah) is made low and humble in both respects, as well before God as the high and lofty one, as before God as the holy one; and a soul when brought low in both these respects is the fittest match or companion to choose for God to fill and dwell in; and both these (besides whatever else) doth that poverty of spirit cause which Christ made the first promise of blessedness unto, Mat. v. 3. For what is that poverty, but a mere and perfect emptiness in a man's own view, and depression of spirit?

Now, the conviction and sense of a man's being guilty of this first sin, brings a man's soul to this nothingness in some respects more than any other, sin in regard of both these.

1. That it doth this in respect of his being made a sinner by it, the heinousness of this sin (set forth by many enhancing circumstances) above any other will shew; which I here insist not on.

2. That the recognition hereof should humble and bring the soul to a nothingness, as we are creatures, before this high and lofty one, is manifest upon such considerations as are more proper to the guilt of this sin than to any other sins of our own committing, since we have been first made sinners by this first sin. For he that will to the full humble himself for this sin, must first put himself, in his faith and the supposition of his mind, into a state of perfect holiness and righteousness, by considering himself to have been such once in Adam. He must first understand himself to have been exactly and completely holy and righteous, and also to have stood and continued such, as Adam was, and did unto the very moment of his sinning; and then may the soul say, Oh, but yet I fell and sinned in him. Look as when we come to be justified by God, we are to look upon ourselves as ungodly persons, as, the apostle says, our father Abraham did long after his conversion, Rom. iv. 5, even after his having been made godly thereby; which tendeth to the deepest emptiness of ourselves, that God should for ever justify [us] as such, that is, as ungodly; and this we are to do, because of ourselves we are such, having been such once, though now we are and have been upon a new grace truly sanctified. Just thus when thou comest to humble thyself for this sin (that thou mayest thoroughly do it, and to the bottom) look (on the contrary) first upon thyself, as once to have been so

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and so perfectly upright and holy, by and from thy creation. And then thereupon thy considering how thou didst fall from that condition, will more effectually read to thy soul those humbling lectures and admonitions, to annihilate thee, or bring thee to nothing as a creature, than any other of thy sins since.

1st, It will humble thee not only for the sinfulness of that act, but also for the mutability, vanity, fickleness, and unstability of thee in falling from such a perfect state, the most perfect that man by creation was any way capable of.

2dly, It will instruct thee, that if thou thyself had been in Adam's stead when he was thus in perfect holiness (as he was in thine and all the world's stead), that thou wouldst have served him and us all so, even as he served us (or rather God), and have fallen as foully and as ruinously as he did. Thou wilt easily therefrom conclude it with thyself, by taking the measure from that standard, that if the holiest man that ever was (but the second man Christ, personally united to the Son of God), chosen out by God on purpose as the perfection of his creation, eldest born of the sons of men for strength and ability to stand, betrusted with his own and all mankind's interests and future happiness, &c., if he thus failed, that even so should I have done, wilt thou think. God, I see, might truly say, as in Job, I can put no trust in any of my creatures standing on their bottom. Nor could I (mayest thou say) have any confidence in myself by which to have undertaken to stand, if I had been set down in Adam's circumstances, and with his apprehensions about me, more than he did. And this will instruct a man wholly to give up his creature estate to God. And this is a great lesson; yea,

3dly, The consideration of this will teach and instruct thee, as never to put confidence in any free-will grace, that is, grace committed to the conduct and menage of man's free will; so nor in renewed grace, that is, if God should now set us up again upon a new stock, make us as holy as we were at first, and then leave us to a creature-like management of ourselves (such as at first we had), we should fall with all that our new repair and stock of holiness, it would not keep us a moment; and in this emptiness and nothingness of ourselves, the guilt of the first act of sin perpetrated by a pure creature (as Adam was) instructs us in such a manner as no other sin of our own, now when we are corrupted, would or could have taught us; for that was acted out of pure freedom, or rather arbitrariness of man's will, as not then biassed or inclined unto evil, but furnished with the contrary; whereas now our wills are spoiled and corrupted by that sin, and have a weight depressing them, and a bribe in their right hand; so that we now sin, tempted by our own lust (as the apostle says, James i. 14), as well as out of a freedom of will.

CHAPTER V.

All these acts of repentance are mingled with faith in Christ, and have a tendency to excite and increase it.—That the sense of this sin hath, more than any other, an influence to move us to Christ, since hereby we are convinced of our weakness, and mutability, as creatures, as well as of our guilt as sinners, that so we may seek a remedy in Christ for both.

All these fore-mentioned acts, especially the latter, of spiritual mourning and contrition, are mixed in the heart of a soul truly penitent, with strains and veins of faith upon free grace, and Christ, for pardon and justification from this guilt, as well as any. Nor indeed is that saving repentance for any sin

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that flows not from, or at least is not accompanied with, the hopes of, and seeking of pardon and forgiveness for that sin a man repents of. We see therefore how this exercise of spirit is here intermingled in this psalm with these confessions, 'Wash me, purge me with hyssop,' which had Christ's blood in it, according to the Levitical type, to sprinkle the conscience withal. Hyssop was used as the instrument of sprinkling both water and blood on them that were any way unclean, whereof we read, Exod. xxiv. 7, 8, with the blood of calves; and Lev. xiv. 6, 8, with the blood of birds, in case of the leper; and Num. xix. 6, 18, with the ashes of an heifer. The mystery of all which the apostle hath led us into, Heb. ix. 19, 'Moses took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled all the people'; and, ver. 13, 14, he interprets it thus: 'If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works?' &c., thereby signifying our justification. Now, the sprinkling of the blood and water, by hyssop, &c., dipped therein, in case of the leper, Lev. xiv., was more specially intended of cleansing us from our original sin, both by Christ's blood in the way of justification, and by water, in the way of sanctification; for that sin needeth both, sanctification to cleanse us from the filth or blot inherent, and justification from the guilt. And the leprosy more properly pointed unto that birth-sin, since that noisome disease often was conveyed by birth, and always noted out that inherent corruption, which as a sin and a leprosy is in us, contracted first by Adam's fact, and by birth derived as a native disease. Now, David therefore confessing himself unclean in respect of his birth-sin, and having Christ's blood in his eye, as well as those other sins, pertinently therefore cries out, 'Wash me thoroughly,' ver. 2 (for that sprinkling on the leper was done seven times, Lev. xiv. 7, a number of perfection), and 'purge me with hyssop,' &c., ver. 7, 'and I shall be whiter than snow;' for the leper was cleansed by the sprinkling of blood, from scarlet wool dipped in it, as well as hyssop, Lev. xiv. 6, 7, whereby the crimson guilt of this and other sins was done away; and, as the prophet speaks, 'Though they were as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' So, then, together with confession and repentance, we must remember to mingle acts of faith, as David did. And truly those fore-mentioned acts, specially of contrition, &c., for the guilt of this act, do both prepare for further acts of faith, and are to be accompanied therewith.

First, Such a brokenness prepares for going out unto Christ, perhaps in some respect more than any other sin. For,

1st, It letting us to see our mutability and nothingness as creatures, &c., (as was noted), this disposeth the soul both to value, and go out of itself unto Christ.

1. As an head of union, by whom we are fixed and made stable as creatures, and shall one day in heaven become immutable through our relation to him as to an head. And,

2. To have recourse unto Christ as a redeemer, to cleanse us from the guilt and power of sin, both which do so distinctly make up the faith we ought to act on Christ in regard of this our original sin.

2dly, It serves (by the parallel of the two Adams) to help souls more clearly to understand the right way of our justification, and how it is distinct from being sanctified, namely, by the righteousness of another, Jesus Christ the second Adam, imputed to us, over and above our having sanctification inherently wrought in us by him. This we shall come more distinctly to

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understand, when the soul hath been once made thoroughly sensible that the sin of the first Adam comes upon it for condemnation, over and besides inherent corruption of nature therewith contracted. The one serves to give light to the other, although in the conveyance they infinitely differ, the one being received by faith and regeneration from Christ, the other comes upon men traduced by natural propagation. I have known some souls, who having been, in the work of humiliation upon them, first powerfully convinced of both these sinfulnesses from Adam, and particularly of the just imputation of Adam's fact by God to them, who yet in seeking how to be saved (as they in Acts ii.), did not at first so clearly understand the way of faith on Christ's righteousness as distinct from sanctification (on which sanctification they had too much rested, as if that were to be their justification in the sight of God), have, after they came to listen to the doctrine of justification by Christ's righteousness imputed by God, and through faith alone laid hold on and received, and had it more fully opened to them, they have been wonderfully helped to apprehend and take this in from their foregone conviction of the imputed guilt of Adam's sin, yea, and have had their hearts the more encouraged to go out of themselves to God and Christ for this righteousness of justification, by the parallel which that afforded to this other, as in Rom. v. 19 the apostle hath set them together, 'As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous.' For if the things themselves compared do illustrate each other, as by the apostle's so having done appears, then also in the apprehension and understanding of any soul that considers them; *for, uti res sunt in esse, ita in cognosci.* For a soul to think, I will go to that God, who, as by a just act he hath accounted me and us all sinners in Adam, in whom all have sinned; so he may and will, out of free grace through Christ his righteousness, justify the ungodly, and make us the righteousness of God in him; and why not me?

And other sins which a man in his own person hath committed, though they may and do let a man see a more need of Christ, and so press forward his soul to go unto him, and may serve to the schoolmaster's part to whip us to Christ, in respect of sight of need; yet they no way conduce to instruct us in the way of faith, or going to Christ for justification in that manner, as the conviction of this of Adam's sin doth, as hath now been specified; nay, the voice of those sins in the conscience cries aloud to the contrary, 'The soul that sins shall die,' and bear its own sin itself. Thus much as to what our sense and sorrow for original sin makes way for and helps forward faith in Christ for justification.

Secondly, As to free grace, or the mercy of God justifying of us freely through Christ's blood, which is also the object of faith, we ought, upon the conviction of and humiliation for this sin, to lay ourselves at the footstool of God's throne of grace, seeking pardon to take away the guilt of it, as David doth in this Psalm li. verses 1, 2, together with his other sins. Men are apt to think with themselves that God in justice, accounting Adam's sin unto them, should, as it were, oblige him (being a God so merciful) to pardon it; and to that purpose some in their writings have not spared to express themselves. But if it be a sin, and our sin, we must be beholden to grace to forgive it; and God in justice might condemn us for it, though we had no other sin. And this is an essential and inseparable property or character of grace, to be free, and so to justify freely; as Rom. iii. 24, 'Being justified freely by his grace, through the redemption that is in Jesus Christ.' And therefore in the apostle's following discourse, about our guilt of this very

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act of sin, in chapter v. he subjoins, verse 1, that it is by an abundance of grace, and of the gift of grace, whereby this sin, together with the many other of our own, came to be pardoned, and we justified; and therefore the same grace that must exert itself to pardon other sins, must be freely extended and put forth by God for the forgiveness of this also.

But of this part I shall have occasion again to speak in the conclusion of this part of this discourse.

CHAPTER VI.

That act of repentance, which is a turning from sin unto God, is to be exercised about this our original sin, and in what manner.

There is a second, and the main part of repentance, which looketh forward unto time to come, and is a turning to God from sin, being thereto provoked by sorrow for sin past or present. Thus, 2 Cor. vii. 10, 11, 'For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.' Godly sorrow maketh repentance, which respects time to come.

It is then next to be considered, what conviction of this act, with sorrow, may be provocative to a soul apprehensive of it unto a turning unto God, as well as sorrow for any other sin.

To this I give a general assertion or two.

1. That the main of repentance lies in a turning to God out of a state of sin. This the Scriptures do most insist on. Acts xxvi. 18, 'To turn men from the power of Satan' (who in their state of sinning is said to have power over them all their life long; that is, whilst they continue in that estate, Heb. ii. 15) 'unto God,' as the *terminus ad quem*. And it is certain, that initial repentance is not merely from an act, but from a state of sinning. Now, if it be duly considered, it is that guilt of the sinful act of our first parents that brought us into, and had conjunct with it a state of sin. And as by faith we enter, or have our first 'access into the grace wherein we stand,' Rom. v. 2; that is, the state of grace; so oppositely, ver. 12 and 18, it is said, 'sin entered,' which entrance was by that first sin, and the guilt of it, and together with that its entrance it was that we entered into a state of sin, and we were first made sinners by it, ver. 18, and so made sinners, as to be under a state or dominion of sin and death: 'Sin reigns unto death,' ver 21. Yea, and it was this sin that shot that first bolt upon you, whereby you were and are irrecoverably shut up under sin, without any possibility of recovery. Other actual sins, yea, inherent corruption, do but keep you in that estate; but it was this sin first brought you into it. If therefore the great conversion of a soul at first be from out of a state of sin unto God, then surely it is a turning from this sin, not only as conjunct with this state, but as the original hereof.

2. In general. That a man may be provoked, by the conviction, &c., of his guilt of this sin, to turn unto God, as well as by any act of his own committing. To this purpose let it be considered, that this sin is our own as well as any other. And if so, then if a man's soul be once possessed of it, that this sin of Adam's is also his own sin, and withal of the heinousness

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of it; then why should not this man, out of the sense of his guilt hereof, turn unto God, and against all sin whatever, as well [as] upon the sense of any sin or sins of his own committing? for both are sins, and both are his own sins, though upon a different account.

To illustrate this yet the more, I will but make this supposition (which for illustration's sake I may), that any son of Adam come to understanding, could be supposed guilty of no other act of sinning, but this imputed one from Adam; or, if this should not be admitted, I will make another, which will be as serviceable to my purpose: suppose that any such convert's mind was wholly taken up with the conviction of, and poring upon his guilt of that one sin, so as at that present he had not in his actual thoughts and meditations any other actual sin of his own (and this is really supposable, and may be a convert's case), and so he were at that present wholly upon such penitential acts for that sin alone as have been set out, viz. of judging himself, sorrowing according to God, &c. I would in this case but demand, whether this conviction and sorrow, detestation of himself for this sin, as sin, and as his own sin, and a most heinous, horrid sin, joined with seeking after, or a sense of the pardon of it, might not, ought not, would not work and stir up in him a spiritual turning unto God against all sin whatsoever? Certainly, yes; yea, and I shall shew, it may naturally work all those effects of repentance which the apostle says that godly sorrow had wrought in those Corinthians, 2 Cor. vii. 11 (of which by and by); for still where there is the same ground of like repentance, there may follow and arise from thence the same effects.

You will say, There is this difference in the case (over and besides that consideration, that a man committed it not himself), that in case of other sins, a man is provoked to repentance, because he is capable to commit that sort of sin again, and so says with himself, and specially resolves against that particular sin, to commit that no more of all his abominations, as the prophet's words are. But thus no man can say of this sin of Adam's eating the forbidden fruit; it was done but once, and put to the trial but once, yea, the command forbidding it ceased, and was upon the fact at an end. For answer,

1. Adam himself, or Eve, if they were alive, were not capable of such a special repentance for that sin, who yet were the persons themselves who had committed it (whom yet all will acknowledge to have repented in the consideration thereof, and perhaps more than of any other sin else committed by them, because turned godly, and made penitents by God himself). For why? The commandment was instantly void; yea, and if this reason which is objected hold, we must say, that whilst they were alive, they in this sort never did repent of it as to time to come (which is that part of repentance we were now a-speaking of), nor never could. What, then, was their repentance for it as for the time to come? Even to say and resolve with themselves, We will through grace sin no more against any command of God whatever, that either God hath or shall give us, especially not against any such command that is made a trial and symbol of obedience in so signal a manner as this was. And unto such a repentance for time to come may the soul of every son of Adam, bowed down under his guilt of this sin, and deep sense of God's displeasure, taken at it, and manifested against it, find all sorts and provocations. Thus in general.

But, further, 2, suppose there be some particular sin which bears the appearance or likeness to that first act, which a man's soul hath formerly fallen into, and that this be his case (and like sins unto that, for the substance of the act, there are many), by occasion of which his soul hath been

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forewarned in a signal manner to take heed above all other of sinning with such a person or in such a thing, which are as the forbidden fruit unto that man; and the commands of God against it have been in a singular manner set home upon his soul, and so have become as symbolical commands to him as that was to them (and some such singular commands and special acts of sinning, every penitent hath or may have before him in his eye), may not I say such a soul, upon the intuition of his guilt in that act of Adam's eating that so forbidden fruit, is positively and really moved and provoked to turn unto God, in resolving with a true and efficacious repentance, both in general against breaking any of God's laws for the future, but above all against any such like transgressions, or breaking any such trying commands of special obedience set him, even because in Adam he did offend in the like? May not such a soul, in the depth of his depressments, and lying in the dust, efficaciously reason himself (as the apostle's word upon another occasion is, Rom. vii.) unto such a repentance as hath been specified? and the more, by how much he may consider how heinously God took that sin, cursed the earth for it, whereby also himself and every man is polluted and accursed that comes into the world, by considering with himself, I was involved and concerned in all this, and thereupon to say, Surely if I were guilty of no more actual sin but this alone, it should be a sufficient motive against all sin, which, by God's manifested distaste at this sin, I see he infinitely abhors; and whilst his thoughts are thus seriously working in himself, let any particular sin come into his thoughts, and he will, in this fresh sense of this first sin, abominate it. But these are but generals, though perhaps sufficient to set our meditations and exercises of our souls a-work this way, and lead us the way into more particular acts of repentance from hence.

CHAPTER VII.

The sorrow and repentance which we should have for original sin, more amplified from the effects which godly sorrow wrought in the Corinthians.

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.—2 COR. VII. 10, 11.

I shall endeavour to make a farther essay upon all those particular acts of repentance, which are set out to have been the effects and consequents of godly sorrow in those Corinthians, if we understand that passage of what repentance was wrought in them, for that part of the guilt which themselves, as a church, had contracted, and for which he had reproved them in the 5th chapter of his former epistle, as those which had not mourned; which occasioned this their repentance here, as ver. 8 informs, and therefore that personal repentance for themselves must be taken in as there intended, and hath also been before animadverted. And so understood, I shall attempt to go over all those particular effects there specified, and demonstrate that they all may as naturally flow from a true godly conviction and sorrow for our share in the guilt of Adam's sin, as upon the guilt of any personal sin of our own committing. The apostle's words are these: 'Godly sorrow worketh repentance,' ver. 10; and the effects thereof do follow: ver. 11, 'For this

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self-same thing, that ye sorrowed after a godly sort,' or 'for God,' 1, 'What carefulness wrought it in you;' yea, 2, 'what apology,' Ἀπολογίαν, or pleading for yourselves; 3, 'what indignation;' 4, 'what fear;' 5, 'what vehement desire;' 6, 'what zeal;' 7, 'what revenge.' These are spiritually natural effects of godly sorrow for any grievous sin, and acts of repentance relating unto time to come; for as Bellarmine well says, There cannot be a true sorrow of heart for a sin that is past, but presently there doth arise a purpose not to sin for the future.

In going over these, I shall couple those of them that are more symbolical and congenial one with another, and so shortly speak of them in the force of what hath been hitherto said.

The first couple shall be *care* and *fear*, both which respect avoiding sin for time to come, that we fall not into the like.

1. *Care.* Let any soul but view the transactions of Satan with Eve, and hers with Adam, and how easily that their feet slipped, and they turned thither (as the psalmist's phrase is, Ps. lxxiii. 2), and were eternally lost and gone, and let that soul withal but interest himself in that act of Adam's first sin, and he may find it gives him as great a monition of watchfulness as any of his own sins are like to do against all temptations of Satan, not so much as to listen to them, or to any other motions of sin.

2. *What fear.* Fear imports a carefulness arising from the sense of a danger, against security or confidence in ourselves. There is no instance will prompt more heedfully for ever to stand upon our guard than this of Adam's sinning; for if thou hast put thyself into Adam's case and condition, &c., thou wilt consider how, though thou hadst in him a fulness of perfect holiness, and nothing within to tempt thee, that yet thou then didst fall in him, and he that was so completely armed then fell, and thou in him; how much more then now, when thou hast so little of grace to preserve thee, and so much of corruption to tempt thee, may it cause thee to work out thy salvation with fear and trembling? 'Let him that standeth take heed lest he fall,' is a natural lesson from hence; and 'Put on the whole armour of God, that ye may be able to stand,' &c. And this is holy fear and jealousy of ourselves. This for the first couple.

A second pair or couple are *indignation* and *revenge*.

The first speaks a throwing away of sin in a chafe: 'What have I to do any more with idols?' as Ephraim, Hosea xiv. 9. Or such an indignation as Asaph had at himself: Ps. lxxiii. 22, 'So foolish was I, and as a beast before thee.' And if ever any sin (take the consequents of it) would raise up indignation in the heart of one supposed guilty of it, this will, to think how triflingly the whole world was lost and cast away, myself and all mankind, at one throw, for less than a mess of pottage. Oh this shews what we are at best, even but creatures; and this is our creation grace, on which a man would not venture the smallest piece of a soul, much less the blessedness of all mankind. We are apt enough, indeed, to have our spirits fume, at Adam and Eve (as no question, they repenting, did against themselves) for so great an unworthiness, that man in honour should so easily become a beast that perisheth, yea, a devil. But the indignation I call upon thee for is of another kind, to which purpose put thyself into Adam's case, and first think with thyself, If I had been in his stead, I with my creature free-will grace should, *vice versa*, have served Adam so, and lost all for myself and him, even as he did. And then again, think also that this act of his sin is thy sin, and this will both turn thy indignation against thyself, and set thy heart to be more resolved against all sin for time to come, for any sin as well as that of eating the forbidden fruit, if it had been committed by

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them, would have done it. I will never trust creature grace or free-will grace more, for this foul failure of it in him. 'O what indignation!'

The second is *revenge*. There is a question among the schoolmen,* whether repentance be only an act of love to God, or withal an act of justice, or doing a justice unto God again, by way of recompence for sin, as it is a wrong and an injury to him, by endeavouring what in us lies to destroy the injury done to God, and restore unto God his right? Thus they. This notion they would put upon repentance's revenge, with an intention thereon to found a compensation, a satisfaction made unto God by repentance (such as the creatures can make), and withal thereby to make up a reconciliation with God again, *injuriam resarciendo*, by making God amends. Thus they philosophise. Yet sever this notion of theirs from this blasphemous affront given unto the satisfaction of Christ alone made for us, instead of which they would set up their satisfactions in penances, &c., and understand this analogically or similitudinarily, and there is a revenge a penitent soul takes of itself for sin, or rather upon sin; and there is an endeavour to make God an amends, that by how much a man hath the more sinned, by so much the more he would be obedient, and do contrary unto what formerly he hath done; which you see to have been in Paul, who had been so violent in persecuting the church; in the woman of Nain, &c., Luke vii. 37; and in the Christians at Ephesus, that burnt their books of curious arts, &c., Acts xix. 19. And such a revenge is not simply intended as against ourselves (we leave that to the papists), but against our sins; and those not simply as having done ourselves such mischief, but as against God; for as it is sorrow to God, or for God's interest, from whence this revenge here ariseth, so as there is a revenge done on sin for God's sake, wherein the penitent soul can rest satisfied with nothing but the utter destruction of it, for that revenge doth always import. Jealousy is the rage or revenge of a man: Prov. vi. 34, 'For jealousy is the rage of a man; therefore he will not spare in the day of vengeance.'

Now, as to this of revenge against sin thus understood, how it should be stirred up in us, by the consideration of our guilt of that act of Adam's sin, or upon what thing or sin this revenge should wreak or vent itself? That is the query. Upon that act of sin past? That cannot be; and to revenge ourselves upon some lawful liberty that holds an appearance to that of their eating the forbidden fruit, in the contemplation of this sin, is easily imaginable.

I shall only say as to this point these two things:

1. If a man would have hatred stirred up to purpose against sin (which is the ground and provocative of revenge), let him view but sin in that glass of Adam's fall, and consider but how heinously God took it, and how highly he was displeased at it, and hath shown it in the miserable consequents of it, so as never the like, it being the spoil of all his workmanship, which in the end of the sixth and seventh day he was so refreshed, withal, and a turning the whole wheel and way of the old creation (of man especially) into a contrariety unto him for ever.

There are two great glasses to view the deformity of sin in: the first in this of Adam's fact in paradise; the second in that of Christ's suffering for sin upon the cross. God laid upon him the iniquities of us all, revenge being thus stirred up.

2. Wouldst thou be revenged for this mischief done to God and thee, &c., and know where and how, in a proper way, to point and direct the sword's point of thy revenge against it? Then look as David when he would study

* See Bellarm. l. ii. de Pœnit. c. 7, and Suares in 3, Tom. iv. disp. 2, sec. 3.

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how to shew a kindness unto Jonathan who was dead, and so out of a capacity, or the reach of a kindness himself (as the act of this sin also is to ours), yet as David inquired, 'Is there any left of the house of Saul, that I may shew kindness to him for Jonathan's sake?' 2 Sam. ix. 1. And they told him he had a son Mephibosheth, ver. 3, &c. Thus say I, wouldst thou be revenged for the loss, not of thy two eyes only (as Samson, Judges xvi. 28), but for the loss of the whole image of God, &c., which was 'created in knowledge,' &c., as the apostle speaks? I say, wouldst thou be avenged for this and other mischiefs on this sin? Look first if there be any of its brood left behind it, whom thou mayest fairly wreak thy vengeance on. And for that thou needest to go no farther than thine own heart; behold a whole body of sins, all sorts of lusts therein, that are the brood it hath left behind it, that sin was the father of, besides all the actual sins which are begotten by it, the grandchildren of that grand sin; and if these be not large enough to satiate thy vengeance, thou hast the sins of all the sons of men thou conversest with, that come within thy cognisance, to endeavour to extirpate these in them by all ways and means wherein thy duty lies. These are all of the same stock and lineage, and descended from this root, and cousin-germans to thine own sin. But if thou thinkest these too remote and too far off in kindred, look upon thine own children who came out of thine own loins, and all the sins in them, which are all nearer akin unto that corruption in thyself, and next unto thine own. In all these thou hast field enough before thee for revenge to forage in. Only first begin this thy revenge at home; thou hast enough to satiate thy hatred upon there. Slash and cut, and spare not; hew and cut down, and lay the axe to the root of the tree. 'Oh what revenge!' But on a revenge hereon I shall enlarge when I come to the acts of repentance for inherent corruption.

There is a third pair or couple, what *desire!* what *zeal!* Those latter fruits of repentance do, to be sure, spring from pure love to God. What desires to be rid of sin and to be holy, which are the best fruits of thy grace in this life? And then thy sense of the guilt of this act of sinning will put thee upon hungering and thirsting after righteousness, especially that righteousness of that other Adam, Christ, of which by and by; and it will stir desires also after the favour of God, for this was the first sin that separated betwixt God and thee. And zeal is but love and desire, and other affections intended.* Desire is smoke, and zeal is flame. And for a man to consider, I am guilty of the first sin that ever was committed in the world, and one of the greatest that ever was or will be, this may well provoke him to desire, and to say, That was the *alpha* of my sins; would to God that which I committed last might be the *omega*. Again, did I bring sins enough into the world, even of the guilt of that sin, if I had added no more, to have found me work to repent of as long as I have been or am to be in the world; yea, to find me work enough of that kind, if I did nothing else? And shall I sin any one sin more? Oh, if it were possible, not so much as one! Oh what desire, what zeal should this provoke us to?

There is one thing more in that text, 2 Cor. vii., a single seventh, which will not so well yoke with any of the other, *a clearing ourselves*, or apology in defence of ourselves; and what may that be supposed to have to do with our sense of the guilt of this act? We will be ready to say, that of all sins else we can the best apologise for this, and clear ourselves, and wash our hands of that, and plead in defence of ourselves. It was the sin of another, and not our own; *quæ non fecimus ipsi, vix ea nostra voco*. That which I did not can hardly be styled mine. This was Adam's fault indeed, in seeking

* That is, stretched or intensified.—ED.

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to excuse himself, by laying his sin on his wife, yea, at God's door, Gen. iii. which Job alludes to, chap. xxxi. 33. But as to the Corinthians clearing themselves for that personal share of theirs in that sin (which the apostle had reproved in these Corinthians, 2 Cor. v. 3), that true godly sorrow which their hearts were yet bedewed with, and had brought forth, this apology here was joined with a putting their mouths in the dust, and a taking shame and guilt to themselves, to the utmost grain of weight it will bear. The word here used is an apology, or pleading for pardon and forgiveness, having first taken a sin upon us;* for, as I observed before, true faith is always intermingled with repentance which is evangelical, yea, and causeth it; and the more it is made sensible of its sin through its working, the more it puts the soul upon further exercises of faith, and to seek after the attainment of fresh assurance of forgiveness. This apology the apostle terms elsewhere, the 'answer' or speakings 'of a good conscience,' when through faith the soul is enabled to plead Christ's resurrection for the justification of itself, 1 Pet. iii. 21, which is done, whilst a penitent soul approacheth with fresh and louder cries the throne of grace for God's absolution and forgiveness, and clearing of them to their own sense, for a sin repented of and sorrowed for; as we saw in David, who, though God had, by the prophet's outward message sent him, declared he had forgiven his sin, 2 Sam. xii. 13, yet David's soul must hear God himself speak that word over anew to his own soul; and therefore you heard of his pleadings and apologies for mercy and pardon, out of Ps. li. 7.

I shewed before, out of Rom. v. 25, that it is and must be the free grace in God, that only must quit and discharge us of the guilt of this sin, as well as from any other sins; yea, and an 'abundant grace' it is to forgive that sin, as well as the many of our other offences, ver. 15, 16. Unto which, as to that other of David's, I add, as I then said, two more scriptures to confirm this. And it is very observable, that in so many places, take them all, where this sin is spoken of, God's free grace in pardoning and saving is eminently spoken of also, as to the forgiveness of them.

The first is Isa. xliii. 27, 'Thy first father hath sinned, and thy teachers have transgressed against me.' There you have this disobedience of Adam laid to their charge to humble them, as generally, says Calvin, interpreters expound it, and not their forefathers, as to their birth, because he speaks of some one father singly and eminently, which that word *first father* indigitates, and who was the *primo primus*, the first-first, whose sin also was so famed and notorious, and the cause of all sin, as Adam is the common father of all; but withal free grace to pardon that and all other their sins, is not far off, yea, had been aforehand set down in ver. 25, 'I, even I, am he that blotteth out thy transgressions for my own sake, and will remember them no more:' a scripture which speaks mere free grace as amply and as loudly as any place whatever, and speaks it not under the language of that redemption from captivity (though including it), but of blotting out transgressions, and remembering them no more, which is made the proper language of the covenant of grace unto the elect out of mankind. And so he speaks to the godly of that nation personally, and he instanceth in such sins, as they might otherwise think they least needed pardon for, not their own personally committed by themselves, but first that guilt common with them to all mankind, committed in Adam; and then their public guilt, in respect of the relation of their priests, who were the intercessors for them to God, and yet had styled these thy sins in ver. 25, which you are to be humbled for, as for your own, every one of you. And lo, says he, I am he that blots out these and all

* See Dyke on Repent. chap. xiv.

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other thy transgressions 'for my own name sake,' that is, freely; and it must be my grace which must forgive these thy sins, as well as any other of thine own, and therefore look up unto me, 'I, even I, am he' that pardoneth them. Neither canst thou find out, saith God, or enter on any plea or apology (as the word is here) for pardon, but this alone of my name, which I have so long ago proclaimed unto thee, 'The Lord gracious,' &c. Thus in ver. 26, 'Put me in remembrance; let us plead together; declare thou that thou mayest be justified:' justified for these guilts, which are thine but by imputation, as the first sin of thy fore-father, or national relation, as the sin of thy teachers.

The second scripture added is Eph. ii. 1, 5, 'Ye were dead in sins and trespasses, and by nature children of wrath:' and they were by nature, or born dead, as well in respect of the guilt of their first father Adam's disobedience, being condemned in him, Rom. v. 18 as of inherent corruption. But what then is it he points them unto alone, whereby they had obtained, or were to obtain, pardon and salvation from? Ver. 4, 5, 'God, who is rich in mercy, &c. when ye were dead in sins, hath quickened us together with Christ, by grace ye are saved.'

And thus much for the first part of this discourse, the humbling ourselves for our guilt of the act of Adam's disobedience.

CHAPTER VIII.

What sorrow and repentance we should have for the other part of original sin, viz., the corruption which is inherent in our natures.—We must consider it as the cause of the greatest and most heinous sins which we commit, and which give us the highest occasion of mourning.—That every act of sin is of so much the deeper guilt, as the corruption of our nature doth more vent itself in it.—That the corruption of nature doth set us farther off from God than any actual sin whatever.—That this is more near and intimate to thy soul than all thy actual transgressions.

I now come to the second part of the discourse, touching inherent corruption, and what exercise of repentance, mourning, or whatever acts else we are to put forth about it; which corruption is the fruit of that sinful act of Adam, and is inherent in our nature, which is called, Rom. vii. 20, 'the sin that dwelleth in us.' And this we may take for a certain rule, whatever acts may any way become genuine, to humble ourselves for the guilt of that first sin of eating the forbidden fruit, they will prove more direct and proper to be put forth as concerning the inherent corruption in us. For this is our sin, not by imputation, but by indwelling in us; even as leprosy derived from the parents (no matter how they came by it) is as properly the son's leprosy as it is the father's. And there needs no dispute about it, whether a man's leprosy be by derivation from his parents, or by a man's self contracted; however, it is his own leprosy. And accordingly, as to the conviction of this to be our own indwelling sin, we are but to look into our own bowels (though we need spiritual light to discover it with unto the bottom, yet), there is enough of its corruption boiling up every day as doth or may testify this to our consciences.

I propound for my method in this these two things, which you may call parts or heads of this ensuing discourse.

I. The great sinfulness of this sin of inherent corruption dwelling in us.

II. The acts of repentance which we are to exercise about it.

I. I begin with the first, the sinfulness of this inherent corruption. It is

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not of sin in general, which I have elsewhere set forth,* but the sinfulness that is in this inherent corruption of nature we brought into the world with us, and which is increased in us, and remaining to this day in every one of our souls.

I shall take two courses to manifest the sinfulness of this unto you.

First, In a comparative way.

Secondly, Consider it singly and simply in itself.

First, The comparative way is double.

1st, Single out the grossest actual sin thou hast been guilty of in thy life, take any one particular gross sin that thou thinkest lies heaviest upon thy conscience (as such are most apt to do), yet that corruption thou broughtest into the world with thee, that mass and body of sin thou hast in thy nature, gives thee more cause in many respects to be humbled for that than for any one gross sin, be it what it will.

2dly, Compare it with all actual sins whatsoever, and take them and abstract them from this root of inherent corruption, and it may prove a question whether of the two we should be most humbled for.

First, Single out the grossest act that ever thou committedst, or perhaps hast heard of to have been committed by any (the special poison of the sin against the Holy Ghost excepted), and that inherent corruption of thy nature in many respects doth exceed it. To this purpose,

1. Consider that if it were no more than that it was the cause of that actual sin, this is sufficient to render it more heinous; and the virtue whereby anything is produced is stronger in the cause than in the effect. Now that gross sin, whatever it be, was but the bud of that as the root; and take but a little of a poisoned root, and extract the spirit of it, and it hath more poison in it than any of the branches. The notion of this I shall afterwards carry down to the other, the second head, of comparing it with all actual sin.

2. Consider that the evil of any gross sin, or the greatest part of the sinfulness of it, will be found to lie in this, according as the evil disposition and venom and poison of thy nature did vent itself in that action more or less, and fills that action, the wickeder it is. According as the tide flowing from that sea fills the channel more or less, so doth the sinfulness of that sin rise up more or less, and so it is that corruption, wherein specially the guilt lies in every such action. And thence it is that actions, gross and great for bulk, are often less sinful in the eyes of God than smaller actions, because less filled with the evil disposition of the heart. And this the philosophers themselves acknowledged that an evil notion† done, *ex pravâ dispositione*, an act proceeding from a rooted habitual disposition, was worse, and more to be punished than another, though outwardly as bad, if but done out of some sudden passion, as they call it. Witness that sentence of the Athenian judges, who condemned a boy to death but for tearing out, in a cruel manner, the eyes of a few crows and partridges, as being (though for the act but small) the evidence and *indicium* of an habitual cruel nature. And God himself judgeth of men's ways according to the dispositions of their hearts let out in their ways; for which read that speech in Solomon's prayer, 1 Kings viii. 39, 'Render to every one according to his ways, whose heart thou knowest;' which, though intended principally of God's acceptation of the contrary good actions of holy men, yet as a general, holds of evil actions also, and much more, because there is a demerit in them which is not in the other. We see he says not simply 'according to their ways,' but as growing on this

* Discourse of the Aggravations of Sin. [Vol. IV. of this edition of his Works.—ED.]

† Qu. 'action'?—ED.

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stock, their hearts, from whence their actions suck or draw up more or less poison. And we find elsewhere God himself joining his testimony to this maxim in Solomon's prayer, and confirming it, and answering to it: Jer. xvii. 10, 'I the Lord search the heart, to render to every man according to his ways.' He joins the heart and the ways together; he compares how much the action savours of the must of the vessel, and doth taste of it, that he may know how to measure forth a portion of punishment to their outward ways and actions, according as he sees and judges how far, more or less, the action was steeped in the sour liquor of their original corruption.

8. A third thing is, that the evil disposition of thy nature doth farther sever and set thee off from God, than simply an actual sin doth. And that is the measure of more or less sinfulness, by how much the sin doth more or less separate from God: Isa. lix. 7, 'Your sins have separated between me and you,' therefore the more they separate the more is the sinfulness. Now this corruption of nature makes a greater elongation of thee from God than an actual sin doth, be it the grossest. The leprosy was the type of it in the old law; it was that only that separated a man from God and from the congregation all his life; and it signified not an act of sinning so much as inherent corruption, which is a disease in the soul, as that is in the body. You have it, Numb. v. 2, 3, and if he were a king, yet he was to be separated if a leper, 2 Chron. xxvi. 21. Now that inherent corruption doth more separate than an actual sin doth, the reason of it is, because a contrariety in nature breeds always greater distance, yea, enmity, than simply an act of hostility, or mere outward acts of injury. You see this in the creatures that have contrary qualities, which we call antipathies, in their dispositions; and merely out of a contrariety of nature, they are greater enemies than others that do one another actually more harm. Let a swine or a mastiff tear and rend us, as Christ says, yet we can endure the sight of them, the presence, yea, we can afterwards stroke him; but let a serpent appear, where there is a contrariety in nature, or a spider appear, you see how mightily it works in the spirit of one that hath an antipathy to these (as man hath) at the first view or sight of them. Now inherent corruption is such a contrariety in thy nature unto God, it is a contrariety in the way of an antipathy. Transient acts of sinnings are indeed said to be against the Lord, but the inward disposition of their nature hath and is a contrariety in nature itself, and so is deeper and stronger; so this flesh is said to be enmity to God in the abstract, Rom. viii. 7. It is contrary to holiness, as it is in God's nature: whatever God hates, it loves; and whatever God loves, it hates.

4. Consider, thou hast more cause to be humbled for the sinful dispositions in thy nature than any of thy actual sins, because there is a nearer union between sin and thy soul, in respect of this inherent corruption, than by thy action singly considered. An act of sin hath not so near a kindred or alliance to the soul as inherent corruption hath. You read in Micah vi. 7, that the measure of sinfulness lies in the relation it hath to the soul of a man: 'Wilt thou give the fruit of thy body for the sin of thy soul?' therefore the more it may be said to be the soul's sin, the more sinfulness is in it. And further, there is this in reason for it, that the nearer union we have with sin, or our hearts have with it, the farther we are separated from God. Now, that this union is nearer, I manifest by one or two things.

(1.) This is the relation of subject and inherent quality. Thy soul is the subject, and the sin an inherent quality in thy soul. It dwells in us, as the apostle says; it is not an act passant from us, that bears but the relation of an outward effect unto its cause.

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(2.) The union that is between sin in thy nature and thy soul, is such as between the matter and form. The soul is as the matter unto this sin as the form, as the body is the matter which the soul informs; for we account that to be the form which acts, inspires, moves, informs, and guides the matter. Hence this corruption is called a man's self; thou and that corruption that is in thee are called by one name, *flesh*, in Scripture: John iii. 6, 'That which is born of the flesh is flesh,' and all the actions of the whole man are attributed to it. But now the union between thee and thy action hath but the relation of the tree and the fruit, the parent and the child: Rom. vii. 5, 'For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death;' James i. 14, 15, 'But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.'

5. Consider that in a sinful action but a work of thine own is spoiled and marred, which thou shouldst have produced in a shape more agreeable to the law, the pattern for that action; but by the sinfulness that is in thy nature, God's workmanship is spoiled, his image defaced, a frame and principle of working which he produced and 'formed for his glory,' as the prophet, Isa. xliii. 21; or 'created at first to good works,' as the apostle speaks, Eph. ii. 10.

Again, 6, consider that particular gross sin thou hast committed is but a particular transient breach and transgression of some one commandment. Now, look on an act of cruelty and injustice, in what kind soever, suppose the greatest that can be perpetrated by a state, or the supreme power, and it is far less heinous than if there were a standing law enacted by them to authorise such an act. And now take the grossest sin that ever thy soul committed, and there is a standing law in thy nature that hath force in thy members to bring forth a thousand thousand such acts; and by virtue of it they may be brought into act until that law be recalled, that is, thy nature changed. So that still suppose the grossest act that may be, if in thy nature there be as wicked a law to authorise it, and to bring it into execution, and that also a standing law, it is an invincible proof that thy nature, in respect of being such a law, is more wicked than any grievous act of sinning, even the most grievous whatsoever. And this consideration far exceeds the first; for thy corruption was not only the cause of such an act, but the cause as a law is, which is extant still, to be the cause of ten thousand more, as occasion and temptation is.

Yea, 7, consider that action was but one transient breach of some one particular command, but the corruption that is in thy nature hath not only a particular law to enforce that kind of particular sin again, over and over, but it is a contrariety to the whole law in every tittle of it. And look how many laws God hath in his word, so many contrary laws sin hath in thy heart. Rom. vii. 22, 23 compared—'I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members'—doth confirm both of these two last assertions. There in thy heart the devil's commandments are written, contrary to God's written in the two tables, explained by Moses and the prophets. Now, the Holy Spirit by David hath said, Ps. cxix. 96, 'I have seen an end of all perfection, but thy law is exceeding broad;' as much as to say, the particulars thereof are infinite, there is no end of it, as the same David speaks of God's knowledge. If therefore thou hast as many laws of sin in thee as there be laws of God, how above measure must thy nature be sinful!

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Again, 8, consider that that gross sin was committed haply but by some one member, used as a weapon and instrument of unrighteousness; but this sin of thy nature is spread through all, and thereby all parts and members are made weapons ready formed, fashioned, and sealed to be employed in the service of sin. This, as concerning acts of sin, you have in Rom. vi., the other in multitudes of scriptures; as when this sin is styled 'the man,' 'the old man,' a whole entire man, 'a body of sin,' 'from the crown of the head to the sole of the feet,' the sin that 'encompasseth us round,' Heb. xii. 9. And if one member, the tongue, be arraigned to be the seat of 'a world of iniquity,' what is the whole and every member and faculty of soul and body? And thus much for the first branch of this comparative way, viz. comparing the sinfulness of corrupt nature with any one particular act of sinning, the grossest.

CHAPTER IX.

That there is more guilt in the sin of our nature, than in all our actual transgressions put together.

I now come to the second head, the comparing of our inward corruption with all our actual sins put together. Truly some have affirmed it in their writings. Dr Sibbes, in that which he hath printed himself,* that it is worse than all our actual sins. So, then, at least it may prove a question, whether of the two hath the greater sinfulness; and so which of the two (take actual sins abstractly considered from this root) thy soul ought to be humbled for most. And I alone have not started this query unto the discussion, though I confess I had, long before I saw that of his, enlarged upon this head in sermons upon original sin.

I shall proceed in this point:

I. By way of explication or stating of it.

II. By the demonstration of it.

I. For explication. When I say the question is, For whether of these two as apart considered we should be humbled most, or whether has the greater sinfulness?

1. I grant we must allow a far greater enlargement unto the confessing of actual sins, and a far larger humiliation for actual sins; we must insist on them more, which the apostle's pattern instructs us to, by viewing the first and third of the Romans. In the first he speaks of actual sins, and spends a whole chapter thereupon, and that as in the Gentiles, as in the second chapter he insists upon the sin of the Jews; and in the third speaks of this corruption, and there he narrows his discourse about it, he doth that briefly. And the reason why we should do so is plain: actual sin is original sin, drawn out in words at length (as I may so say); but original sin by itself is our sins but in figures, yea, but as *in semine*, though it summarily contains all. Our humiliation therefore should extensively be super-exceedingly more for actual sins, but intensively our souls should be as deeply humbled and stricken for this of our natures as for those others.

2. Our humiliation and confession of the sin of our natures, should be commixed with that other of actual sins. Original sin should be either laid first for a foundation, or actually carried along with us in the confession of actual; or at least virtually supposed, though not always expressed, as that

* *Soul's Conflict*, v. 2, 6. We should look upon it worse than any, nay, than all, the impure issues of our lives together.

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which is conjunct with every one of our sins; it is to be, as it is, the burden of every sin.

3. Every actual sin, to be sure, in a man unregenerate, increaseth the corruption of nature (there is, or may, perhaps, a question be raised, whether in a man regenerate or no, because grace is an 'incorruptible seed,' and therefore habitual sin is not in the totality of it augmented in such an one by an act of sin, the seed of God keeping an habitual possession of what room in the soul it hath gained, though the operation is obstructed and weakened for the present); but in an unregenerate man, every actual sin increaseth a farther corruption of nature unto some degree. It is a root, and roots grow under ground, as much as the branches do in bulk above ground; and corruption in the heart increases, as actual sins increase; Rom. vi. 18, 19, 'Yield not your members servants of iniquity, unto iniquity;' but on the contrary, 'have your fruit unto holiness.' The fruit of doing things holily, is to be made more holy; and the fruit of doing a gross act of sin (of which he there speaks, or of such that have dominion), is to be made more sinful, and to enlarge corruption unto a greater degree of it. Hence a wicked man's sinfulness, and corruption of nature, is improved to a wonderful increase, in comparison of what it was simply by nature. When, therefore, I in this comparative set it with all actual sins, there must a few abatements or considerations be made.

The first, that I do not restrain it purely and only to what corruption of nature you had at first, but withal as it is increased, and so complexly corruption of nature as it now is grown up in us; for the indwelling sin, in Paul's sense, is the whole stock of it, new or old.

The second is, that we take corruption of nature, as distinct from actual sin, to consider that apart with all its cursed augmentation. Original sin is the first stock, the old stock; but all the increase put to that first stock makes up the present whole stock, as merchants speak in companies.

Yet, thirdly, so as though the first stock be less in degree, yet still in kind it is one and the same.

Fourthly, It must be allowed, or considered also, in a man truly regenerate, that the power and dominion of both original sin at first, as also of what has been added, is abated unto what it was whilst a man was unregenerate. Now it is the whole of thy wickedness, first and last, that is found dwelling in thee, and that for which I now exhort you to be humbled.

4. There are many respects wherein actual sin hath the greater guilt, as being the fruit and product of our wills, which original sin is not, and therefore the Scripture insists more upon them. Yet this I must say, that this of corruption of nature hath its respects also wherein it exceeds, and we are to give due weight unto everything in either. But this I shall after speak unto in answering objections.

II. I come next to the demonstration of it, which consists in this, that take that inherent indwelling corruption, both original at first, and the increase of it (and unto the first original stock, all the increase is to be attributed and put upon the account thereof). Take that, I say, apart from all actual sins, and there are many respects that do aggravate the fulness of it above that of actual sins. As,

1. Original and indwelling sin is the universal cause of all sin, of every one as well as any, and in that respect hath more sinfulness in it than all the acts of sin put together. I say, in that respect it is a cause, and an universal cause. This is a true rule, the virtue of things is stronger in their causes than effects. A little of a venomous root, if boiled, is found to have more poison in it, and to infuse more thereof into the liquor, than many

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bunches, or fruits, or leaves of that root. But when a thing is an universal cause, this rule holds much more. The sun, you know, is an universal cause of warmth, and life of plants, and cheering the earth, &c.; it hath the virtue of all plants in it, and much more. And why? Because it is an universal cause. You have heard of other similitudes, perhaps, to express this thing by.

As, first, this hath been one similitude, that the fountain hath more of water in it (take it as it runs, first and last, and all the water that feeds it and maintains it) than the streams. I add this scripture: 'Jer. vi. 7, 'As a fountain casteth out her waters, so she casteth out her wickedness.' Yet you see in a fountain but a little water bubbling up, when the fountain hath all the water in the sea to maintain it and its streams; and so hath more water as in the cause than all the streams.

If that be not enough, take the similitude of the sea itself; that to be sure hath more water in it than all the rivers that come from it at first. Now look, Isa. lvii. 20, 'The wicked are like the troubled sea;' they have a sea of wickedness in them, which doth continually cast up mire and dirt of actual sinnings. The sea is the universal cause of all waters that are above ground, or under the earth, or of the vapours that fall from the heavens above. In like manner it hath been said, there is more of fire in fire itself, than in sparks. Now I will but give a scripture for that too: Hosea vii. 6, 7, 'They have made ready their heart like an oven: their baker sleepeth all the night; in the morning it burneth as a flaming fire.' He compares them unto a fiery oven, in respect of their inward lusts (not only in respect of that burning lust of adultery, but of other lusts also, as when the tongue is said to be on fire of hell, James iii. 6), and so the heart is as an oven set on fire with hellish fire that first came from hell. And there is a thousand times more fire in the oven than in the sparks that fly out of it.

Now then, that inherent corruption in thy nature is the universal cause of all sin, I will give you some scriptures for that. Mark vii. 20, 21, I think an express place for it; others pitch on that in Matthew, I on that in Mark: 'He said (namely Christ), That which cometh out of the man defiles the man; for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye (that is, an envious eye), blasphemy, pride, foolishness. All these evil things come from within, and defile the man.'

Wherein observe, 1. The heart within, out of which all proceeds, is evidently corruption of nature within, inherent there; and the reason is plain, for he speaks of that principle within, out of which the very first-born of actual sins do arise; for he speaks expressly of evil thoughts, which are the first-born, and it must be the inherent habitual corruption from whence they come. These are the *motus primo primi*, the very first motions, as we call them. Therefore corruption of nature is meant by the heart within as the cause of them; and under this general of evil thoughts, the most inward purposes, ends, and counsels are comprehended.

2. You may observe it is spoken of all sin, and not only of evil thoughts, or inward sins, the smallest; but his instances shew that all sins, outward acts which are the greatest, as adulteries, fornications, murders, blasphemies, &c. Now if all evil thoughts and gross sins do arise from that heart within, then that is the cause of all. Christ's instances hold clearly forth that division which takes in all, even the *all* of evils that defile the man.

The second scripture is Rom. vii. 13, 'Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment

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might become exceeding sinful.' He styles it ἁμαρτωλὸς ἁμαρτία, sinful sin; it is a good interpretation given here by some to call it sinning sin, as an epithet given it, and you cannot call it by a worse name than its own, *idem prædicatur de seipso*. But further, I judge it hath a more special respect to its being the cause of sins, or as it is a working or worker of sin; and that he speaks it of original sin and inherent corruption, plainly and eminently, as it is distinct from acts of sinning, which he there arraigns as the cause of all sin, appears,

(1.) That it is called the working sin, the pragmatical operative sin; so in the words before, ver. 8, 'Sin *wrought* in me all concupiscence,' and so is made contradistinct unto sins wrought, which are actual sins (and sins of concupiscence are the inward sins, and the first-born of original corruption, James i. 15); and he plainly says it was the cause of all that concupiscence; and he doth not mention outward acts, for as in respect of them he had been according to the law, or outward acts of it, blameless, and yet all the outward acts which concupiscence brings forth, this sinning sin is the cause of; of which afterwards.

And then (2.) afterwards, ver. 20, he manifestly (as interpreting what this sinful sin was), putting all sin upon the indwelling sin in our nature: 'It is not I, but sin that dwelleth in me.' His inward man, with the inherent grace that was in it, could say, It is not I, but sin; the contrary sin that dwells in me.

And this was it that was the great humiliation to our apostle at his conversion. This sinning sin, above all else, humbled him. This was it was in his eye, καθ' ὑπερβολήν, above measure sinful; and this, because it was the cause of all sin.

This is argued also from the comparisons the Scripture sets forth in. It is compared both to a root and to a mother; and what improvement we may make of that to humble us we shall see by and by.

First, It is compared to a root. There is no fruit, no, not on the top branch, never so far off the root, but it partakes of the root; and the root is the cause of all that fruit that grows upon the tree, as well as the branches that brings them forth. This nature and experience shews there is no fruit but doth grow from its proper root; and it holds true in all fruit, both good and bad: they all have their root in their kind, without which nothing can be brought forth. Our Saviour Christ, having compared himself to a root, and then to branches, John xv. 1, 2, says upon it, 'Without me ye can do nothing,' ver. 5; and Hosea xiv. 8, 'From me is thy fruit found.' And thus may original sin say of our hearts, and of all our sinful fruits, Without me you bring forth nothing. And that the Scripture compares this inherent sin to a root, look Gal. v. 19, 'The works of the flesh are manifest, which are these,' &c. Flesh, you know, is inherent corruption, which fights against the spirit, and adultery, fornication, uncleanness, lasciviousness, idolatry, &c., these are the fruits there specified; but the fruits of the spirit are love, joy, peace, &c. These are two roots (says he) contrary in their nature one to the other; and this the metaphor of fruit on the one part shews: 'The fruits of the spirit are,' &c. As all gracious acts are fruits of the spirit of regeneration in us, so, on the contrary, all the villanies in the world are fruits of the flesh, as the root. I might shew the same from Heb. xii. 15, 'Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby may be defiled.' That root of bitterness is an unregenerate person, in whose heart corrupt nature or inherent corruption remains in its full strength and vigour unmortified, and bringeth forth gall and wormwood, as the phrase in Deut. xxix. 18 (whence this speech is taken by the apostle);

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and both being compared with that other apostle's expression, confirms it, whereby he sets forth Simon Magus his remaining still in the power and state of original corruption: Acts viii. 23, 'I perceive,' says Peter to him, 'that thou art in the gall of bitterness, and the bond of iniquity;' that is, thou continuest in thy native corruption, and in the bond of iniquity, which hath thee under servitude and dominion; which is that which brings forth the gall and wormwood that is in all men's lives, and is the root of it; as before.

CHAPTER X.

We are to be humbled for this sin, as the original of all our sins, as that which tempts us and draws us to sin, more than the devil doth.—It produceth such sins in us, unto which the enticements of sense and Satan's temptations could not extend any influence.—This sin of our nature is always fruitful, to bring forth evil incessantly.—To humble ourselves for it, we are to consider that our evil nature might have produced more evil than it hath done, and that it hath that sinfulness in it, which will be productive of all our sins to come.

Let us now improve the consideration hereof, to humble ourselves as to this sin. If but one lust, or but one branch of original corruption, when it becomes a root of evil, is so cried out upon by the apostle,—1 Tim. vi. 9, 10, 'The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows;'—if he brands one lust with this, as the height of its aggravation, that it is the root of all evil; as the apostle James in like manner doth strife and contention,—'Where envying and strife is, there is confusion and every evil work,'—then have you not cause to be humbled for that root, which is an universal root of all sins whatsoever, of any kind thou didst ever commit? It may be said of this universal corruption, as to all other sins whatsoever, that they bear not the root, but the root them, Rom. xi. 18.

Secondly, It is compared to a womb, and mother of all (and we shall see how that may be improved to our humiliation also). The place is James i. 14, 15: 'Every man is tempted,' says he, 'when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' To open this now, is my purpose in hand.

1. By lust here, that conceiveth and bringeth forth, inherent corruption and original sin is meant, because it is that which is the conceiver. Conception, you know, is the first production of a living creature into being. Now the very first conceptions of sin, that are productive of outward acts, are attributed to this sin of lust; and the first drawings on, or enticing motions and suggestions (which are the first acts of our actual sin), are all attributed to this lust, so as that which is the conceiver is not actual sin, but inherent sin, that sin in the womb, whereof all other sins are conceived. And that it is compared to a mother, that is clear; for he speaks both of conception, and of bringing forth. Temptation, and occasion, and the devil, and wicked companions, may be as the midwife to help to bring forth, but this is the mother.

Then again, in the second place, it is the immediate mother of every such sin; neither is it the mother only by descent, as in a succession afar off, as Eve is the mother of all living, as great great grandmothers are of children that never lay in their own wombs, only they beget those that bring forth others; but this is the immediate womb itself in which all lay. Stapleton

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objects, that it is not the cause of all sin, because one sin is punished with another; yet so as still this is the immediate cause of both, the sin by which and for which we are so punished; and this is that which inclines us as well to the sin the punishment, as it did unto the sin which is the meritorious cause of that punishment; only God is pleased to give up or let forth that inherent inclination, actually to bring forth that whereby another sin is punished in way of a curse, and which else he would not have given the heart unto. Only in letting out corrupt nature, God observeth a method, and lets out one lust after another, as the curse of a former, yet so as inherent corruption is the cause of both the one and the other.

8. It is the principal cause or tempter. Although there be other causes of our sinnings also, yet this is the chief; and therefore that alone is mentioned, so as though the world tempts, and the devil tempts, yet they tempt but as tempters that are without us, and propound but the objects. But this is a *pondus naturæ*, it is the poise and swing of nature; and all things move as from a natural weight or poise weight within them. In Heb. xii. 1, he speaks of this sin in saying, 'Let us lay aside every weight, and the sin which doth so easily beset us.' *Amor meus pondus meum*, says Austin, what my love is, that is my weight that sways me. Stones move downward, air upward, as their poise is.

The demonstration of this its causation of sinning may be amplified by these farther particulars, whereby we may discern that no sin is to be exempted from its efficiency.

1. That many times it begins to be the mother of sins, and draws us away ere ever the devil or the world do tempt us, or the actual knowledge of the law provokes us to it (of whose provocation of corrupt nature to sin you read, Rom. vii.), as it is seen in infants, who begin to sin before the devil or world can tempt them, in envy, frowardness, &c.; they go astray from the womb, being drawn aside only by the natural *pondus* of their own corruption: Gen. vi. 5, 'God saw that every imagination of the thoughts of man's heart was only evil continually from his youth up.' In which place original sin is compared to a mould, which casts and shapes within itself all and the very *figmenta* or conceptions of the heart, into such or such a sinful fashion; and it is from their youth, yea, infancy. Children bring forth sin before they bring forth teeth or hair, and then when they are incapable of Satan's suggestions, or of outward temptations from the world.

2. In that it is the cause of such sins, as neither the world nor devil can reach to tempt us to, no, not after we are grown up to reason. My brethren, you that are spiritual Christians find such sins and contrarieties in you unto what is good, such secret reluctancies, damps, heartlessness unto what is holy, as arise from the mere enmity, deadness that is in your natures unto what is good: 'I find a law,' an inward disposition, 'that when I would do good, evil is present with me.' You find mere spiritual oppositions present, that oppose spiritual motions and inclinations to good, from their first rising, and are up in their warrings against you as soon as the good motions are. These last rise as do the other; they are purely pure spiritual motions, as ingenuities unto God, strains of love towards him; these rise, and the contrary motions to check and resist them are up in arms as soon. And as the heart grows more spiritual, so corrupt nature will be sending forth its contrarieties against the holiest actings of grace in the heart towards God, and not damping them only, but contradicting them, and as a weight pulling them down to the earth when they offer to arise, and, besides, will be mixing self-interest with the good. Now these contrarieties are neither from Satan nor from the world; the devil hath not power to know such, because they

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secretly and closely work, and are transacted in the spirit of the mind; and beside, the devil could not be so quick in contrary suggestions, for these oppositions rise in the same instant with the good; the law of the flesh is still contrary to the law of the mind, and sends out its acts and dictates even as soon as the other. This Paul was sensible of in Rom. vii. 21: 'When I would do good, evil,' says he, 'is present with me.' He complains there of the corruptions of his heart. And not in these cases only, but take all or any kind of sin whatever, and it is a mother that could conceive alone of itself, within itself. The mother earth (as we call it) must have seed cast into it for many kinds of fruit: all animal creatures have their male and female that must concur to their procreation; but actual sin needs not to have a male to be a father. This female womb is sufficient to bring forth all conception, though now, when fallen, there was no devil to tempt; it is seed, and womb, and prolific virtue, and all. At first, indeed, Eve had not fallen if the devil had not tempted her; nor could Adam have eaten the forbidden fruit, but that both the devil indiscernibly and Eve both did tempt him. But now we should easily fall into sin though the devil were absent; although he also is by God's curse let loose upon us as the tempter, and is in many respects termed the father of lies; but this mother could and would conceive without a father. Nay,

8. It is so pregnant of wickedness that even the good and holy law made known to it provokes it to conceive the sin that is contrary to it, and therefore the law is compared to an husband: Rom. vii. 5, 'The motions,' or passions, 'of sin, which were by the law, did work in our members to bring forth fruit unto death.' But in so doing the law is but a mere occasional cause-mover unto sin, as it is in the following eighth verse of that chapter: this inherent 'sin taking occasion by the commandment, wrought in me all concupiscence.' It was this sin was the sole worker directly, the commandment but indirectly; that when the commandment, by the light and motion of it, would still beget good upon the heart, this sinful wicked womb, enraged thereby, doth, *uterino furore*, bring forth the clean contrary.

4. It is a womb that is never barren. By a continual ploughing and sowing of the earth, you may get the heart of it out, and then it must lie fallow a while before it will bring forth again. Other mothers of animal creatures bring forth children to such or such an age, but then cease childing, yea, and live a long while after and have no children; they have when old done teeming. But this, the longer it lives and continues, and the more sin it brings forth, the more it may, unless the Lord takes away the dominion of it by grace: Job xiv. 7, 8, says he, 'There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.' I know he applies this similitude otherwise, but I apply it to this, take sin when it is old, it will bring forth; if a scent of water come near it, if temptation come, it presently sprouts again.

5. Some females and mothers go long with their brood before they bring forth, and carry it long in their womb to ripen it ere it comes to the birth, as a woman goes nine months, an elephant three years; and the stronger the creatures are the longer they go, and the weaker they are the sooner they bring forth, as mice, &c. But this sin brings forth presently: Hosea vii. 6, 'They have made ready their heart like an oven, &c., their baker sleepeth all the night, in the morning it burneth as a flaming fire.' You go quietly to bed, and in all appearance free of such or such a lust and sinful disposition stirring; but you wake in the morning with some base lust or other

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that hath overgrown the heart in the night. Like Jonah's gourd, it grows up in a night, nay, in a moment, upon occasion of temptation.

6. This womb brings forth continually. It was the excellency of the tree of life of the new Jerusalem, Rev. xxii., that it brings forth fruit every month; but this is a conceiving and hatching of evil every moment, and never hath any interruption of conceiving one sin or another: Gen. vi. 5, 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was evil continually.' It cannot cease from sin. How oft is this spoken of wicked men in the Scriptures!

And shall not these things deeply humble us for this sinning sin that is such a mother, and the mother of all sin, and which hath a far nearer and more intimate causation, and deeper hand in all sinnings than the devil has? that is, as to us, and as in us sin is wrought. It is true, the devil hath the denomination of being that evil one, κατ' ἐξοχήν, and the tempter, and the father of lies, John viii. 44, and so of all other sins; and all sins of ours are by descent from him. And in 1 John iii. 8, all sins are called his works, 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.' The devil is thus called the first father of sin, both because he was the first that brought up that cursed invention of sinning, the first founder and original of sin; and in that respect called the father of sin, as the first inventors of music and working in brass are termed the fathers of them that do follow them in those trades, Gen. iv. 20, 21. As also, further, for that influence and hand he hath upon us, in causing us to sin by continual tempting of us. And it is true that the guilt which redounds on him personally is far deeper for his tempting us, than what falls to our share, who are the tempted, for acting what he tempts us to. But the sin of him therein is proper to himself, and he shall answer for it all at the last day; when the angels shall be judged, he must bear the load of it. And it is moreover true that there is a guilt lies on us, both on the father's side and on the mother's side, and we are to humble ourselves for both; on the father's side for our entertaining his temptations, and thereby espousing his interest (as sin is his more than ours), and thereby making ourselves children of the devil, as Christ speaks; and again, John viii. 44, 'You are of your father the devil, and his lusts you will do,' though we little discern it, and mind it not.

But yet there is this difference between what guilt descends upon us on the mother's side from what on the father's. That this mother is the inward, immediate, natural cause of all sin in us; Satan is to us but the outward cause and mediate, and cannot tempt us, and persuade our wills but by and from the native corruption that is indwelling; and the descent of sin from him to us is accordingly but outward, not as from a natural father; his fatherhood is but political, and by a metonymy, and we, as it were, but his adopted children only, not natural. Yea, that guilt of our yielding unto him in his temptations must be laid upon that very indwelling sin that is in us. That mother inwardly falls in love, and closeth with the outward temptation of this cursed father, so as the great blame of all will lie upon this mother, without whose being allured and enticed this father would not allure or persuade us. It is the mother, the mother, our corrupt wills that betray us, and yield us to this father; and therefore Christ lays the blame on us and our lusts, that we are of our father the devil. And the apostle devolves our guilt in being tempted upon our own lusts: 'When ye are tempted, ye are tempted of your own lust,' James i. 14; that is the tempter far greater than the devil. This sin of your mother is naturally yours, and all the cursed

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children she brings forth in you are her natural children, and she is your very nature and intrinsic constitution. And when you sin by her temptations, you may be said to sin of your own, as well as the devil doth of his own malicious propension, as Christ speaks of him. It is in and by the womb of this mother that sin is conceived within you; in that womb it is fostered, and by the strength of it it is brought forth; and the sinfulness therefore hereof is properly yours, in that the mother of it is in you, even as the devil's guilt in your sins is properly his. Oh, therefore, above all humble yourselves for this, that you carry such a mother or womb of sin within yourselves. You read of Rome (whose guilt is next the devil's), what a heavy punishment in Rev. xviii. lies threatened against her when she is to be destroyed: ver. 5, 'Her sins have reached up to heaven, and God hath remembered her iniquities: reward her double according to her works.' And what is the reason of all this? What is it puts God upon this? Look chap. xvii. 5, you see the title of her accusation to be 'Babylon the great, the mother of harlots, and abominations of the earth.' The mother of all: they came from her by genealogy and descent, and are maintained by her to this day. All nations were made drunk with her cup, and in her are found the souls of men, as there: and chap. xviii. 24, 'In her was found the blood of the prophets, and of saints, and of all that were slain upon the earth.' And for this her being the mother of all, the mother of abominations, you see what a doom she is adjudged unto. If we should remain in our natural condition, and be found therein, then shall a bill and indictment of all the actual sins be read. Yea, but where is the mother of them all? and what sin will God judge and reward most? Even your original indwelling sin. This, this is the mother of abominations, the great beldame, the great witch and whore, in whom will be found all the sins that ever thou hast done.

And that you may enlarge, and make the meditation hereof more pungent and impressive by another parallel contemplation, though utterly contrary, look, as Christ at the latter day, when he comes to judge, what will be his glory then? Even this, he shall present himself, and all saints about him, and say to his Father, 'Lo, here am I, and the children which thou hast given me.' And then again, 'All their fruit is found in me,' and all their graces, and all their righteousness. So, if thou be found unregenerate, then to thy everlasting confusion shall all thy sins be set in order before God and thine own conscience, as in Ps. l. 20, and this great beldame shall be brought forth with all her brood. Lo, here are all the children which this great mother and my cursed will have brought forth together, and they will judge this great whore as she stands in relation to her children; and it shall be said, Cursed be the womb that bare you, and the paps that gave you suck; and because God will pass this judgment as concerning us then, let us therefore, accordingly, judge ourselves in this manner beforehand, that we be not condemned with the world!

There be other weighty considerations might be added and enlarged upon to exaggerate the sinfulness of this sin, in the like way of comparison as hitherto hath been used.

As, first, that thou art not only to make the comparison with all thy sins actually past and done hitherto, and to make that the sole measure of thy humiliation for the iniquity of it, but further, both from what actual sins this thy corrupt nature might have brought forth, but hath not, as also from what itself (if left to itself) may and would bring forth for the future. This hath two branches,

1. What it might have brought forth, but hath not.
2. What it may, and would of itself, for the future.

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These, although they admit distinct considerations, yet they have this common to both, that God measures not the sinfulness of this sin only by the acts it hath produced, but by the potentiality of it, or the power it hath to produce, if left to itself. Will you take but an instance from God? We don't measure God's power by what he hath done, or will do, but by all he can do; we consider *entia possibilia*, things possible to be done by him; we say, though God doth not will, or do all things, yet he is omnipotent, and accordingly do adore him for it. And here divines rightly say that there is *scientia simplicis intelligentiæ* in God, a knowledge whereby he views thousands and thousands of millions of worlds and creatures he never did nor will bring forth; and that there is *scientia visionis*, a foreknowledge of what he purposes to do; 'Known to God are all his works from the beginning,' Acts xv. 18. Thus also there are a world of sins thy heart did never bring forth, which yet it might and would have done if left to itself. In this sin they are as in the seed; and God knowing this, reckons accordingly, as the instance of the men of Keilah shews, 1 Sam. xxiii. 11, 12, where God, upon David's inquiry, telleth him what the men of Keilah would have done, even delivered him into Saul's hands, though they never did.

This premised, I come to the two branches mentioned.

1. Thou art to measure the iniquity of this sin by what thou mightest have committed, if thou hadst been left to the swing of thy sinful nature and inclinations. And for a right estimate of this, cast thine eye upon all the sorts and kinds of sins committed in the world by any other of the sons of men, and not only upon what thyself hath hitherto acted. In Rom. i. you have a black catalogue of sins, which read over, it is but a comment on this text, the sin in thine own heart. And why? All sin in the world is through lust: 2 Pet. i. 4, 'Having escaped the corruptions which are in the world through lust.' All the corruptions in the world are through this original and inherent lust, and thou hast the same that are in the hearts of any in the world, and therefore wouldst perpetrate the same. There went but a pair of shears between thy nature and others; thy heart is made of the same stuff: it wrought all concupiscence in Paul; indeed not outward acts, for in those respects he professeth a blamelessness; but by the same reason it brought forth concupiscence towards any acting, it would have brought forth the outward act itself in him. It is a great thing to be considered that the stoics should discern this, and that Seneca* should thus utter it, *Omnia in omnibus insunt vitia*, all vices are in all; *Sed omnia in omnibus non extant*, but all are not extant in all; *Et cupidi omnes, et maligni omnes, et ambitiosi omnes, et vitiosi*, we are all covetous, ambitious, malicious, vicious, &c.

Again, consider, that though thou canst act but one sin at once, *sensu diviso*, yet in the nature of this corruption there is an aptness to act a multitude of sins *sensu composito*; nay, contrary sins would thy heart, thy root, carry thee to, and any other sin as well as what thou didst commit. Consider, moreover, what it hath been that kept thee, and that it is from God's restraining of thee that thou hast not committed infinitely greater and more grievous sins: as the case of Abimelech shews, Gen. xx. 7, 9, and the last verses compared. God acknowledgeth a kind of integrity, in that he did not know Sarah was another man's wife; yet adds, 'For I kept thee,' or 'restrained thee,' and in that God punished him for what he had done, ver. 18, it argues that God's meaning was, Had I not restrained thee, thou wouldst have done it, although thou hadst known her to have been another man's wife. Besides, take any act of sin that ever thou didst commit, yet still there is more evil in that sin in thy nature, than ever thou didst draw

* Lib. iv. de Benef., page 320.

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forth into act: 'Out of the abundance of the heart the mouth speaks,' Mat. xii. 34. There is more in the heart than the mouth utters: also, ver. 35, it is styled 'the treasure of the heart.' Now, there is far more treasure in the warehouse than is vended in the shop; and so no man ever pours forth all his sin.

2. The second branch respects sins for time to come. Thou art at present to humble thyself for this sin, as which hath that sinfulness in it, as will be the productive concurrent cause, with thine own will, of all the sins thou shalt yet commit; yea, and take this sin, in the propense inclinations of it, to be such as would produce far greater and more grievous sins than as yet thou hast committed.

My brethren, there is to be this difference between our humiliation for actual sins, barely considered as such, and for this indwelling sin as it relates to our actual, that we are not obliged to humble ourselves for any supposed actual sins, considered abstractly as actual, until they have been actually committed by us; and so in that respect a man is only to view what sins are already past; for as simply considered actual, they are not in themselves actually hitherto existent, and so are as if they were not. Nor do I know but God may out of restraining grace keep me from committing such or such sins; but that is God's doing and merciful prevention, and not mine. But the case will prove otherwise, if I will look upon this root sin within me, as it stands in my heart, in a readiness to commit any sin in this respect. I may say of it, that an infinity of sins to come are potentially existent in it as in the root; as we say of flowers in winter time, that although there be not a rosebud growing on the rose tree, yet we say that in the root there are many rosebuds that will come into existence in summer. And thus, as God in his heart, through the infinite foreknowledge which is therein, sees thoughts afar off, and so views what that root will produce, thus we may see, in the principles of our own sinful hearts, though not what individual sins they shall be which our wills will commit, yet that an infinity of sins will one way or another sprout forth from out of our hearts, if not cut off by death, or otherwise restrained and prevented. And as they are there at present, as in their root, so we are to humble ourselves at present for the sinfulness of that root, as that which will bear them and bring them forth. I say, at present we are to do thus, for it is that indwelling corruption at present remaining in thee, which will be the cause of them; and therefore humble thyself at present in the forethought of this. And God that sees our thoughts afar off, and things to come as if they were, he says of thee at present, The root of all these is there in thee at the present, and he loathes thee for it; and therefore do thou at present humble thyself before that God who thus sees and judges. And like as we adore God's power, not only for what creatures he hath actually produced, or works of providence we see he hath brought forth, but for his power that can bring into being infinite worlds which he never means to make; and we measure and esteem him omnipotent, in respect unto those that possibly he could produce, as well as for what actually he hath made or doth make; in like manner are we to humble ourselves, not only for the potentiality of this sin in sinning, in respect unto what sins we have already acted, but what we shall, yea, even for new worlds of sinnings our nature would put forth and exert. Nor art thou to measure the sinfulness hereof by what in probability, according to the course hitherto held, thou art likely or art subject to commit, but by sins thou didst never so much as dream of, or imagine thou wouldst commit. It would be a deceiving rule to go by, if thou judge of this only by what hitherto this sin hath brought forth. No; this womb breeds monsters, and extraordinary

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births of sinnings, which thou thoughtest impossible to have been in thy nature to produce. Did Hazael think his nature would turn so barbarous, so cruel as it did? 'Am I a dog to do this,' said he unto the prophet, so inhuman? Little thought Peter, that that heart of his, so resolved to stand by Christ, as he judged it to be, when he said, 'If all forsake thee, I will not;' he could not have imagined that ever it would have been so profanely vile and unchristian as to deny his endeared Lord and Saviour thrice, and at one of those times with such horrid oaths and execrations, whilst his Lord was in the room, and present, and overheard him, as he was man. Did David ever think he should perpetrate adultery, and add murder thereunto; that that heart that was once in such an holy frame, and so magnified God for his covenant and promise made, 2 Sam. vii., should hatch and contrive within itself such abominations?

I might here yet further add, that thou art not to judge of the potentiality of this sin, and what for the future it might produce, by what thou wouldst or mightst in this life only commit, but by what unto eternity thou wouldst commit, if we could suppose thy life extended thereunto. This womb would never cease teeming, but grow still more and more wicked unto everlasting ages without end.

If all these be not perspectives clear enough to discover to thee this expanse or extensive sinfulness of this sin in the propense inclinations of it, as either by what thine own individual sins have been, or in the several sorts or species and kinds of sins that have been found in their varieties in the hearts and lives of mankind from the beginning of the world to this day, then go down to hell and compare thine own nature with what is the genius of the devils themselves. Thy nature is but the image of theirs in a smaller letter. All the difference, and that but in this life, is, that we are tame devils through God's mere restraint, but they wild outrageous devils, wild-fire and gunpowder, left to the full swing and the utmost career which the violence of their lusts do carry them to. Now, it is certain we have the seeds and capacities of sinning all the sins they headlong run into. This in respect of our souls. And we are, besides, inclined to many more sorts of sins than they are addicted to, as all the lusts of the flesh, seated in the body and outward man, which in the body the soul is subjected unto, besides those other proper to the soul itself, together with those spirits. Satan hath in his nature no lust of uncleanness, adultery, drunkenness, &c., so as thy nature hath all manner of sins the devils have, and a multitude of other sins besides, to outvie them on that account.

And all this heavy charge I have laid unto this sin, the mother of sins, is not to be understood as spoken of a matter or thing distinct from yourselves, which is the case of all actual sins; yourselves are one thing, and your actions another. Yea, but this sin I have aggravated all this while, is no other than your very selves; and so all that hath been said of it is all one as to say that yourselves are thus sinful, and are in verity this very sin. Indeed, the substance of you differs from this sin inherent as subject and adjunct; and thus logically you may (if you please) distinguish yourself from this sin; but know that theologically, or (which is more) in God's holy sight and esteem, this sin is thyself, as I said at the first entrance. It is in Scripture language (which is God's) the very definition of a man's nature: 'That which is born of the flesh is flesh.' It is a regenerate man only is able to say, 'It is not I, but sin that dwells in me,' and so distinguish himself from it, for he hath a divine nature which is himself. An unregenerate man must take it wholly upon him, that it is, he himself, and say of it, It is I, as the seventh of the Romans hath distinguished them.

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BOOK X.

That this state of guilt and natural corruption is the condition of all men unregenerate, though they make an external profession of Christianity.—A discovery of the several sorts of such men, both the ignorant, the profane, and the civil and the formal Christian.—And an answer to all those pleas by which they excuse, justify, or flatter themselves.

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—2 Cor. X. 4, 5.

CHAPTER I.

As the strength of a kingdom consists in having places of defence, or forts built to keep out an enemy from conquering it, so the strength of the kingdom of sin in unregenerate men consists in those arguments with which they defend their minds and hearts against all the forces which are brought out of the word to convince them of the misery of their condition.

HAVING thus discovered how great the sinfulness of man is, both on the account of Adam's first sin imputed, and of the corruption of nature, and how both these are matter of humiliation and repentance, that which next lies in order before me is to prove that this guilt and sinfulness abides upon men, and that it is a sad wretched condition in which all the unregenerate (as long as they are such) continue. And to prove this, it will be sufficient to shew how vain and frivolous are all those pretences and pleas by which men would endeavour to shift off this condemnation from themselves, and to make out (if they could) their case to be good and safe, though it is extremely miserable and dangerous.

For this end I have chosen this text, and, indeed, if we can but cast down those strong holds wherein men fortify and defend themselves against all convictions of their sin and danger, they will then easily be conquered, for the strength of the kingdom of sin consists mainly in that assistance which the corrupt reason of man draws up for its defence. The strength of all kingdoms lies in two things,

1. In a wise and able council, to advise, direct, and project its affairs.

2. In strong and potent preparations for war, and defence against all foreign enemies, without which no kingdom can subsist.

The kingdom of sin answerably hath both its council, as hath been shewn;* and also it hath within itself great strength, and many forces for war, both offensive and defensive. The strength of other kingdoms for war lies in two things:

* Book VII.

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1. In moveable armies, which are led out into the field, whereby they make excursions on their enemy's dominions, carry the people away captive, waste and spoil their territories by open force and violence. And answerably such kind of forces hath also the kingdom of sin against the kingdom of grace, viz., lusts, which do war in the members; inordinate affections, which do carry us captive to sin, and which do make inroads upon that grace that is in us, using our members as weapons of unrighteousness, and winning ground upon the spirit; and these the apostle speaks of in the sixth and seventh chapters of his epistle to the Romans.

2. The strength of other kingdoms lies also in places of defence, as fortifications and castles, &c. And such also hath this kingdom of sin, strongholds, and forts, and castles built and cast up, and fortified with much ammunition, and that of a double use. They are both as places of refuge for their fleets and field armies to retire to, and find shelter in, and also for defence against a foreign invasion, so that if an army comes in they are able to hold out a siege. Till all these be taken, a kingdom is not overcome, and they stand and hold out last.

Now of these this text, you see, speaks, and tells us that the kingdom of sin in us hath great and strong holds, which are indeed carnal reasonings and proud high thoughts. The word is λόγισμοι, *ratiocinia*, reasonings; and so it is in the margin of your Bibles, which reasonings he also tells you are built on purpose for defence in a time of war, to be used against the weapons of our warfare, who are ministers of the gospel; and in these reasonings and high thoughts the strength of sin, and of all sinful courses and practices, in themselves weak and indefensible, do especially lie. As rabbits, though a weak generation of animals, yet are strong in their holes which they make in the rocks. These strongholds of sin, I say, are reasonings in the understanding, for they especially oppose the knowledge of God, and therefore the ammunition within these holds must needs be reasonings and acts of knowledge. These adversaries are matched and fitted with the same kind of weapons as those who come against them are provided with, for as the weapons of our warfare are spiritual, spiritual wisdom out of the word of God and the knowledge of God, so the inhabiters and possessors of these strongholds are reasonings of carnal wisdom, and knowledge opposite thereunto.

These holds have high towers also of pride, for self-love, being king in unregenerate hearts, will not yield or bend in the least, and therefore it is not strength of reason only makes them hold out, but a proud spirit also.

If you please, we will give another exemplification to clear this to you. As the kingdom of popery and the doctrine of it, which is the devil's gospel, by which to advance antichrist, and to bring all into subjection to him (as ours is God's gospel, the wisdom of God in a mystery to set forth Christ, and to bring all in obedience to him); I say, as in this system of popery there is an exact model of all the carnal reason which sin and the devil hath, and contains the quintessence of it, so there doth appear a double use and specimen of carnal reason in it.

1. In that all the opinions of that kingdom of darkness, and all the parts of the man of sin are so contrived as they all serve as maintainers of wicked ends and lusts, and to the advancement and profit of the pope and his clergy, there being no one point wherein they differ from us, but is some way serviceable to such ends, so as carnal reason hath first shewed its depth in inventing, framing, and raising such a frame of religion, and therefore it is called a mystery of iniquity: 2 Thes. ii. 7, 'For the mystery of iniquity doth already work.' But,

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2. Carnal reason hath not shewed its strength only in the inventing and finding out such an image of religion, but it hath as fully played its part in inventing shows of reason to uphold all these opinions, whereby this kingdom is fortified with strong arguments out of Scripture wrested, and philosophy abused, and is defended with strong pleas of universality, antiquity, and the like, so as a man rooted in the truth would wonder so much could be said for such gross opinions; yea, and they do deceive many strong understandings amongst them, so as to believe that great lie, 2 Thes. ii. 11.

Thus likewise is it in the mystery of iniquity in man's heart, which advanceth sin and lusts against God, as popery doth the pope and his clergy against Christ. There is a like double demonstration and discovery of the strength of carnal reason in this matter.

1. In advising for, and plotting so many ways to attain our corrupt ends and desires, so as there is no consultation, no desire of the heart, but what tends to this end.

2. That wherein it shews itself most witty, and draws out its depths, is in finding out strong reasons to itself and others, to defend these sinful courses and ways; in inventing carnal pleas to justify its state, excuses to extenuate sins, and those seemingly strong too, and specious exceptions and calumnies against the ways and the people of God, so as a man would wonder. These reasonings are the strongholds that the text mentions, with which we are to encounter.

CHAPTER II.

The great hindrance of the work of conversion is the pleas whereby men justify themselves in an unregenerate state.—How quick-witted men are to invent such carnal reasonings.—Whence it is that they are so.—How obstinately they adhere to such sinful pleadings for themselves, and the causes of being so.—That these reasonings are various in men, according to their different understanding, temper, or state.—That they are in some strong, in others more weak.

The first set of men in whom we are to beat down these strongholds are the ignorant and profane; and if we come to such to convince them of the danger of their natural condition, we shall find them to set on work all the wit and reason which they have, to evade or resist the conviction. If we deal with them about their ways and states, and examine what hopes they have for heaven, we shall still find they will have something to say for themselves, with which to put us off, and to salve the sad and deplorable circumstances of their own condition, notwithstanding all that we can say to the contrary. Shoot the word at them, and they will have some ammunition with which they will shoot again against what is said, and the lowest and poorest men will have something to oppose herein. The meanest cottage hath some of these strongholds as well as walled towns, ignorant and profane men as well as men of knowledge and civil behaviour. They will tell us, though they know little or nothing of religion, that yet they have a good meaning, that there are none but sin as well as they, that their hearts are good, and they hope well. Thus publicans and the most profligate sinners will have something to say for themselves, as well as proud pharisees.

And if we consider the difficulty of the work of conversion, what is the great hindrance of it but these false deluding pleas in men's hearts? Whereat doth conversion stick most, that notwithstanding all the motives,

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exhortations, or threatenings which we use, yet the wills of men are not turned; and for all our trying such variety of keys, yet the bolts of their wills shoot not? Why, there are false reasonings in their hearts, which, as wrong wards, hinder the key from turning; and though the key be fitted to many of the wards in them, and we bring answers to many objections, yet if the key stick at some one that we light not on, the man is not converted. Ask any man that is converted to God what it was hindered him a long while from seeing his miserable condition, and from being humbled and parting with his sins, and he will tell you that either he had some carnal objection stuck in his mind against the ways of God and the people of God, which were long a-beating down, or else he thought his estate to be good enough, or not so bad as it was represented to him: that his sins were not so great in his eyes as they were magnified to him by ministers, and that he imagined his evidences for a better life and heaven to be fair enough; and that he still had pleas and excuses to avoid the force of all that could be said against him; and if as to some instances he was convinced, yet the conviction was not thorough, but his heart had still some stronghold which made him stand it out; or that, ere he yielded, his flesh debated things fully, and brought many objections, many pleas for itself; and that he thought not that sin had had such strength on its side as he found it had when the forts were yielded up. What is the reason also why civil men, who are in themselves in a nearer proximity to the kingdom of heaven than those who are openly profane (as Christ said to him in Mark xii. 34, 'Thou art not far from the kingdom of God'), yet are hardliest of all convinced, converted, and brought home to God? What is the reason of this? It is because carnal reason hath more strength in them than in others; the strongholds are better fortified in them than in profane men, and they have stronger and more specious arguments to plead why their state is good and safe.

If we consider the forces which the word of God prepares, they are fitted to invalidate such pleas and pretences of carnal men. It doth not speak daggers and swords only, it doth not only shoot off cannon and discharge volleys of threatenings against sin and sinners, to conquer the kingdom of sin by mere downright blows, but it hath weapons suited to repel and beat down carnal reasonings, pleas, and excuses. And a great part of the ammunition of the sanctuary consists of such weapons wherewith to convince wicked men, to confute their pleas, to reason it out with them; engines to countermine their secretest deceits, and to batter down their strongest objections. Now if the word hath so much preparation of this kind, as it hath, then surely much of the opposition in men's hearts against conversion to God lies in such reasonings, pleas, or excuses; for otherwise, these weapons of the word would be altogether needless. If you saw a king preparing not swords, but engines of battery, and instruments for mining, you would say, Surely he means to sit down before some fort or fenced town, for his preparations are not for a field battle, but for a siege. So here in this case it is likewise.

Now the true grounds and reasons how and why the heart of man comes to engender and harbour, to cleave and stick unto such carnal pleas and reasons, are,

1. From the vastness and largeness of reason, which is so large a faculty as it is able to invent some fair gloss and cover for the foulest and most gross enormities, and to make good appear to be evil, and evil good. We see this by experience; for let a man have never so bad and unjust a cause, yet some colours and pleas will be invented for it, and something the man will find in which to wrap it up cleanly; as Micah speaks, Micah vii. 3, 'That they may

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do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.' The most foul and gross opinions, dissonant to the light of nature, as killing of kings, breaking faith with heretics, equivocation, &c., are defended, and reason is able to invent much for them, and whole books have been written to make them good. Though the actions of kings and great men are never so enormous, yet their flatterers and abettors have tongues to file and smooth them, as the prophet's comparison is, Isa. xxx. 10. As pressing irons can smooth the greatest wrinkles in cloth, so can their tongues do as to the most deformed actions. And therefore it is hard if the profanest liver, who is in the worst estate before God, cannot find something to speak in his defence; it is hard if his reason, quickened in his own cause by self-love, and whetted and sharpened so much the more, cannot find something to plead for himself. If a corrupt lawyer's reason can find out shifts and quirks for another's cause when naught, much more will he do it if the cause is his own; for here in this case self-love will be active to sharpen invention, and to make the power of reason more intense.

2. If the heart is thus able to invent specious arguments to justify or excuse itself, it is as apt to adhere and cleave to such pleas which it frames, and to take them for good reasons, and to hold to them rather than unto what the word brings to convince on the contrary; for such self-love and self-flattery will incline the mind, and sway and bend it that way. For the stream of the heart being, in the current of it, for evil courses only, unto them it would run whether it had anything to plead for them or no; and therefore when it shall hear or think of anything that may be said to justify such courses, or to extenuate sin, or to free them from obligation to strict holiness, the heart willingly assents to such specious shows of argument, as if they were real and solid truths, because they all make for it, and for its great design of continuing in sin. Accordingly, the reason which is given why so many under popery embraced that doctrine as truth is this, that they had 'pleasure in unrighteousness,' and therefore embraced such opinions which suited to their lusts, and easily assented to such doctrine: 2 Thess. ii. 9–12, 'Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'

3. For any man to think that his estate is naught and damnable, and that his courses are such as cannot stand with a state of grace, is the harshest opinion that any man can entertain of himself; and as a man would preserve a good opinion of himself with others, so with himself also, and would also keep up a hope of the future happiness of his condition; for otherwise the thought and opinion of the contrary would not only hinder his comfort, but sink him into discomfort, which is the death of the soul; and therefore the apostle Paul, when he speaks of his being convinced of his sinful wretched state, he says that he died; Rom. vii. 9–11, 'For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me.' Now, as dying men catch hold on anything to help them, or as a man sinking snatcheth at anything that may keep him up above water, so do carnal men, whose souls would otherwise sink into and under a desperate opinion of themselves, and therefore they are glad

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of any the slightest reasons or pleas that can but speak peace to them. And,

4. Upon this motive the corrupt heart keeps reason off from examining into these shallow and empty grounds of its hopes, and wicked men hate the light which would discover things to them: John iii. 19, 20, 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.' And, on the contrary, they are glad of any show, pretence, or plea, which may make for them.

5. There is a pride of heart which resolves not to yield or to be subject unto the word, but is obstinate to maintain its cause, be it right or wrong, and to hold out the siege to the last; and, accordingly, the man sets all his wits on work, to find out reasons to maintain itself with, and to fetch the suit about again and again, and to put in new answers and new replies. The man resolves never to be nonplussed, or to lay down his cause, whilst any thing may be pleaded.

Now, concerning these reasonings, I would have two things to be considered in the general.

First, That they are in several men many and diverse, so as it is an endless work to speak of, and unto them all. The heart of one man engenders still upon occasion, and finds out millions of them; and we see that there is no end of multiplying them, as there is not of writing books. Corrupt reason will still find something to say; and when one hold is battered down, it seeks for and builds new ones. As rabbits, if let alone and not catched, dig new burrows when their old ones are stopped, so do carnal men also in this case, if God's Spirit doth not catch them, and subdue and convert them. Now, if one man's heart will find out many of these shifts and devices, what variety must needs be hatched, hammered, and sought out in the hearts of divers men! As reason itself is a vast faculty in every man, so it is of a different mould and fashion in several men, and that is a reason to one man which is not to another, and that shall be a plea and a shift which one man will stick to, for the putting off the conviction of his sinfulness and miserable state, that another sees nothing in, and will not make use of it. If men's fancies and lusts are diverse, then their reasonings are so too. And besides, as the condition of their states, as their opinions which they have drunk in are diverse, accordingly are their carnal pleas various. The pharisees in their times had excuses which are not now current in the light of the gospel, no, not among carnal men. Profane men have pleas which civil men slight, and civil men have pleas which temporary believers build not on, and ignorant men have pleas which men of light and understanding see through.

Secondly, It is to be considered that the carnal pleas and reasonings in some are more slight and easily refuted, but in others they are stronger. The pleas which some have, which by reason of their ignorance and willingness to be deceived they yet stick unto as most true, are exceeding weak and silly, and scarce worth the naming, much less the pains to confute them. For instance, the Jews therefore thought God their father, because they were lawfully begotten, and not of fornication, John viii. 41; but in others these wicked arguings are stronger. For,

1. As reason itself is stronger in some men than others, so corrupt reason also is abler to invent stronger reasons and pleas for itself; and strong delusions are in stronger understandings, and much stronger holds are built by able men than by others who are rude and unlearned. And,

2. As the light of the word wins ground upon a man's reason, and batters

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down slight works, and makes a man desert them, so much the stronger fortifications will the man's heart be still building up against the word; for to a man of much light weak pleas will not serve any longer. Therefore the strongest carnal reasonings, though the sweetest, are in those who are enlightened and have knowledge. For as in a kingdom they use not to build forts at all, till they hear of some enemy which may invade them; and the more ground the enemy wins, the more they will be sure to fortify the forts which are left, and to build them up stronger, as the more weak ones are taken from them; so it is here in this case, for the heart begins not to build up any fort till the word or some light comes to make an invasion. Therefore the Gentiles who wanted the light of the word, had but weak excuses and pleas, and none, or very little fortification was in them, though some such excuses were found among them, as some light they had: Rom. ii. 15, 'Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.' They made some apologies for themselves, as the word ἀπολογουμένων implies. But now till the word comes to urge objections against a man's state, he hath no need to make an apology for himself; but as light increaseth, the more need there is of strongholds, whereby the heart may stand out against it, and accordingly the heart builds them, and therefore the more men are enlightened, with the stronger delusions will they strive to deceive themselves.

3. The more common graces men have, wanting true grace, the stronger carnal reasons will they have to justify their states; and accordingly the holds of a civil and moral man are better fortified than those of one that is profane. And therefore the apostle in Rom. i., dealing with the Gentiles, mentions none of their carnal pleas; but when he comes to the Jews in chap. ii., he spends it in taking away their cavillings. And further, one who hath a common work of the Spirit on his heart, by the preaching of the gospel (as the second and third ground in the parable of the sower, Mat. xiii., had), hath stronger pleas, reasonings, and deceits in him, than a civil man. A civil man hath had the pleas, excuses, and grounds of the deceit of a profane man discovered to him to be weak; and one enlightened by the gospel, and who hath good motions in him, discerns the civil man's reasonings for himself to be weak, and sees how he is deceived, and therefore he will invent stronger wherewith to defend himself. So as it is harder to convince a man who is in a civil condition, than one who is profane, for he hath more ammunition with which to make resistance, than the other hath; and for the same reason it is harder to convince a temporary believer than a civil man, because their pleas are stronger, which the common work of the Spirit occasioneth in them.

CHAPTER III.

What are the general heads of arguments from which men draw reasons for the safety and welfare of their state, though they continue in their natural condition.—The pleas which the ignorant and profane make for themselves considered and answered.

Since the pleas and apologies which unregenerate men make either to excuse or justify themselves, are so many and various, and some are more weak, and others stronger, and it would be too large a work to treat of all the particulars, I will therefore reduce them to some general heads, and

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instance but in some of the strongest of them, as a test of the rest, and which are common among us, to whom the word is preached so clearly. And first, I will shew you in general, the topics or heads of argument from whence false reason argues, and whence it fetcheth its strength. I will lay open the several shops and forges where it sharpens its weapons.

1. The first head or topic whence men fetch pleas to justify their ways and estates, &c., is common proverbial speeches, which having been minted out of the evil treasure of men's hearts, and stamped with common authority, pass for current among men, and which they use in defence of themselves on all occasions. Thus men will defend their covetousness, or excuse their deserting of a public good cause, when it is difficult or dangerous; they will justify themselves in doing so with this ordinary saying, Every man for himself, and God for us all! So they will vindicate their carelessness or licentiousness in the conduct of their lives, with that other known common saying, If I be predestinated, I shall be saved; if not, do what I can, I shall be damned. And so they will cry too, Thoughts are free, that they may freely indulge themselves in vain thoughts, or unclean fancies. Or when the case is such that they must either sin or suffer, or if they perform their duty, they shall run the hazard of some evil or loss, they will very readily have it in their mouths, Of two evils choose the least. Many such sayings as these of the devil's minting pass among men, and strengthen them in evil. As the papists have their traditions besides Scripture, on which they ground their corrupt tenets and practices, so hath the world such wicked maxims as these with which to defend itself. The danger of such common sayings and instances of them, we have out of Scripture, 1 Cor. xv. 32. The apostle there brings in an ordinary atheistical speech which was used among the Jews: Isa. xxii. 13, 'Let us eat and drink, for to-morrow we shall die,' by this to encourage themselves to take out their fill of pleasure here. The apostle brings it in, 1 Cor. xv., as a proverbial speech. If there be no resurrection, then, says he, according to the common saying of wicked men, 'let us even eat and drink indeed, for to-morrow we die.' But to shew the danger of such naughty speeches, when once made common and so authentical, he adds, 'Be not deceived,' *i.e.* with such speeches, as many are, for 'evil words corrupt good manners,' *i.e.* such evil common proverbial speeches as these do much hurt, and have much influence to corrupt our lives, and are often used as means by men to strengthen and defend themselves in ill, he using a contrary proverbial speech then used to countercheck the other with. The Jews also had got an accursed proverb, whereby they did put off all from themselves to their father's sins as the cause of their punishment, and so were not humbled, nor got any good by it: Ezek. xviii. 2, 'What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?' thereby laying the blame on God and their fathers. This proverb carnal reason got by the end, and they used it upon all occasions, and by it put off all the prophet's sermon, whereby he convinced them that it was for their own sins that they were led into captivity. And because this was a stronghold which carnal reason had recourse to, he therefore spends a whole chapter to refute it, with many reasons and answers to it. So they had another common saying too whereby their hearts were secured and strengthened to do evil: Ezek. xii. 22, 23, 'Son of Man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The

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days are at hand, and the effect of every vision.' Because threatenings were not speedily executed, and they had heard many and seen nothing done, therefore they slighted all; this did prevail, and was commonly used, and did much hurt. That in Job also, which Satan brings in, was a common proverb by which men were guided, viz. that a man would do anything to save his life: Job ii. 5, 6, 'And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life,' &c. The devil thought that Job would have acted herein like other men, and therefore 'touch but his life' (says Satan to God), 'and he will curse thee.' And thus men will excuse a sinful action, by saying, that life is sweet, and that it was done to save that, or their estate; and who would not have done it besides me? Thus Job's wife argues with him too from a common saying which wicked men had among them, 'Curse God and die.' As if she should have said, Seeing God deals thus with thee, after all thy perfect walking, and this is the reward of all, let it now go and leave it. She used it as, it seems, the sense of a carnal proverb then in use, and proportioned to carnal reason, that since blessing God will do no good, thou hadst as good curse him; for die thou must, however, and it connot be worse with thee. And therefore Job adds, 'Thou speakest as one of the foolish women;' as if he had said, Dost thou speak as Job's wife, and one brought up in the knowledge of God? No; this is the speech of an unregenerate woman, an heathenish speech, fit for none but the profane to use. And he confutes it by a suitable answer and reason: Job ii. 10, 'But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?' Now all such kind of common speeches which are or have been used, carnal reason is glad of, and employs them to strengthen itself with them upon occasion, as inartificial arguments drawn from common testimony.

2. Unregenerate men will argue and justify themselves and their practices from the common opinions which the world hath of things. As tradition, so universality is another head or topic which not papists only, but all wicked men, use to defend ill doctrines or actions. As faith looks to what the word of God judgeth of things, so carnal reason to what the world thinks, and from that draws reasons to justify itself, and is glad to entertain all such opinions as make for its wicked ways and courses. And therefore the apostle bids us not to be conformed to the world in this: Rom. xii. 2, 'And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' He means especially that we should not be conformed to the world in our opinions of things; for so the opposition implies, 'be transformed by the renewing of your minds, to prove what is the good will of God.' If the world commonly thinks such a practice lawful, accordingly the most praise it, and carnal reason will have arguments to persuade to it, and to defend the practice. I do as the most do (will an unregenerate man say), and am but in the same condition with the generality of mankind; 'do any of the rulers believe?' or are they so precisely godly as you preach? Thus if common custom, which passeth for a law, seems to countenance any practice, it is warrant enough for it; nay, if but a book hath been writ for a vile opinion, and to defend a wicked action (as what sin is there almost which hath not had some abettors?), men will thereby be encouraged, and make a defence for themselves; and wicked men, who are not so knowing, will embrace the errors of those who are learned, with which to bear themselves out; and their minds being corrupt, are presently apt to think such erroneous opinions,

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and in appearance so well defended, to be the truth. If the morality of the Sabbath, and the strictness of its observation, be questioned and disputed, profane men have enough wherewith to justify either their neglects of attendance on the worship of God, or their unlawful recreations on that day; and they are presently of the same opinion with those who use their wits to disannul the fourth command. So look what pitch or height in religion the most of the world applaud (as men generally judge civility, and moral honesty, and a formal way of serving God, to be religion enough; and those who do so are the world's saints), such a pitch in religion is the standard by which they will measure themselves, and think it sufficient; and what religion and piety above this, and more than this, is pressed on them (since it is by the world generally spoken against and condemned), shall by the carnal reason of man be scorned and neglected: Acts xxviii. 22, 'But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.' So that as the papists use universality as an argument (which is on their side, Rev. xiii. 8) wherewith to defend themselves, so men unregenerate urge it, for their estates, that they are in the same condition with the most of other men; and for their practices, that they do but live according to the common judgment and custom of the world.

8. Profane men, who mind little or nothing of religion, will draw arguments to justify themselves from the observations of God's outward dealings, and of the dispensations of his common providence among men, which shines on the unjust as well as the just. As faith looks to what God says in his word, so carnal reason interprets his mind by what is done in his works. Thus the papists plead prosperity as an argument for the truth of their church, and pass the judgment from the outward carriage of divine providence toward them. In the same manner those in the prophet argued for idolatry, and worshipping the queen of heaven, and justified themselves: Jer. xliv. 17, 'But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.' When we burned incense to the queen of heaven (say they), we had plenty of all things, and our fathers and our kings did so. There are two reasons couched in it: 1. The universality and antiquity of this their idolatrous worship. Will you condemn (say they) the practice of all our fathers and kings? And, 2, their prosperity and success in such a wicked course. We have had plenty (say they) ever since, and we find this way of religion blessed, whereas we had scarcity when we served the Lord God. But Jeremiah in answer tells them that the ground of their scarcity then was their former idolatry, God thus afterwards punishing it. So some among us have argued for the popish religion, We then had plenty, and all things well, &c. So the hearts of carnal men will reason about their actions too. Look what actions are successful, them they will judge to be good; but if they are unprosperous, though they have never so sure a warrant out of the word for them, yet they will be apt to suspect them. Thus did that king argue for idolatry: 2 Chron. xxviii. 23, 'For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice unto them, that they may help me.' He sacrificed to the gods of Damascus for this very reason, that because the gods of Syria helped them, therefore he hoped they would help him also, if adored by him. And after the same rate profane men will reason against pure godli-

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ness, and for a careless worship and religion: Look (say they), those who are strictest have most crosses and troubles, and since they began to be so religious, and to follow sermons, they have not thriven as they did before; but those who live as we do, God useth most kindly, and therefore surely they are most happy. Thus they bless those whom the Lord abhors. These are the ungodly who prosper, who look big upon it, and speak confidently, insomuch as through carnal reason it is a temptation to God's own people, who sometimes are stumbled at it, and half persuaded that the prospering side is the better; as David saith of himself, that his foot had well-nigh slipped herein: Ps. lxxiii. 2, 3, 'But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.' So, on the other side, when they at Malta saw a great danger befall the apostle Paul by a viper's coming on his hand, Acts xxviii. 3, 4, 'It is no doubt,' say they, 'but this man was a murderer, whom, though he hath escaped the sea, vengeance suffers not to live.' As many judge their estates to be good because they prosper in the world, so many are encouraged to go on in their evil ways because they have sinned again and again, and no evil hath come of it; and therefore they think they may do so still safely. As faith argues, God hath delivered, therefore he will deliver; so carnal reason argues, As God hath spared, so he will spare. And the heart of man upon this is fully set to do evil: Eccles. viii. 11, 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' And, on the contrary, the people of God have many jealousies cast up in their hearts by carnal reason against their estates, and their being in the favour of God, from the outward carriage of God to them; as Gideon said, Judges vi. 13, 'And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.' Thus many a poor soul is ready to say, If God had loved me, he would never have let me fall into so gross and scandalous a sin, or he would never have afflicted me, nor suffered me to be tempted, as I have been.

4. Unregenerate men will fetch arguments to justify their state from outward spiritual privileges which God has bestowed on them; so those in Luke xiii. 26, 'We have eaten and drunk in thy presence, and thou hast taught in our streets;' they thought because they had eaten and drunk with Christ, therefore they should certainly be saved. Thus the common professors of Christianity think that because they have been baptized, and live in the church, and have the word preached, and the sacrament administered to them, that therefore they are very good Christians, and shall go to heaven without any more ado. In this manner they in Jer. vii. 4 upheld themselves: 'The temple of the Lord,' say they, 'the temple of the Lord are we.' And when our Lord Christ preached to convince the Jews of the danger of their state wherein they were, to silence their fears they had their relation to Abraham ready to plead: John viii. 33, 'They answered him, We be Abraham's seed, and were never in bondage to any man;' because they were Abraham's children, they thought they must necessarily be saved. After this rate Micah argued also, who thought that God would surely bless him because he had a priest in his house to be his chaplain: Judges xvii. 13, 'Then said Micah, Now know I that the Lord will do me good, because I have a Levite to my priest.' Upon such outward privileges as these do carnal men rest, and judge themselves to be in God's favour because of them. The apostle cuts off all these pleas at once: Rom. ii. 25–29, 'For circum-

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cision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God;' Gal. v. 6, 'For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.' Gal. vi. 15, 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.'

5. Another topic from which carnal men draw arguments to give a reason why they do not embrace the ways of true religion and godliness, is the outward appearance of things in this world. The profession of Christ and his gospel, in the purity and strictness of it, is, in external show, to a carnal eye, poor and low, and attended with mean circumstances, and therefore they think they have just reason to despise and neglect it. What kept the Jews from acknowledging Christ to be the Messiah? It was the poverty and meanness of his outward condition, the lowness of his education, being bred up in an ordinary mechanical trade, and not at the feet of their Gamaliels and great doctors of the law. From this they furnished themselves with many arguments, which they objected as reasons why they would not believe on him: Mark vi. 3, 4, 'Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.' This was the matter of offence to them; whereas, if rightly considered, it was one of the strongest reasons which might have convinced them, for it argued his wisdom to be not from men but God, and that he was the great prophet foretold which should come into the world, and therefore he marvelled at their unbelief more than of all other, as expecting that among them (who knew him before by the prophecies concerning him, and who now saw such great things done by him), he should have been readily acknowledged; that they of all others should have fallen down, and said that God is in him, and that he was more than a man. And therefore he takes occasion to assert and vindicate his divinity from that which the Jews objected against it: John vii. 15, 'And the Jews marvelled, saying, How knoweth this man letters, having never learned?' They there object that he was never brought up to learning, and thence he takes occasion to prove that his doctrine was from God: ver. 16, 'Jesus answered them, and said, My doctrine is not mine, but his that sent me.' So the barrenness of the place, both for religion and knowledge, where he was brought up, stumbled Nathanael, and had like to have kept him from Christ: John i. 46, 'And Nathanael said unto him, Can there any good thing come out of Nazareth?' It was, it seems, a rude and a wicked, ignorant place. So the meanness of his condition, that he was poor, and had not a hole to hide his head in, and that none but poor people followed him, this stumbled many; and therefore, says Christ, 'Blessed is he who is not offended in me' because of this. For before he had said, 'The poor receive the gospel;' and this he knew that many would be scandalised at, and that it would prove an invincible obstacle to their believing: Luke vii. 22, 23, 'Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed,

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the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he who shall not be offended in me.' Though he doth there reckon up many miracles which he did, yet that the poor received the gospel he knew would stumble them more than all his wonderful works would persuade them. And this indeed did offend the pharisees, and they reasoned from it against him: John vii. 49, 'But this people who knoweth not the law are cursed.' And are not now in these days many of those sharp arrows which are shot against God's people fetched out of this quiver? And are they not spited, maligned, and despised, because of the meanness of their condition, and low appearance in the world?

6. Unregenerate men, to defend their state, will argue from scriptures themselves, either misunderstood or misapplied. As there is no heresy so foul but in show produceth some scripture for itself, so there is no estate so bad but will have something out of the word of God wherewith to justify itself. The pharisees, who were most wicked and deadly enemies to Christ, yet thought from some scriptures that they should be saved, and that without Christ, misunderstanding the scope of Moses his ministry: therefore, says Christ, John v. 39, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,' *i. e.* they thought their evidence for heaven lay there, and as they by their glosses had corrupted them, they fancied that they spoke plainly, that by their doing they should live, being ignorant of the righteousness of faith: Rom. x. 3, 'For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.' And they were Abraham's seed, as they thought, to whom the promise was made, and on that account imagined themselves safe enough. But (says Christ) these scriptures you have not searched, and compared one thing with another; for if you had, you would find that they write of me. 'And that Moses in whom you trust,' John v. 45 (as they built all their mighty confidence upon sayings of his), he, if you rightly understand him, makes against you, ver. 46; and I desire no other judge than him, to whom you appeal. Yea, to such a degree of confidence were they grown, that they bring scripture against Christ himself: John vii. 52, 'They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.' They urge this, that out of Galilee, from whence Christ came, there ariseth no prophet, for that in all the Scripture there was no mention of that country to be the place of any prophet, which yet was the place of Christ's abode; but say they, ver. 42, 'The scripture saith that the Christ shall be of the seed of David, and out of the town of Bethlehem,' which had they searched into, as indeed they ought, they might have found to be the place of Christ's birth; but they were loath to make inquiry, but took advantage from the place of his education, as if it were his country where he was born. And so they argue against Christ from Scripture, in John vii. 27, 'Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.' They herein had reference (as it should seem) to Isa. liii. 8, 'Who can tell his generation?' which being spoken of his Godhead they apply to his manhood; 'And as for this man,' say they, 'we know whence he is,' which yet if they had known, they would not have said what follows: John vii. 42, 'Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' So to this day, how many scriptures are alleged to justify men's sins and sinful states. Men, to cloak their covetousness, will presently have that scripture in their mouths, 'He is worse than an infidel who provides not for his family,' 1 Tim. v. 8. To quiet their hearts in delaying repentance, they will often

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repeat that scripture to themselves, 'That at whatsoever time a man turns to God, he will abundantly pardon,' Isa. lv. 7. And therefore James says, chap. i. 22, that many hearers of the word make παραλογίσμους, false syllogisms, out of the word itself. And thus men fancy, too, that their lazy, good purposes and desires shall be accepted, because, say they, God accepts the will for the deed. Thus they also will flatter themselves that if their consciences do but check them when they sin, it is well enough, for they will abuse that place in Rom. vii. 17, and say, 'It is not I, but sin that dwelleth in me.' And thus the pharisees, because it was said in Moses's law, 'A tooth for a tooth,' therefore thought it lawful to revenge themselves: Mat. v. 48, 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy.' And because they are bidden to love their neighbours, Lev. xix. 18, they, understanding *neighbour* for only a *friend*, or one who is not an enemy, thought they might lawfully hate their enemies.

7. Carnal men will argue for their practices and state, from common principles agreeable to self-love, and from those proud, flattering conceits which they have of themselves, making self-love their judge; for example, Cain, he reasons with God, 'Am I my brother's keeper?' Gen. iv. 9. Self-love thinks that it is bound to look only to itself. And thus men will commonly say, Every man for himself, and God for us all; we are to look only to ourselves, and every man to take care of one. And self-love thinks this but reasonable. So men think it equal too to cheat him who hath cheated them; and so, though to wrong an innocent was esteemed a sin among the heathen, yet Cicero himself thought revenge to be laudable. Such as these Christ confutes, Mat. v. 38, 'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.' They thought it lawful to revenge upon grounds of self-love, and that it was a duty to hate their enemies, ver. 45. So Simeon and Levi thought it just to take such a cruel revenge on the Shechemites because of the high abuse offered to their sister: Gen. xxxiv. 31, 'And they said, Should he deal with our sister as with an harlot?' and they thought it a good reason. Thus out of those high conceits which men have of themselves and their own cause will they argue, making themselves their own rule and reason. Thus the pharisees stood upon their defence: John ix. 40, 'And some of the pharisees which were with him heard these words, and said unto him, Are we blind also?' What, are we blind also? What! we? And this they did out of the high conceits which they had of their own knowledge. And so they thought it was reason enough to persuade the apostles to cease preaching of Christ, that they would thereby bring innocent blood on their heads: Acts v. 28, 'Did not we strictly command you that you should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.' As if they had said, What, will you accuse a whole state of murder? Now all this, the apostle calls comparing themselves with themselves, not with the rule: 2 Cor. x. 12, 'For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.' And yet by this way of judging will unregenerate men take the measure of themselves; and therefore they think what is beyond that which they have must needs be hypocrisy, and censure those who are more strictly holy than themselves to be close and sly hypocrites.

8. Others there are who do not deceive themselves so grossly, but have something of show and pretence, who will argue for the goodness of their condition from some religious duties and performances, or from some inferior common works of God's Spirit upon their hearts. This the young

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man insisted on, Luke xviii. 21. Thus Jehu bears himself up: 2 Kings x. 16, 'And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.' And thus are those hearers of the word whom the apostle James describes, chap. i. 23, 24, &c., who, by the hearing of the word, had got some stamp and form of religion upon their hearts, though but an inferior work, and deceived themselves by reasoning from it that their state therefore was good: 'If any man seem to be religious,' says he, *i. e.* to be hot and forward in duties, 'and refrains not his tongue, he deceives his own heart;' for he thinks his religion such as will save him when it will not, where a known sin is thus nourished with it; and he deceives not others only, but his own heart. And it is from the external performances of duties that they plead unto Christ, Mat. vii. 22. They urge Christ much with what they had done, how they had prayed and preached in his name. Their own duties deceived them; and in that they are brought in pleading them then, it argues that they were not gross hypocrites, who had deceived men only, but who had deceived themselves, and thought they had such pleas as would be of force before God's tribunal, and therefore are brought in pleading them, which, if they had not judged them good and valid, they would not dared to have done.

CHAPTER IV.

The pleas which men who have only morality make for themselves.—They urge that they do not live in vicious courses; that they refrain from great and notorious sins; that they are honest; that they have some knowledge of the truths of the Christian religion, as well as make a profession of it.—What are the reasons that men are so ready to account any moral righteousness which they have to be grace.

We are laying siege and battery to all those false pleas and carnal reasonings (which the apostle calls 'strongholds'), which all sorts of unregenerate men build up for themselves to maintain a good opinion of their estates. We having demolished those of the profane and ignorant sort, whose strength and force are but weak and small, have already sat down before the holds and forts of civil and formal Christians, whose number, as it is greater, so their fortifications are of more strength, and will hold out a longer siege. Their outworks, such pleas as are drawn from external privileges, which are more common to them and all other unregenerate men, we have already scaled and taken; we will therefore now advance and set forwards towards the main strength and castle of defence; which is in view, and for the outside of it towards men, a fair and goodly one, consisting of much righteousness of their own, founded and fortified much of it by nature, and then repaired and much enlarged by their education in the church; and ere we begin to lay battery against it, let us take a general view of it altogether, and 'go round about it, and tell all the towers thereof,' and descry wherein the great strength of it doth lie.

1. The greatest and eminentest tower belonging to it, is a negative righteousness, and outward abstinence from gross sins, so that they cannot be charged with the gross defilements of the world; so said the pharisee, 'I am no drunkard, no adulterer;' they wallow not in the common mire, and so think themselves pure in their own eyes. 'There is a generation that are pure in their own eyes, though they be not washed from their inward filthiness,' as Agur saith, Prov. xxx. (which imputation, though these

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men would fasten and apply to others better than themselves, who are truly holy, yet it will be found that they themselves are the men the Holy Ghost there meant and aimed at); yea, they further say, that they not only abstain from such sins, but find no great inclination thereunto; yea, they utterly abominate such courses themselves, and are zealous against them to punish and reform them in others.

2. The second is, much good both in their natures and dispositions, many virtues, which are likewise expressed in their lives in many actions that are good: as sweetness, candour, goodness, and ingenuity of nature; meekness, kindness and love to those they live with; pity to others in distress, honesty and integrity of heart in their dealings with men; uprightness in a good and just cause.

3. These, joined with keeping a good conscience, and doing out of conscience that which they do in secret. They say they would not wrong a man that trusts them, no, not in secret; they say they are diligent in their callings, provide for their families, and careful in the places they live in, aim at the public good, and will be missed when they are gone. And though these be the most conspicuous parts of their righteousness, and which they most trust to, and therefore are denominated *civil men*, the denomination being from that which is most eminent in them; yet to countenance this their honesty the more, and to set it forth and varnish it for grace, they plead they are not devoid of religion neither. Therefore they further plead, and say,

4. We know the truth professed and taught amongst us, and we do assent to it, and do hate and renounce popery, and in our practice we conform to all holy duties publicly professed, and constantly we come to church, as all Christians ought to do, and are conversant in those holy duties with reverence, attention, and devotion (and if they have been more strictly educated, they do sometimes say prayers privately), and unto all this we add faith in Jesus Christ, looking to be saved alone by him.

5. Unto all which goodness they put in many excuses for what they want into the balance to make it weight. It is true, saith such an one, I am not so scrupulous in every small thing as some are, as in petty oaths and vain speeches; and what need I stand troubling myself with my thoughts, which are so various and infinite? Nor do I much stick to take some liberty in some particular sin; yet it is but my infirmity, and all have their imperfections; and God will not be strict to mark all that is done amiss, nor therefore need I be so.

6. And, again, what though I have not found such a work in me, as some talk of, to see myself in a damnable estate, to have such heart-breakings for my sins, and have not had such longings after Christ, and contempt of and parting with the world, nor such a relish of or running after sermons, and delight in duties; I thank God I know no cause I have to be troubled, I never knew myself in a bad estate, I have been thus well disposed from my youth; I believe in Christ as well as they do, though I do not keep such ado about him, in talking or thinking of him; I do not remember that ever I wanted him, for I believed in him ever since I can remember; I am sorry when I offend and sin, and do heartily ask God mercy, as that publican did, 'God be merciful to me a sinner.' And what though I am not so zealous nor so forward in many duties, as in talking of Scripture matters everywhere where I come, or in teaching and praying, and repeating the word with my family, or confessing my sins, and mourning for them; I have not such gifts as others have, but my heart is good, though I make not such a show; and though I spend the chief of my time and thoughts upon

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the world, and that all my care and desires, and chief delights, are taken up in getting wealth and honours, and learning, &c., yet I follow but my calling, and I take no unlawful courses to get wealth; and he is worse than an infidel that provides not for his family; nor do I spend time in unlawful pleasures forbidden in the word. Unto which and the like excuses I shall hereafter speak.

This is in brief the model of that goodness, which, like another Babel, they themselves have built to climb up to heaven with, and are bold to set in competition with the truth of holiness in the most regenerate; and, indeed, it is no wonder if nature, having any righteousness of its own, stands upon it, and takes it for grace, without examining of it; for surely, if outward favours from God lead them into such an opinion, and their privileges as living in the church (as was shewn) which are things external and without them, *et quæ non fecimus ipsi;* if these, I say, do yet flush men in a good opinion of themselves, how much more any righteousness which is their own, and in and from themselves! And therefore Paul, besides his outward privileges of being circumcised, reckons up as the chief thing he made account of, that righteousness which was his own, Philip. iii. 6–9. And if they esteem and magnify adherent, relative and sacramental righteousness so much, then inherent personal righteousness must needs be much more extolled by them. A man's own righteousness in his own eyes, Oh, it must needs be grace, be it never so little; any abstinence from sin, any virtuous disposition, any religious devout performances: 'All a man's ways are clean in his own eyes,' saith Solomon, Prov. xvi. 2; which intimates two reasons:

1st, *In his own eyes*, that is, himself being judge. And therefore, till a man hath new eyes given him from the holy word of God, and be enlightened by a supernatural light accompanying it, which might represent men themselves to them and their condition, as it is set forth in the word, no wonder if they think well of themselves. Now these kind of men are never put out of conceit with themselves by the light of the holy word, revealing their spiritual sinfulness in their natural condition to them, to humble them. Though they hear it, and understand many things in a general manner, so far as natural understanding reaches, yet they have not had such a light as to understand themselves by it, to see their own faces in it, as James speaks; and therefore are but of the first sort of hearers, who did not understand the word, that is, not with an applying or affecting light as the other, the stony and thorny ground did; and, therefore, having but their own eyes, no wonder if their ways be clean in their own judgments and opinions.

2dly. And again, because they look but with their own eyes, their natural light, so because they be *their own ways*, yea, even *all their ways*, as Solomon speaks, so as even for the most of their wicked ways, they have some excuses and fair pretences to colour them, but much more their moral virtues, and righteous dealings, and good dispositions, their own righteousness, these must needs be high in their own esteem. Every man is apt to magnify what is his own above the worth of it; and by how much the worth of it is greater, by so much the more a man useth to magnify it. If men have children which are the fruit of their bodies, they doat on them, as the ape in the fable, that presented its misshapen birth to Jupiter. If men have parts or wit, which are the more noble and fair births of their brain, they much more admire them in themselves than in others. But above all, if corrupt nature comes to have any righteousness bestowed upon it, which is the noblest endowment of all other, oh then, out of question it may be grace! And by

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how much more men had rather think well of themselves for righteousness and goodness than for any other endowment whatsoever, by so much are they yet made more prone to think well of their own virtues and performances rather than of any other excellency. And therefore Paul, in that inventory he gives in of what was gain to him, and of most worth, we find no mention made by him of his learning, which in other regards he stood upon; but he stands chiefly upon his righteousness, and virtues, and conformity to the law. And therefore the philosopher also made the practice of virtue to be man's chiefest good, so high an opinion hath nature of its own righteousness.

3dly. And add to this, that to men fallen into such a state of general corruption (as they hear all men are fallen into), any seeming righteousness and goodness must needs seem the more to them, to prize it in that respect, that they hear how corrupt mankind is. Beggars, we see how proud they are if they get an old suit to cover their nakedness, a little money, to shew that they have some, and this because they are beggars. So we the sons of men, that are bankrupts, and of whom the word says, that by nature we are altogether unrighteous, and that we are but flesh, wherein dwells no good thing; that we should have anything like goodness, it makes us the more conceited, and we think presently, surely it must be grace. So the church of Laodicea says, Rev. iii. 17, that she was 'rich, and increased with goods, and had need of nothing;' yet she was 'poor, and blind, and miserable, and wretched.' She had got some old rags of righteousness, some brass shillings and counterfeit pieces of good works and performances; and how proud was she! Therefore no wonder if men 'go about to establish their own righteousness' (as the Jews did, Rom. x. 2), if they advance it and set it up, if it passes and gets out for grace, and be thought worthy of that degree in their own thoughts.

CHAPTER V.

That all this mere morality in corrupt nature falls short of grace, proved from the instances of those brave spirits among the heathen, in whom those virtues shined, and yet they had nothing of the grace of God in them.—Proved also from the Jews, who made their boast of the law and its righteousness, and who yet, as inveterate enemies, opposed the grace of the gospel.

Thus you have a description and general scheme of their strongest holds, consisting of natural and acquired righteousness, with reasons why men are apt to rest in it as true grace. We will now fall to battery, and ere we assault each particular apart, we will first answerably make a general assault on the whole, as thus viewed and set together.

The state of the controversy is, whether corrupt nature, remaining still corrupt, be not capable of all this kind of goodness, and whether it falls not short of grace, which, if proved and detected once, convinces them of their estates? This I will demonstrate both in the ὅτι and διότι of it, shewing the grounds of it, and what principles there are in corrupt nature which do make it capable of all this; it still remains corrupt as towards God.

And, first, for the ὅτι, *that it is so.* I will clear it by instances of those in whom all these have been found, whom yet we will acknowledge that they all wanted grace, which is a way of conviction Christ useth in the like case to convince the Jews of their false righteousness, wherein they rested, telling them that the Gentiles did the like, and that so do even publicans and sinners: Mat. v. 46, 47, 'For if ye love them which love you, what reward

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have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?' Luke vi. 32, 33, 'For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.'

And first, for moral virtues.

1. Consider, that even in beasts the impression of many of those moral virtues, thus taken for grace, are to be found; I say, the impression of them. For as in some beasts we use to say there are *umbræ rationis*, shadows of reason, as in apes, &c., beasts which have quick fair eyes; so in others there are *quædam umbræ tum vitiorum cum virtutum:* shadows as of vices, so of virtues, are to be seen in them; as in horses, of pride and revenge; and in spaniels of virtues, of love and kindness to their masters; and 'the ox,' says God, 'knows his owner;' so of diligence too in the ant, to whom God sends the sluggard; so of faithfulness to their mates, in doves; of chastity and modesty, in elephants, who will not couple in the sight of others; of requital of kindness, as in elephants too: so likewise in that lion who fawned on the slave who was cast to him to be devoured, remembering how that slave had pulled a thorn out of his foot formerly in the wilderness, as Gellius reports.* Now as God sends the sluggard to the ant, and the unthankful Israelites to the ox, to learn diligence and thankfulness, so I may send those that rest in such moral virtues to these beasts, to teach them not to boast of them, or rest in them. But it will be said that these want reason, and therefore these are no virtues as in them.

2. Therefore consider, that in heathen men devoid of grace, all those virtues were found in as eminent a manner as in thyself. What, should I speak of Socrates, Cato, &c., and the rest of those philosophers, I could bring as large a catalogue of such, for examples of moral virtues of all sorts, as Paul doth of the worthies in the Old Testament, as patterns of faith, Heb. xi., but that (as he saith there) 'the time would fail me.' Only do but in general consider what the apostle saith of them: Rom. ii. 14, 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.'

3. Consider that in men sinning against the Holy Ghost, all these moral virtues were eminently found, as in Julian the apostate, who lived (after he had so sinned) as exactly according to the best rules of morality, as ever any man did, and was naturally just, sober, temperate, patient, &c. And though he sinned so highly in breaking forth into revenge against Christ, yet that his sinning did not extinguish these virtues in him; but he continued zealous against drunkenness and stage-players, &c.; thinking indeed by that his exact life and zeal against such abuses to have countenanced heathenism, and set it up as a perfection in opposition unto Christianity and godliness, by shewing that even without Christ men might live unblameably, and therefore to prove, if he could, that there was no need of Christ to promote a good life. But you will say, I find I live thus out of conscience, and do follow the guidance of it in these practices.

4. Consider, therefore, that so did also these heathen; for the principle from whence (as was mentioned) they did those things of the law, Paul saith, was the law written in their hearts: Rom. ii. 15, 'Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.' And this is evident also in Abimelech, who pleaded to God, 'integrity of heart,' and God acknowledged it. Now integrity is a conformity with some

* Gellius, Noctes Att. lib. v. cap. xiv.

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rule, so as that integrity of his was his following the rule of his conscience in the light thereof. And so Paul says of himself, when unregenerate, that what he did, 'he verily thought he ought' to do it, Acts xxvi. 9. And so he did all out of such a conscientious respect. Yea, but you will say, though they might do things out of conscience dictating, yet not out of a disposition abominating the evil they shunned, as I do, for I abominate such courses.

5. Therefore consider that even the Gentiles also did avoid many sins with such a spirit of detestation against them, 1 Cor. v. 1. That incest, or fornication, of that Corinthian with his father's wife, was such a crime (Paul says) 'as was not once named among the Gentiles.' They loathed and abominated that and such vices, so that they would not so much as name them; the speech and hearsay of such courses was odious to them.

But you will say that these are heathens, but I join holy duties of God's worship to these, and I know God, and profess him and his worship, &c.

6. So did the Jews, who had a form of the law, and made their boast of God: Rom. ii. 17–20, 'Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.' They had the whole system of it in their heads, and not only so, but performed holy duties. So the pharisees made profession of God, and came to the temple to the ordinances, and this whilst they were in force, and owned by God as his public standing worship; none abounded more than they in such duties, both public and private. 'A pharisee,' it is said, 'went up to pray,' &c., Luke xviii. 10, and yet they, many of them, sinned against the Holy Ghost, Luke xx. 19. That young man which Christ sent away so sorrowful and mournful, says, he had 'kept all the commandments from his youth,' Mat. xix. 20. Yea, one of the scribes, Mark xii. 32, 33 (of whom Christ yet said, that he had not attained to the kingdom of God, ver. 34), went yet further, for he discerned that a further thing was required than the outward performance of all such duties of God's worship, namely, an inward love to God with all the soul, and all a man's strength, which, says he, 'is more than all whole burnt-offerings and sacrifices.' So his speech is, Mark xii. 33, and Christ hath said too, 'Except your righteousness exceed the righteousness of the scribes and pharisees, ye cannot be saved,' Mat. v. 20. Ay, but you will say, We profess Christ also; but the Pharisees did not profess Christ nor believe in him. For answer to which consider,

1st. That those professors whom the apostle James speaks of, were negligent hearers, and such as said, they had faith, and that faith such as was joined with the practice of many things in the law; yet still they neglected the main thing of the law, or some duties of it which they knew, as appears by that speech, 'If a man keep the whole law, and be guilty in one point,' his faith profits him not. As also by that other in the same epistle, 'He that restrains not his tongue, his religion is in vain;' so as they were obedient to the law in all other things, and were religious also, and devout, as those words imply.

And, 2dly, though it be hard to give an instance of civil Christians in those primitive times, because persecution then kept out such as had no further work upon their hearts, or ground of profession, more than education; yet now in an established church, wherein religion is commanded by the laws of the land, there are and may be many which have no more but civility added to their profession of Christ. The name of *infidel* now is as

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odious as that of *Christian* was in the primitive times, and God working the same effects in the church as out of it, he civiliseth men therein, as well as among the heathens, and yet often works no further. These civilised persons only add the profession of Christ unto their civility, because they live in the church, as the pharisees did, and so professed God and Moses, yet in opposition to Christ, as indeed these two set up an outward owning of Christianity and civility, in opposition to Christ and the power of regeneration by Christ, and an outward form of religion in opposition to the spiritual worship of God, as they in Timothy did, who set up a form of godliness that they might deny the power of it: 2 Tim. iii. 5, 'Having a form of godliness, but denying the power thereof: from such turn away.'

And, 3dly, though in the primitive times there were no such instances of a mere moral man's professing Christ for the reason aforesaid, yet we find those who, though they went further than this, and not only abstained from the pollution of the world (though a work from natural principles), but escaped them through the knowledge of Christ, yet had not true grace, for they fell away and apostatized: 2 Peter ii. 20–22, 'For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.'

CHAPTER VI.

What are the principles from whence all this virtue and moral actions in unregenerate men do proceed.—Natural conscience.—A common work of the Spirit in restraining grace.—Natural wisdom, a principle of modesty and the fear of shame.—Good education, a common knowledge of the principles of religion by the word preached, whereby a natural devotion is stirred in men.

I come now to the *διοτι*, viz., to demonstrate to you those principles which in corrupt nature produce all this righteousness that civil men build upon, the discovery whereof will discover that all of it falls short of grace.

1. There is by nature in men's* understanding and natural conscience, which hath many sparks of moral light concerning duties, both towards God and toward men, raked up in it: Rom. ii. 14, 15, 'The Gentiles which have not the law, do by nature the things contained in the law, their conscience excusing or accusing.' The Lord, seeing man's nature to be wholly corrupted, hath put a viceroy of his (viz., conscience) into their hearts, to rule and curb their spirits, which conscience he hath put into the very heathen; which principle (as that place shews) is not only appointed merely as an overseer, or a witness against them, to take notice of the evil of their actions, but also it hath some stroke and power in men to restrain and curb them from many sins, and to make them do many things agreeable to the law, for it is said, they are 'a law unto themselves;' that is, suppose there were no laws of men to constrain or restrain them, yet the principle of conscience would and did make them do many things, and had the power of a law over them: and that it might be of force to carry them on thus, it hath, as a law, power to dispense both punishments and rewards, for it doth *accuse* them for evil,

* Qu. 'men'?—ED.

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and *excuse* them for good, as it is said there; which two effects of it cause men to do much, as it had such an influence on the Gentiles, therefore it is said, they did the things of the law. It was not only a light to discover what to do, but so strong a convincing light as to cause them to do what the law required in many particulars.

2. To back this light, and that the authority of it may be further obeyed, the Lord Christ, besides this, hath a work upon the wills of men, though remaining still corrupt, a work that is suitable to this light of conscience, and which makes them also in their wills and affections somewhat more conformable to the light of their consciences, stamping such impressions upon them as it shall become more easy for them to do what conscience dictates to them, to abstain from gross sins, to be temperate, just, and sober. And though indeed the will be left more to its corruption than the understanding, yet there are impressions from God upon it; and look as conscience, in the light of it, hath a double effect, so suitably hath God upon the will also. As,

1st, Whereas conscience doth check and rein a man in from many sins, the Lord comes also with a restraining work upon the wills of men, and takes off their hearts from being inclined to many sins. He bridleth up and tameth the wild and headstrong lusts of men, by allaying and driving in their inclinations to some sins, even as in like manner he did promise to do to the heathens about the Israelites' land: Exod. xxiv. 24, 'For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.' God promiseth there, that when the people should all go up to Jerusalem to appear before the Lord thrice in a year, that then none should desire their land. Here was a work of God's Spirit upon the hearts of the nations round about, yea, upon their wills, whereby he did take away their desire at such a time, when all the males were to go up to Jerusalem; when otherwise there was a fair opportunity for them to seize upon their land, for they might know the set time of their going up, and so take their advantage; but God undertook to take away the desire after it. So that we see there is a restraining work upon the wills of men who yet have not grace, whereby God doth rebate the strength of their inclinations to many sins; such a work whereby he doth not only work by speaking instruction, as working upon their reason, or by terrors, &c., and so by this work upon their wills, as he did upon Balaam, and Laban, and Abimelech, warning them by night. No, that is not all, but he influenceth men by more real, silent, powerful, secret acts upon them, making their wills listless unto such an object, so that he restrains the inclinations of corrupt nature, as when he kept in the rage of the fire from hurting of the three children, Dan. iii. 27. The like work he wrought in Esau, when he came against Jacob,—he turned his heart to love him. It was not such a work as was upon Laban, for that to Laban was by a speaking act, warning him by night, which Laban was sensible of, and therefore says that God appeared to him; but that on Esau was an undiscerned act in the working of it, yet efficaciously restraining his wrath against Jacob. And although that impression upon Esau's will was but for that one particular act, and so was transient, yet what God did to him and those others in these particular cases he may do and doth in some others for continuance, by the same kind of working, in a permanent gift, restraining sin, which men call a virtue. Thus Paul calls it the gift of continency, 1 Cor. vii. 7; Mat. xix. 11, 12, where Christ says there were some chaste who were born so. And thus it may seem he dealt with Abimelech, not only restraining him by his conscience and acts of reason, but by a secret act and hand upon his heart, keeping his lust from the breaking forth of it upon

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Sarah, though taken into his power and (as it is thought) into his bed: Gen. xx. 6, 'I kept thee,' says God, that is, held in or kept back, as the word signifies, implying the impetuousness of his lust of itself; and 'I suffered thee not,' and agreeable to the Hebrew it is, *non dedi*, or *non tradidi te tibi*, that is, 'I left thee not unto thyself.' And this was such a work as Abimelech discerned not till God told him it, that he might acknowledge it. So it it is, too, in Ps. lxxvi. 10, 'Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain.' The meaning is, take the enemies of the church, so much of their wrath as shall make for the good of the church and the glory of God, so much will he let out and suffer them to manifest and vent, and execute it upon his people; but the dregs of their wrath, the remainder of it, so much as will be for the hurt of his church, and not make for his glory, that he will curb and restrain, and will not suffer the dregs of it to be broached. Now, if he restrains some degrees of a lust in regard of the working of it, he can and doth restrain it altogether in some, and works so upon their wills, that the abstinence from such a lust shall be very easy; and this he doth without putting in a new principle of grace, but by a common work of the Spirit upon the hearts and wills.

2dly, God doth not only cut short their spirits from desiring too many evils, but works in them desires to many things morally good, and against things morally evil.

(1.) He touches their hearts with many inclinations to what is morally good; there is an impression made by God's Spirit upon their wills which doth incline them to many things morally good, as to justice, temperance, and obedience to superiors, and piety to parents, &c., 1 Sam. x. 26. When God had anointed Saul, one of the smallest tribe and family, to be king over his people (whereas the hearts of men are naturally inclined as much to rebellion as to anything else, and men by nature are impatient to have others rule over them, especially such an one as was raised out of so mean a condition from among them), it is said that 'there went with him a band of men whose hearts God had touched.' The Lord, by a common work of his Spirit, did incline their hearts to be subject to Saul, he did put into them an habitual disposition of obedience to him. As the loadstone toucheth the knife, and there is a virtue left behind it, so God's Spirit doth touch men's hearts, and put into them many moral dispositions, as of obedience, &c. So he did touch the heart of Saul then, when David spared his life in the cave; he was overcome with kindness, the text says he wept, he had an ingenuity in him, 1 Sam. xxiv. 16. By the like reason he toucheth men's hearts with a disposition of heroicness, as he did Saul's also, which is the meaning of that scripture, 2 Sam. x. 9. When he was king, he had another heart, and it was girded over with heroical and kingly dispositions, which for two years lasted in public aims for the good of his country, and often appeared in his following reign. The like is that put into children towards their parents, which the heathens called *pietatem in parentes*. So also he gave the Israelites favour in the Egyptians' eyes (a people who otherwise hated them), to lend them their ear-rings, which they might suspect they would carry away from them, Exod. xii. 35, 36. What a work was this! And a like work is it when God makes men friendly to their neighbours, &c. So the barbarians, when Paul and all the men with him were shipwrecked, they kindled them a fire, and shewed them kindness, as the text says, Acts xxviii. 2.

(2.) So he sets their hearts against what is morally evil. This we may see in Saul when he was king, 1 Sam. xi. 6. There was Nahash the Ammonite came, and would have subdued the people of Jabesh-Gilead, and would have this base covenant from them, that he might thrust out all their right eyes

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—a barbarous cruelty! Now, Saul being their king, though a wicked man, yet the Spirit of God came upon him, and his anger was kindled greatly. God's Spirit wrought in that affection such a disposition, whereby he was exceedingly provoked with indignation of so inhuman a fact. There was an heroicness of spirit fell upon him, whereby he did detest such a fact, and his spirit boiled within him to revenge it, which was from God's Spirit. So Hazael, a heathen, had such dispositions in him, that he did then detest those cruelties that the prophet told him of, though they were wrought out afterwards; but he then said, 'What, is thy servant a dog, that he should do this great wickedness?' 2 Kings viii. 13. He accounted him that should do so a dog, a beast, not a man, the basest and vilest of men. Yet concerning this let it be added, that this disposition is rather a looking at such courses as contrary to principles of humanity (as his speech implies) than as contrary to God. Men see a baseness, an inhumanness in them, which they are conscious to be in them, and so out of heroic generosity rather scorn them than hate them as sins.

Now, if it be asked, How these can stand and be symbolical in man's nature, who is nothing but full of love to himself? I answer, That though it be granted that this common work is a winning of some ground (as I may so express it) of self-love, that whereas a man loves none but himself, if corrupt nature be left to itself; God by such dispositions elevates corrupt affections, so as self-love affords to others something of its love, and takes not all to itself, but lets others have a share in its affections, friends, and parents, &c., yet so as though it suffers others as sojourners to have some room in the heart, yet self is king still, and hath custom out of all. But as good nature is winning ground from self-love towards men, so grace is deposing it, and subjecting it to God; for till it be deposed, the kingdom of sin stands, though these virtues enjoy many boons and favours under it. So that we see there is a common work of the Holy Ghost upon men's wills, suitable to the light of their consciences, whereby he doth restrain men from much evil, and whereby he doth put in them some heroic dispositions to what is morally good, all which falls short of grace.

Now for God's end in this work: it is, first, for the elect's sake; and, secondly, that the world might stand.

1st, For the elect's sake it is; and, therefore, we shall find, Gen. xx. 8, that God restrained Abimelech; he did put into him an integrity of heart, that he did follow his conscience; and also he restrained and kept him from Sarah for Abraham's sake; for that is the reason given: Ps. cv. 14, 15, 'He suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed,' &c. It hath reference to that story of Abimelech; it was for Abraham's sake, and so for the seed of Abraham's sake; because if men were left to the villany and wickedness of their nature, they would leave no man upon the earth, much more would they all fall upon the elect, and encompass the holy city. For their sakes, therefore, that they may 'lead a peaceable life in regard of honesty and godliness,' God doth put such moral dispositions in men. And,

2dly, For the world's sake, for indeed without this the world could not stand, for the wickedness of the world would be so great that men would devour one another. Therefore as God doth give gifts to rebellious men in the church, Ps. lxviii. 18, to build up the church, or that it may stand to be built up, so he gives men that live in the world, principles and virtues that may fit them to live in the world, that it may stand. And therefore in this relation thanks are to be given for all men, as well as prayers made for them: 1 Tim. ii. 1, 'I exhort therefore, that, first of all, supplications,

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prayers, intercessions, and giving of thanks, be made for all men.' And yet again, while men are thus respected by one another, and mutually by each other, by reason of these impressions made upon their corrupt nature; yet lest he that made the world should have no respect given to himself, nor the world be sensible of any duty they did owe to him, and so he should be clean shut out of the world, therefore he did not leave himself without witness; but they should know there was a God, that even his enemies might have some respect to him, acknowledge him, and reverence himself, and do some offices of respect to him, as well as one towards another, therefore he hath put some sparks of the knowledge of a deity into all men's hearts, Rom. i. 19, 20. And withal, he hath implanted in their wills and affections some impressions of fear and reverence, as appeared in all the heathens, of whom some were naturally devout, as those women that yet opposed Paul: Acts xiii. 50, 'But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.' They are called devout persons, which natural devotion is a third principle whereby self-love doth naturally acknowledge God as king, and hath a motive of doing some homage to him, and to acknowledge it due; yet so as it is but as those kings, or free states, who, though they may acknowledge another state their protector, yet live by their own laws, and dispose of all by their own authority, while they thus acknowledge some respect to another. And all these three principles, of conscience, moral virtue, and devotion towards God, are internal more or less in every man.

But further, unto these God hath added some assistance to strengthen conscience in what it dictates, and to help forward the practice of virtues.

As, 1, natural wisdom, which doth both assist conscience, and help to strengthen these moral dispositions, and assists against many sins. So Haman, though his revenge began to boil, and was ready to break forth, and he was exceedingly wroth with Mordecai, yet notwithstanding he was kept by his wisdom from present revenge, for he thought to a take fitter opportunity for it afterwards: Esther v. 10, it is said, 'he refrained himself.' So Saul, his natural wisdom moved him to moderation, 1 Sam. x. 27; for though a band of men whose hearts God had touched, followed him, yet there was a company of the children of Belial, who said, 'How shall this man save us? And they despised him, and brought him no presents; but he held his peace;' that is, Saul winked at this, and did not go about to revenge it, for his natural wisdom told him that it was best for him to be silent until he had made his party good. So as though there was no conscience, yet natural wisdom makes men abstain from many sins, because it will make for their credit and preservation of their name amongst men, and the like. Fleshly wisdom is a great principle by which the world is guided; therefore we shall find that when Paul would clear himself, that his conversation was sincere before God, he saith, 'We have not walked by fleshly wisdom, but we have had our conversation in the world, by the grace of God,' 2 Cor. i. 12. He puts these two as contradistinct principles which guide men. Some carry themselves fairly, yet out of fleshly wisdom, which makes them subject themselves to duties, to conform themselves to religion, which makes them just, sober, and temperate; but there was another principle beyond this in Paul: 'We have had our conversation not with fleshly wisdom.' Men see it is their wisest and best way, both for their own safety, and the preservation of the world, to be sober, &c. For all the laws of the second table are made especially for the good of men in their several rela-

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tions here in this world, and this makes men generally subject themselves unto them.

2. The second assistance by which natural conscience is helped, is modesty, whereby men are ashamed to do evil; this restrains as well as conscience and wisdom. God hath left shame to accompany the consciousness of the baseness of evil courses; as in Hazael, who blushed when the prophet looked on him, 2 Kings viii. 11. 'It is a shame,' says the apostle, Eph. v. 12, 'to speak of that which is done of them in secret.' Hence sometimes the Gentiles did not so much as name such vile actions. This principle is yet left, as we see in Adam and Eve when fallen, who were ashamed, Gen. iii. This Tamar urged to Amnon, 'Thou shalt be a fool in Israel; and I, whither shall my shame go?' 2 Sam. xiii. 12, 13. Modesty and fear of shame is virtue's keeper, and overlooks corrupt nature, and keeps men from being notoriously bad.

3. Education being added to all these is an help to civility, and to dispose men to religion; for all these former principles men have by nature, and out of the church; and, if so, we must not think God is less liberal in bestowing all these upon them who live in the church, where himself is to be worshipped, and where his elect live; he giving these gifts to these ends, that he might be acknowledged, and they live peaceable lives. And men having been brought up in such places where religion is professed, where such sins are punished; and seeing the daily example of those amongst whom they live, to be against the practice of such sins, this doth mould many to the outward practice of godliness. Example hath a great stroke and sway amongst men; therefore, saith Solomon, Prov. ii. 26, 'Train up a child in the way he should go, and when he is old he will not depart from it.' What made Paul a pharisee so strict? He was brought up at the feet of Gamaliel, a pharisee of the pharisees; this helped him exceedingly. Education hath a great stroke to carry us to evil or good.

(1.) To evil. An example of this we have in Rehoboam. What made him so wickedly to cast off the counsel of the old men? It is said, 1 Kings xii. 8, he consulted with those that were grown up with him. Those that he lived withal, and conversed with, had a great deal of authority over him, and therefore he took their counsel.

(2.) To good. So in good families the power of education works much upon men: 2 Kings xii. 2, there it is said, that 'Jehoash did that which was right in the sight of the Lord, all the days that Jehoiada instructed him.' He having brought him up from eight years old, moulded him to a good conformity; so that he did that which was right in the sight of the Lord all the while that Jehoiada lived; but afterwards, as it was the force of company, and example, and education, that carried him on, so when the courtiers came and bowed to him, and flattered him, he was carried away with that stream to idolatry. This good education, therefore, being added to light of conscience, and those impressions that God makes upon men's wills, and unto natural wisdom and modesty, doth prevail with men to keep them from gross sins, and to carry them on to holy duties.

4. The light of the word being added to all this, must needs work more upon the mere natural light in men; for they, by living in the church, have the light of the word added to the light of conscience and moral virtues. This must have a greater power upon men, and though it doth not prevail to convert, yet at least they shall smell of it; for when men shall find in the word of God the same things commanded and forbidden that natural conscience doth forbid or command, natural conscience comes to have more strength, and is the more backed; for the word gives it a new and double

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commission, and furnisheth it with distincter and greater threatenings of hell, and promises of heaven, to persuade men to obedience. It furnisheth conscience with a new commission, and enlargeth it; for it not only says the same to men that conscience said, but enlighteneth it further with many duties, which, when known, agree to the principles of conscience; or, as conclusions further drawn out, to the principles of reason; so, as the pharisees had a form of knowledge of the law, Rom. ii., and answerably to that form of knowledge, the virtues in their wills are enlarged much also, and they come to have a form of godliness, 2 Tim. iii. And that this light of the word, or living where the ordinances are administered, do strengthen and help moral virtues, appears by the instance of the kings of Israel. Why were the kings of Israel said to be merciful above all the kings of the nations? Because they had the ordinances. Therefore Ahab, though wicked, yet was a merciful man, because he was a king of Israel.

5. Some particular ingredients in education, as the laws of men (which are part of education), do mightily help forward to civilize men. The respect to superiors doth keep men in awe; so Esau was restrained, for he would have killed his brother, but he did put it off till the days of his father's death, and till mourning for him was past. What is the reason he did it not then presently? The respect to his father, whilst alive, restrained him. Accordingly the apostle says, Rom. xiii. 4, that the magistrate 'bears not the sword in vain, but is a terror to those that do ill;' so that the laws of men being added to the word, help exceedingly to civilize men, and are remedies to corrupt nature.

6. And, in the last place, by living thus in the church, both assent is wrought to the truths delivered in the word, and also natural devotion is stirred up towards the true God in the duties of his own worship.

1st, To assent to the principles of religion, is upon that ground wrought, so as to profess them. Thus, as they in John iv. 42, believed in Christ at the relation of the woman, so do men profess religion by a human faith. That which the papists say of believing as the church believes, might be brought up much upon the experience of this, that many, and the most, have no further ground of their faith than what this amounts to. Thus, when Mordecai was exalted, many of the nations became Jews also, and professed the same religion, Esther viii. 17. So there went, too, a mixed multitude out of Egypt, who afterwards fell off and murmured. And thus we see that men's opinions in all the churches are fashioned by the received profession among them; as Lutheranism among Lutherans, and popery, where and when men are educated in it, as we see in private families amongst us.

2dly, And thus is natural devotion stirred up towards the true God, and in his worship; for as there is natural conscience in men, so there is natural devotion in them. The heathens had stamps and impressions of the power of God upon their hearts; for it is said, 'That which may be known of God is manifest in them,' Rom. i. 19. There was and is a fear and reverence of a God in the heathen. Now, if men live in the church, where the true God is known, that natural devotion begins to be stirred and guided to the true Deity and worship; yet so as it remains, for the principle itself, but mere nature, only directed to the right object, as being the God of the place and nation they live in. A pertinent instance to this purpose is 2 Kings xvii. 24–41. There the heathens being removed by the king of Assyria from the cities of the Medes to the land of Israel, it is said, at the first when they dwelt there, they feared not the Lord, therefore he sent lions amongst them, which slew some of them. Upon this they send to the king of Assyria, to send

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them some of the priests that might teach them 'the manner of the God of the land;' and the priests teaching them, they began to fear the Lord, ver. 41. Thus it is with men living in the church, they begin to fear the God of the place, and their devotion is stirred up to serve the true God, the God of the nation and church, and so to profess Christ, yet upon no other ground than if they lived in Turkey they would profess Mahometanism. It is natural to men to profess the god and religion of the country in which they are. If they lived under popery, they would profess the same; and men living where the true fear of God is professed, the same natural devotion is stirred up towards the true God, but upon no other ground save natural principles. Thus Paul, Acts xxii. 3, was zealous towards God; and so those women, who yet opposed Paul, Acts xiii. 50, are called devout women. I yield indeed it is a work of the Spirit to cause men to assent that Jesus is the Lord; as 1 Cor. xii. 3, 'Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.' But this is yet a common work, and reckoned there among those common gifts of healing, &c.; such gifts as are given to the rebellious also, Ps. lxviii. 18. It was from education that Cain, though wicked, yet went out and sacrificed as well as Abel; there was a fear of God upon his heart that carried him to this duty.

CHAPTER VII.

That the moral righteousness of unregenerate men proceeds from the fore-mentioned principles, evinced, because they are most strict about their duty to their neighbour, but neglect what they owe unto God.—That they abstain from such sins to which by their natural disposition they are not inclined, which it is easy for them to do whilst they indulge themselves in other sins.—That they are more strict against those sins which are forbidden and punished by human laws, and more zealous for those duties which they enjoin.

Now, let us make application of this, and examine whether the actions of civil men be not from these principles; and that will appear, because they go no further than these may work, than the force of this will carry them; and the streams not going higher than the fountain, it may be discerned that the fountain is but from nature.

1. It appears that that civility that is in most men ariseth but from natural conscience, because the chief things they make most conscience of, are often but duties of the second table, and not of the first. The reason is, because the chief stamps left in natural conscience are duties of the second table, whenas the duties of the first were blurred and dimmed by the fall. Though the heathens had some devotion, yet the main impression of the law was seen in the duties of the second table, as honesty towards themselves and other men, justice in dealing; and these are the freshest stamps which are left. I may compare civility to an old, ruinous monastery, where oftentimes the hall and the kitchen stand fair, but the chapel is ruinated, only here and there you may perceive a pillar or some ruins of it; so in the castle of civility, that part which concerns duties towards men stands fair, men are fairly sober, loving, and ingenuous; but that part that concerns duties towards God is ruinous. Here and there may be found an old remainder, an old piece of a wall, a piece of a duty, something they will do; but the main duties, the great things of the law (which if grace had enlightened thy con-

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science, thou wouldst make most conscience of), as private prayer, sanctifying the Sabbath, &c. these civil men regard not, And because they have the chiefest respect to good manners, and a fair behaviour among men, and to live like good citizens of the commonwealth, therefore they have the name of civil men.

2. For the virtues thou hast, that they proceed from restraining grace, and a common work of the Spirit, appears by this.

(1.) That thou wantest the chiefest virtues and graces of the gospel. Though men be temperate, just, &c., yet they know not how to deny themselves, to be broken in spirit for offending God, to be humbled under their natural condition, to walk in a sense of their misery, which are some of the chiefest graces of the gospel. Civil men know not what belongs to these gospel virtues, they want that virtue also to love their enemies, which Christ prescribes: Mat. v. 44, 'But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' Civil men want such evangelical virtues as these. And as one saith of humility, that it is not to be found in all Aristotle's ethics, so zeal towards God, and such graces as these, cannot be found in civil men; whereas, if they had their graces from Christ, these would be most abundant in them.

(2.) All those virtues grow in men alone spontaneously, which evidenceth that they proceed from nature. The earth brings forth daisies alone of itself; but if you would have herbs come up, there must be a seed sown. So these good dispositions of meekness and honest dealing, &c., you will find that you had them from your youth; as the young man in Mat. xix. 20, who could say, 'All these have I kept from my youth.' But a man that hath graces from Christ, shall find a seed sown in his heart, and the work of conversion wrought by the word.

(3.) These virtues grow not up to an increase, which evidenceth they are not grace, for that is of a growing nature; but the moral man is just now no more than he was twenty years ago. But the graces of the Spirit grow; a man grows more in zeal and love towards God. All graces coming from Christ are of a growing nature, whilst the other are as limbs in dead men. As dead members grow not, or as the parts of a picture grow not, so their virtues do not grow, which argues that they come not from Christ by the work of sanctification, but from a common work of the Spirit.

(4.) It appears by this that all their goodness is but from nature, because all that abstinence from sin and vicious practices with which they content themselves is only such as they can perform with ease, and what nature inclines them unto, or moral virtues facilitate to them, otherwise such sins as are discovered to be as great sins as those they make conscience of (if dear to them) they do not endeavour to abstain from; and those duties which are above the sphere of nature, they inure not themselves to, though discovered to be as necessary as any other. Thus they pick and choose in the ways of God, and offer sacrifices of what costs them nothing. They sacrifice the lean sins, not the fat; they only pare their nails, but cut not off their right hands, shave the hair upon their eyelids, but pull not out their eyes. What comes alone and easily they will practise, as lazy apprentices in a trade, but what is difficult and out of the common road they set not their hearts unto. Their goodness, therefore, is not universal, as grace is.

3. That all this moral goodness proceeds most from natural wisdom appears by this, that the consideration of fleshly wisdom guides them in their ways, and orders them. The good they do is fed and nourished with motives drawn from the world and worldly wisdom, and not such as are

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taken out of the word, and upon those they exhort their children to good courses, if at any time they give good counsel.

4. That they have that which is in them by education and modesty, &c., appears,

1st. Because as to sins. What sins the law is most against, those they are most against, and they estimate sins as they are punished by the judges, as Job speaks, chap. xxxi. 11; but for other sins, as breaking the Sabbath, petty oaths, and the like, they slight, and count them nothing, though the law of God forbids them, if the laws of men be remiss in them. This argues that they have their religion but from the laws of men, because they estimate sins according as the law estimates them.

2dly. The same is evident as to their religious duties, for they are cast into such a mould and pitch for the practice of them as the laws of men cast them into; so much religion as the law requires, so much they profess, and no more. They perform public duties as they are members of a congregation; but take them in a private personal walking with God; those things which the law of God requires and not men, they make no conscience of, as meditating on the law day and night, examining their hearts, &c.

3dly. As for their assent to the principles of religion, they assent to all the articles of faith, and that all men are corrupt by nature, and that they must be justified by faith; but it appears they have it from education, because they have not experimentally found the truth of them in their own hearts. That a man's nature is so vile, they believe it in gross and in the notion; but to have a work upon their hearts, to see in themselves what the word saith of corrupt nature, so as to be humbled by it, this civil men want and never see, which godly men do. So, who in all those great points of original sin, emptiness of all righteousness, and justification by faith, see all these things in their own hearts, they do not believe these only in general, but see all in the particulars of them, and have fetched the experience of them out of the fire, as Luther said of himself, that he thus drew out the doctrine of justification by faith. It is said by Christ, John vii. 25, 'He that doth the will of my Father shall know the truth.' A man that lives in the church, and is truly converted to God, knows all the truths that the church professeth by doing of them. He doth not take them up in gross, as civil men do, but he finds them experimentally in his own heart; he knows them by doing, as Christ saith of regenerate men, John iii. 11, 'We speak the things that we have heard, and testify the things that we have seen.' Godly men learn over all the principles of religion anew by their own experience, and this civil men want, and therefore their assent to the principles of religion is but human, and such as they would have given to Mahometanism and popery if they had been brought up in it.

5. And lastly, that their devotion which they have in holy performances is but natural appears by this, that all the duties they perform do not any way quicken or build up their hearts in grace. If, by all the ordinances they come to, their souls do not thrive; if they go away as they came, and have no communion with God, it shews all is but natural devotion, because their hearts are not established with grace. That which the apostle says of the doctrines of men, may be said of the performance of duties by these men: Heb. xiii. 9, 'It is a good thing to have the heart established with grace, and not with meats, which do not profit them that are exercised in them.' These men do not find their hearts inflamed with love towards God; they have, indeed, been conversant in duties long, yet they have not found any communion with God in them; their hearts have not been established and built up in grace; they are like a dead body that hath much earth put to it, and yet grows not;

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so nor do they grow by their performances, they are but bodily exercises to them. This difference of their performances from that which is truly gracious, Paul expresseth, Rom. vii. 6, 'We do not serve God in the oldness of the letter, but in newness of spirit.' He compares his former state and the performances thereof with that which he was now in, and with his present performances. Then he served God only in the oldness of the letter, as perhaps when he came to public exercises he was attentive to the letter, but there was not a newness of spirit to accompany the duties. So civil men serve God in the oldness of the letter, and their understandings go along with our sermons and prayers, but without a newness of the Spirit. While men serve God thus, it is nothing else but a mere outward conformity, by reason of the duties that are performed in the places where they live; and this being the state of many men living in the church, the chiefest thing they rely upon is civil righteousness, therefore they are called civil men, for *denominatio est à majore.*

CHAPTER VIII.

That these moral actions want the essentials of goodness.—That they are defective in the manner of their performance, and not directed to their right end.—That they also are done without faith in Christ.

Having thus spoken to the total model and compass of their estates in general, we will now single out each several condition apart, and hear and answer the pleas which they make for themselves.

The first thing that blinds them and preserves them in a good opinion of their estates is the goodness that seems to be in many of their actions, for they hear out of the word that unregenerate men in the estate of nature are said to do no good, to be altogether unprofitable, Rom. iii. 11, 12, and that an evil tree cannot bring forth good fruit, no more than thorns a bunch of grapes, or the thistles figs, and that every thought and imagination is evil, and only evil continually. Now with me (thinks such a man) I find it is not so, for I do good, and much good; good to the poor, I give alms twice a week; good to my family, I provide for them; good to the commonwealth, by diligence in my calling; and I perform many duties of religion that do glorify God. Will any man say that such actions as these are sins, or that I am altogether unprofitable, and that every imagination in me is continually and only evil? My actions testify the contrary. And can I imagine but that God will accept and regard what good I do, and consider it, who accepts the meanest services? And here indeed they stick. So the pharisees did; they could not see but what they did was good, and so justified themselves; and therefore it is to them that Christ spake those speeches, Luke vi. 44, that 'an evil tree could not bring forth good fruit.' And, Mat. xii. 34, 'How can ye, being evil, speak good things?' He speaks in opposition to their thought of themselves. This rose in Cain's stomach; he brought a sacrifice to God as well as Abel, Gen. iv. 3, 4, and was as forward to do it as he; and it was a sacrifice, for the matter of it, as good as Abel's, for the first fruits of the earth were commanded to be offered, as well as the firstlings of the flock, and he saw no reason but that his sacrifice should be accepted as well as Abel's, and his countenance fell when he saw it rejected. Now what it was that made him think much, you may perceive by God's reasoning with Cain, ver. 7, 'If thou do well, shalt thou not be accepted?' Cain thought that he had done as well for his part as Abel for his, and God

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speaks unto that secret reasoning of his, and tells him the fault lay in his sacrifice as it came from him, that it was not good, for if it had been such he would have accepted it: 'If thou dost well, shalt thou not be accepted?' So they, at the latter day, not only before man's tribunal but Christ's, seem to argue and plead what good they had done, as remaining, as might seem, and that there was some good in them which Christ might accept. And that they thus speak then argues that this is the great thing they stick at for their estates, which they have most satisfaction in, Mat. vii. 22, 23. And the reason why men are not wholly driven out of themselves, though they cannot deny themselves to be guilty of great and gross sins, is because that yet they cannot see but that many things they do are good, which bolsters them out against the other: but when they come to see not only their evil ways, but also their doings, which are not good, and that those doings which they thought to have been good are indeed void of that goodness which they imagined in them, then it is, and not before, they loathe themselves, Ezek. vi. 9.

For answer and discovery of this false goodness these men imagine in themselves,

1. If we find in many of them the quantity of this goodness, of which they boast, we shall yet find there is not so much to boast of, for usually the best part of civility lies most in negatives, as that I am no adulterer, no drunkard, as that pharisee said, &c.; but there is little affirmative goodness. Whereas grace is an active thing, makes a man zealous of good works: Titus ii. 14, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Grace works as strongly in carrying on to good as in restraining from evil, for vivification and mortification are of equal extent; and God will judge thee by thy works, not by thy abstinence from evil: 'Cease to do evil, learn to do well,' Isa. i. 16, 17, otherwise thou keepest the commandments as beasts keep the Sabbath, wherein thou art not only to rest and abstain from labour, —so the beasts do,—but thou must keep it holy. A man is truly accounted covetous, though he abstain from unjust practices, if he have his riches shut up, and he doth not lay them out in good works to himself, and the church, and his family. And in like manner, he is truly wicked, who, though he abstains from evil, yet is not zealous of holy duties. Two negatives make an affirmative in grammar, but ten thousand will not make one in divinity.

But, 2. We will endeavour (through God's assistance) to convince such men that even those few actions, which, in their own eyes and others', seem so godly and glorious, are for the kind of them corrupt and abominable, and that in deed and in truth they do no good; no, none in anything that ever they did. Their actions are not only imperfectly good, and in part tainted with sin (as a regenerate man's actions are, being as a good apple that hath some specks of rottenness in it, yet, that being cut out, the apple is pleasant and hath a good relish), but as they come from them they have no true goodness in them; are not as kindly apples a little corrupted, but as degenerate crabs, as wild grapes, as the Scripture's expression is, which are no way acceptable to God, or are for his palate. It is true, that if thou wert to be judged by man's day,* many things which thou dost would pass for current, and they could not but approve thee and reward thee for them. For what thou dost is good in the appearance and outside of it, and also good and profitable to men, and do applaud thee, so Rom. xiii. 3, 4. Men's works are called good in a civil respect when they are outwardly so; 'Do that which is good,' though but externally so, 'and thou shalt have praise' of

* Qu 'law'—ED.

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magistrates and rulers, says he, 'who are not a terror to good works, but to evil.' He calls them good works, when for substance they are such, and though they have by-ends the magistrate meddleth not with them; but he that judgeth thee is the Lord, and God 'sees not as man sees,' 1 Sam. xvi. 7; for man doth not nor can look any farther than 'the outward appearance,' but the Lord 'looks on the heart.' The pharisees, because men thought and spake well of them (who saw no more but their outward actions), therefore they out of the flattery of their hearts thought well of themselves also: so says Christ, Luke xvi. 15, 'And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men is abominable in the sight of God.' You justify yourselves before men (says he), and they had goodness enough to challenge man's judgment; but God knows your hearts, whence all the good you do proceeds; and consider (says he) that that which is in high esteem with men is often an abomination to God, and so, says Christ, are all your good works you boast of. But you will say, It is not only because men approve what I do as good, but my own conscience also, which is God's witness, and which knoweth the heart and things of a man, tells me so, and excuseth me.

Therefore, consider 2dly, That many of thy actions may be good in the eyes of thine own conscience, when yet they are abominable before God. The heathen's consciences did excuse them: Rom. ii. 14, 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.' Had they had no other jury, they had been acquitted in many particulars. Titus, the emperor, when he died, flung open the curtains when he was to die* (when conscience useth to be most awake), and complained that he had not deserved to die, so fair and good were his actions in his own eyes. But God is greater than thy conscience, and thy actions may be good in thine own eyes when abominable in his. 'There is a generation (Prov. xxx. 12) that are pure in their own eyes, who are not yet washed from their filthiness; nay, conscience itself in thee is defiled (Titus i. 15) and blind. But thou wilt say, My conscience looks into the law which I must be judged by, and finds my actions agreeable to the law in many things, and are they not good then?

Therefore, consider 3dly, That there are two parts of the law, inward and outward, the letter and the spirit; whereof the one requires the precepts to be done, the other requires a right manner of doing them. This we find, Deut. vi. 25, 'This is your righteousness, if you observe all these commandments, as he hath commanded us.' Mark it, not only to do the things commanded, but to do them as he hath commanded you; not only to hear, but to heed, says Christ, how you hear; not only to give, but to give in simplicity; if to shew mercy, to do it with cheerfulness, Rom. xii. 8. So servants are to obey their masters with good will, as to the Lord, Eph. vi. 6, 7; and ministers are to feed their flock, not for filthy lucre, but of a ready mind, 1 Peter v. 2.

Now, whilst thou regardest not the manner of doing what the law requires, as well as the thing itself the law requires, thou leavest out the soul of that goodness which should inspire the action, and make it truly good. The Gentiles are said, Rom. ii. 14, only to do the things of the law, τὰ τοῦ νόμου, not the law itself. But the law is then said to be fulfilled, 1 Tim. i. 15, when love out of a pure heart, a good conscience, and faith unfeigned, can run to it; otherwise the work is but a dead work, from which the conscience must be purged as defiling it, Heb. ix. 14, as dead carcases did the Jews.

* Suetonius in vitâ Titi Vespas. c. x.

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There is the corpse of goodness in such an action, but the soul is wanting; there is bodily exercise, but the power is wanting. But to give a more direct conviction that all their good works God reckons sins, this appeareth from Isa. lxvi. 3, 'He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations,' where he parallels their sacrifices to the cutting off a dog's neck, or the killing of a man.

But you will say, How can this be? Seeing the things we perform are good for the substance of them, how came they to be sin? I answer, though they be good, yet they are turned into sin, and become sin, as coming from such persons. Thus David speaks, Ps. cix. 7, 'Let his prayer become sin;' or, as the apostle says in another case, James iv. 17, 'To them it is sin.' If you ask how that comes to pass, I answer, first, in general, they receive both an external defilement from the estate of the person, and, secondly, an internal from the corruption of the soul; they come as proceeding from hearts corrupted; both these are intimated, Titus i. 15, 'To the defiled and unbelievers all things are defiled.' There is noted out, 1, that their state doth defile all; and, 2, that the pollution of their minds also, whence all their actions proceed, do infect them; for it is added, 'their minds and consciences are defiled.' They receive an external defilement from the estate their persons stand in, which, being an estate of wrath and enmity, Eph. ii. 2, in regard thereof their persons are abominable, and therefore their works; for as Abel's person was first accepted, then his sacrifices, Heb. xi. 4, so our persons must be accepted before our works come to be accepted. Natural men fall a-doing, and think their works should bring them into favour; but that will never be till they get into Christ by believing, and till by this the state of the person is altered. If a traitor is condemned, all he doth is void in law; as whether he seal a covenant, make a will, take an oath, or give in a testimony, it is all invalid, for his person is not good in law. Now they that believe not are condemned already, says Christ, John iii. 18; and indeed, such being enemies to God, their gifts are no gifts, δῶρα ἔχθρων ἄδωρα. They say of some precious stones, that being put into a dead man's mouth, they lose their virtue; so all the prayers of an unregenerate man, though in themselves good, yet in his mouth become sins; and to the same purpose Solomon says, Prov. xxi. 4, 'The ploughing of the wicked is sin.' Neither have they only an extrinsecal, adjacent, relative defilement from the persons and their state, and their sinful other courses, who perform them, but there is also an intrinsecal inherent defilement in the works themselves, as they come from them, in regard of the principles themselves whence they flow, and which are the root of them; thus in Titus i. 15. All things are not said only to be defiled to them, because their persons are defiled, and their state a state of unbelief, that they are defiled and unbelievers, but also because the very best principles whence these works should proceed, even their minds, and the highest and noblest acts of reason, and their consciences, which retain the purest and noblest principles moving men to good works; all these are defiled and corrupted, because the nature of man, whence they proceed, is not yet purified and renewed by grace and holiness. For all the virtues they have do but gild and hide some corruption, they do not change and alter their natures. Now unless the heart be purified, wherein all our thoughts, and projects, and ends, and purposes, and motions (whence outward acts do flow), are moulded, unless this be purified, all that proceedeth thence, must needs want all true goodness; for the effect cannot be

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better than the cause, nor the fruit better than the root. As Christ says, Mat. vii. 16, 17, 'Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruit,' no, not one; not only, not ordinarily, or not many, but not one. For he argues from nature, as a thorn cannot bring forth one grape, but all that grows out of it are briars and prickles, unprofitable things, and fit to be burned, so nor can corrupt nature bring forth any good unto God. And he instanceth in words, Mat. xii. 34, 'How can ye, being evil, speak good things?' Why, there is nothing more easy than to speak well; to think well, or to do well, is something difficult. Well, but Christ says, that they being evil, know not how to speak a good word. Yet the pharisees were often speaking godlily—as Christ says, 'do as they say'—but though the words are good for the matter of them, yet their speeches, as they are theirs, are never good, for themselves are evil; they may *say* good things, but they cannot *speak* good things. Every bite of a serpent is poisonous, because his nature is envenomed, not only when he bites to hurt, but he poisons the very meat he takes. Now the poison of asps is under wicked men's tongues, Rom. iii. 13; and though the words they take into their mouths may be good, as Ps. l. 16, 'Why takest thou my words into thy mouth?' yet that poison in their hearts, and under their tongues infects them, as they are theirs, and to them they become poisoned and sinful. For as Job says, chap. xiv. 4, 'Who can bring a clean thing out of an unclean? not one.' So the apostle speaks too, Rom, viii. 8, 'He that is in the flesh cannot please God.' As not his person, so none of his actions, though virtues morally good, and sparks of light may be added to that flesh and corruption that is in him, to abate the venom in the working of it; yet because the man himself is in that flesh, so that he is overcome with it, and it is the main predominate principle in every action, therefore they all are poisoned by it.

But suppose them without this positive defilement, yet these thy best actions in a privative relation are sins; though coming from virtues and conscience, yet they are sins, because those good principles which must concur to make an action good are wanting in them. For sin being a privation, the very want of those good principles that should have influence into the actions, leaves them sinful. For there is no medium between evil actions and good, as not between the estate of nature and grace. Therefore, says Solomon, Prov. xxi. 27, 'The prayer of the wicked is abominable, much more when he offers it with an evil mind;' though he should put no bad end in, yet it would be abominable, because his mind wants those good principles which should make good the prayer. Now, what says Paul? 1 Tim. i. 15, 'Love is the fulfilling of the law, out of a pure heart, and of a good conscience, and faith unfeigned;' all these must join to make up an action good.

1. If thou wantest love to God, and aiming at his glory as the chiefest end in thy heart, all thou dost is not accepted: 1 Cor. xiii. 3, 'If I give my body to be burnt, and have not love, it profiteth me nothing.' Faith must set love a-work, and love must set thee a-work, as it did set Mary, and Paul, and all the saints a-work. Love to men may set thee a-work, or to thy children, parents, &c., but if love to God did not, it is nothing.

2. Thy good actions must flow also from a pure heart. The chiefest thing wherein grace exerciseth itself, and hath the most work to busy itself with, is within doors, in the heart; perfect holiness cleanseth the spirit, the spiritual faculties as well as the flesh, which is the body, 2 Cor. vii. 1; but the civil man looks to outward actions only, and to keep them square and fair is his chief business. If he cleanseth himself from lusts of the flesh,

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that is, the body, yet he hath no great ado nor care of the lusts of his mind; and the reason is, because the eye of the conscience looks chiefly to the outward act, to such lusts as tend to gross acts, but not to spiritual lusts; thus Rom. ii. 14, they are said to 'do the things of the law,' that is, the outward part. And also natural wisdom and the laws of men, which they are guided by, look but to outward acts, and require no more; but now grace, having most to do with God, contents not itself with bodily exercise, but frames the heart to inward purity and godliness, and there begins its work. A limner that makes a picture, shadows out the outward parts only; but nature, in making a living man, begins first to shape and form the most inward parts, the heart, the liver, &c.; and so doth true godliness begin, Eph. iv. 22. He that knows the truth as it is to be known in Jesus Christ, hath put off not the conversation only, but the lusts. A godly man, he looks to God, and of all else, desires to approve his heart to him, and above all keeping, keeps his heart, Prov. iv. 23.

3. Thy good actions must proceed also from a good conscience, void of base ends, for the end is the form of the action, *quod forma in naturalibus, id finis in moralibus*. Now, then, when God is not chiefly aimed at, the form of goodness is wanting. But thou wilt say, Are not such ends as do respect men good, and therefore will they not make the action good, though God be not principally aimed at? I answer, No; for these ends, though in themselves good when subordinate, yet are evil when they are the chief, because then they are unto thee in God's stead, and usurp his place. All ends have their goodness, because they tend to God; they hold their goodness of him, for God is only good, as Christ says; therefore now when God is left out, they become evil; as noblemen, though when they are subject to the king, they retain their nobility, yet if they go about to usurp his place, they lose it, and become traitors. Now, as kings are the fountain of nobility, so God is of goodness; and as usurpers may do many good things in the commonwealth, make good laws, &c., as our Richard the Third did, but yet because he did it as king, it was evil; had he done all as protector under that young King Edward the Fifth, it had been praiseworthy. Now, the reason why in these very actions, wherein we do good to men, we should principally aim at God, is, because though God made those commandments of the second table for the good of men, yet principally that in the obedience of them, his sovereignty might be acknowledged; and so as in breaking of those we are chiefly said to sin against him (as David confesseth in the matter of murder, upon the person of Uriah: Ps. li. 4, 'Against thee, against thee only have I sinned'), so also in observing them we must look higher than men, or else it is a sin. Thus, Eph. vi. 6, 7, servants are to 'obey their masters,' doing all 'as to God, not men.'

But you will say, I aim at God also, and have a respect to him; and so indeed heathens had some respect to God also; *Cicero monet rempublicam administrandam, quo nihil gratius est Deo*. So those wicked men too, Isa. lxvi. 5, who cast out their brethren for God's name's sake, and said, 'Let God be glorified.'

I answer, that is true they may have God in their eye also; as when we do any other thing, we may take many considerations in by the by that are not the mark we fully looked at; as the eye looks directly but at one thing, yet it doth look about and take in many things at once. Self-love may have, and hath often, such a respect to God, that it may be glad that God is like to be gratified and pleased by anything it doth; as there is no enemy (unless one that doth all out of revenge against his enemy), but will be glad if he pleasures himself, to enlarge it as a kindness to his enemy also, and make

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the most of it, and be glad that he hath pleasured him, and that he can say, I did this for you. But God is not mocked, but hath a curious eye, and he will be looked at directly, and not asquint.

4. Last of all, all thy good actions must be out of faith, which engrafts a man into Christ. If thou art an unbeliever, let thy works be what they will, they are defiled to thee, Titus i. 15. To unbelievers to do things out of strength of virtue and conscience, signifies nothing, because it is not out of faith: Heb. xi. 6, 'Without faith it is impossible to please God.' Now, to be a believer is a great work, for it is that great work, the work of all works, 'the work of God,' John vi. 44. When a man doth an action out of faith, he must renounce his own strength; a man being humbled in the discovery of his former unregenerate estate, and so cut off from the wild stock he did grow in, from which root all his actions sprung, must be anew engrafted into Christ, and then his actions will be good and acceptable, else not. The apostle in Rom. vii. 1–5, shews how that in many unregenerate men, the law to which they are married, and which hath power over their consciences, may beget many children, which outwardly are like the parent, conformable to the law in the letter, serving God in the letter, but all such God reckons not as fruit to him; therefore he says, ver. 5, a man must be divorced from the law as a husband, and that is done by a work of humiliation, and he must be married anew to Christ, and then Christ by faith begets an holy and new offspring of holy duties, which are fruit to God indeed; that is, which he accounteth fruit, relishing nothing but what comes from such a believer; and this Paul instanceth in by himself when a pharisee, acknowledging, that though the law begat many good actions in him then, yet because he was not married to Christ, they were illegitimate. A man must also by faith fetch the strength of what he doth from Christ in the doing of it: John v. 4, 5, 'Without me ye can do nothing.' All is nothing if the strength we do it by be not fetched from Christ; if from conscience, or the law alone, it is nothing; and by faith thou must fetch acceptance through Christ's blood, therefore we are bidden to do all in the name of Christ.

5. But last of all, if men would but narrowly observe and examine their best actions, and pry into the principles of them, as they are growing and budding forth, thence they might easily be convinced that they are evil. For,

1st, When the good a man doth, he doth out of some corrupt lust directly (as much of the good many do ariseth thence), then there needs little question of it; as when the devil confessed Christ, that his confession might discredit all other testimony of him; when the pharisees made long prayers to devour widows' houses; when they preached out of envy, Philip. i. 15; when such a lust wholly sets them a-work, and they choose doing good, as a means to accomplish it; as when Jezebel proclaimed a fast to colour Naboth's death. Of such actions there is no question but that they are evil.

But, 2dly, when the incitation of conscience, and the inclination of virtues carry men, as then doing this it may be doubted whether they be corrupt or no. For nothing, says Bellarmine (and so may others think too) is corrupt, but what proceeds from corrupt nature as such. To clear that even then such actions are corrupt, take these considerations.

1. We grant that corrupt nature left to itself, and if not assisted by these principles, would not have performed that good which it doth. Yet,

2. That though it performs it from the bias of these principles, and left to its proper motion, it would not do any good without them, yet it may be said, that still as it is corrupt, so it hath the chief stroke in them. And so all the actions of men in an unregenerate estate are truly called fruits of the

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flesh, because that is the predominant, swaying principle, even as reason or the will is the predominant principles of a man, and have the great hand, and stroke, and sway in all human actions. I illustrate and express it by this similitude: self-love, which is corrupt nature, is (as I have told you), now since the fall, as the king, set up in all the faculties (as love to God was before), so as it commands all, and hath all the strength of them, and all is at its command and beck. Now this self-love, if it had been let loose alone to itself, would trade in nothing but what was directly evil, and what made wholly for itself, and would do nothing that is good, either in order to God or men. But God hath mingled with it the light of conscience, and some moral dispositions to assist it; so that they all are as a company setting up a factory or trade (as strangers use to do in another dominion), whereof conscience is the governor for the good of the common interest, that self might not in men's actions wholly engross all, and so men be very devils here in this life. And yet these virtues and principles of conscience do still trade but as strangers in subordination to this king, self-love, who is not deposed from his regency a whit by them. They attempt not to undermine his sovereignty, and to subject this self to God, but trade with the leave, and for the profit only of self-love. For in all their trading they hire and use its ships and vessels to traffic with, that is, those faculties whereof it is king, which it never lets to stir but for its own ends. They apply themselves unto, and still urge such considerations as suit one way or other with the reason of this state and self-love's ends. And though indeed they divert and hinder its trading with many gross evils, and obstruct its fetching pleasure thence, and on the contrary put it upon a trade with such things that are of some alliance to God, and which belongs to the kingdom of grace, yet so as they apply themselves therein to the profit of self-love another way, and in higher ends of pride, vain-glory, ambitious aims, &c., they suffer this self-love to take custom and toll out of all, otherwise it would never suffer them to trade, nor a ship to stir. I may illustrate this farther by the state-maxim of Haman against the Jews, who would not harbour them, nor suffer them any farther than they were for the king's profit; so that if they lived and thrived in his dominions, he must have a fee out of all their wares and all returns. Thus natural wisdom, that is the counsellor of self-love, which is the great king in man, seeing this king's profit advance, and the coffers of many self-ends, and respects, and lusts, filled by such external morality, strikes in with conscience and these virtues, and forbids trafficking with many gross evils that are directly rebels to God, and makes use of these good commodities to fetch gain out of them, for his prince self-love. And so the man being debarred from enjoying other lusts (for he cannot trade with all), strikes in with conscience and these virtues, and makes use of them to please lusts of a higher nature, more state-politic lusts (as I may so call them), by following what they direct unto. Thus, though he suffers such virtues as good wares to be brought in, yet still for his own advantage; so that all the actions that are done,

1st, Are still principally the acts of corruption, because self-love remains still king, and only suffers them to be done; but it is his strength and stock they traffic with. And so,

2dly, Are positively corrupted, both because self-love never gives his warrant to have any good done, but to please a lust or an end some way for himself, which is corrupt. He must have a bribe and consideration out of all; and ere a ship stirs, he considers what advantage will it be for me? Then some lust, pride, or fear of hell steps out, and says, it is for me, and then he yields, else he would forbid the trade. So that a man doth look

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upon all the good he doth, as suitable to some lust, and so it becomes sin unto him; for it is under that notion and consideration of being pleasing to some lust he doth it, or else not. And therefore Paul, whose trade of life was outwardly within the dominions of the law, and he was one of the subjects of it, and was according to the law blameless, yet he says, Eph. ii. 3, that his conversation was spent as well as any other in fulfilling the lusts of the flesh and mind; and therefore that humbled him when he saw such lust in him, though he was moral and virtuous. If corrupt nature had no lusts but lusts of the flesh, then by abstinence from gross sins, &c., it should be a loser; but it hath lusts of the mind, which please carnal wisdom and reason, such as hypocrisy, the credit of goodness, and a thousand the like. Thus a man sees he may very well and profitably, and for the enriching of himself, use things that are good to please other lusts in things evil and forbidden. Now that self-love should abuse these virtues and these checks of conscience, which are the good gifts of God, and should pervert their use for its own ends only, and so corrupt the virtues themselves to serve its turn, this makes the action exceeding sinful. As when it makes use of the virtue of just dealing, to grow into credit by it, and to get the name of being an honest man, and so by that means to climb into a place of preferment and trust. So when by their pity and liberality men purchase to themselves a good name, 'Verily ye have your reward,' says Christ (Mat. vi. 2), of the pharisees; if they pray, they pray amiss, says James; why, because they pray for something to spend on their lusts, James iv. 2. And in this respect, that fact of Jehu, though done at God's command, and with assistance from God, of zeal and elevation of spirit above what else he could or would have done, is yet made and interpreted a sin of murder, Hosea i. 4.

Last of all, if we consider not only the principles from which these actions proceed; but the event to which they all tend, it will appear, that all the little good they do, and the duties they perform, do but make them take the more liberty in some sin: Jer. vii. 9, 10, 'Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?' They came to God's house, and the performance of those duties emboldened them to sin, so as they did but *compensare vitia virtutibus*, make some amends for their vices by some virtues which they practised. The harlot paid her vows in Prov. vii. 14, and so thought she might commit abomination. Thus as meat feeds but a sick man's disease, so their good actions do but nourish their lusts. They leave one sin to take it out in another, thinking God is not so strict. So, Isa. lviii. they were said to fast for strife and debate, and to smite with the fist of wickedness. These performances encouraged their hearts to do all evil, so as they sinned under the protection of some duty, as the pharisees did, who devoured widows' houses under the pretence of long prayers.

CHAPTER IX.

Some objections answered.

I shall now consider an objection or two which must be answered.

Obj. If all these virtues in us, and all we have done by the strength of them be sins, then we had as good have been profane for the time past, and

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have omitted the good we have done, for all comes to one; and so we had as good do for the time to come.

Ans. 1. For the time to come. It is true that a man unregenerate, sins whether he does it or omits it: *abstinendo, quia non propter Deum; et faciendo, quia contra legem.* For if he abstains from sinning, it is not for God's sake; and if he commits the sin, he apparently offends against the law.

2. But yet the sin is less, in doing the good thou dost, though in a wrong manner, than to omit it.

For, 1st, to omit it, is *peccatum per se*, in its own natural evil; but to do the good in a wrong manner, is but *peccatum per accidens*, accidently so. The one is absolutely and fully against the law, and both the spirit and the letter of it also; but thy performance of it in a wrong manner, is but by consequence sinful, and is evil but as against the spiritual part of the law, which concerns the heart and the manner of performance; and God's law requires both matter and manner to be good: Deut. vi. 25, 'And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.'

2dly, The sin in the wrong performance lies not in the action primarily, but in the agent originally; so that *actio non est omittenda, sed tu corrigendus es*, the action is not to be omitted, but thy sinful heart is to be amended. The fault is not in the matter which thou writest, but in thy pen and hand; mend that, and get true skill of guiding thy heart according to thy copy, and all will be well.

And, 3dly, the sinfulness of an action in itself materially good, proceeding thus from this corruption of man's nature, cannot loosen thee from subjection to that duty, which God's peremptory and indispensable command requires. Because thou hast lost grace and power to do things rightly, must God's command be of none effect? If thou failest in the manner, thou art to be humbled for thy swerving from his law, and acknowledge thine inability to do otherwise; yet still thou art bound to do thy duty. We say, where nothing is to be had, the king must lose his right, but it is not so as to God; if there were no more in it but to acknowledge what is thy duty, thou art to subject thyself as far as thou art able, as unto the outward performance thou art in some measure able.

4thly, Again, to perform it wrong is out of weakness; Rom. viii. 3, he says, 'The law was weak through the flesh.' Through the weakness of corrupt nature the law, though performed, could not justify, because that spoiled all man's actions by defects; but to omit the law altogether is wickedness superadded to the weakness of nature; the one comes chiefly from privative sinfulness, but the other from positive; the one comes from a defect in the will, but the other from a wilful neglect.

And, 3, it is not all one to be profane, as to live in the external observances of religion; for in omitting these altogether, and running into vices, instead of the good thou dost: 1st, Thou makest thy sin of a treble guilt; for to omit the duty wholly, is worse than to perform good in a wrong manner, and to be doing evil instead of both, is yet much worse; for the soul being never idle but working, if thou ceasest to do good, it is certain thy soul is busy about mischief; as the sea cannot rest, but it will cast up mire and dirt. In doing good therefore, though in a wrong manner, thou wert less ill occupied, because that doing good kept out doing worse; and, 2dly, though thou sinnest in abstaining from sin, as well as in doing it, yet in the one only, *quia non propter Deum*, because thou dost not refrain sin out of love to God, but in the other, because therein thou art a rebel against

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him. Now to be against God is worse than simply not to be for him; as though it be treason in a subject not to take up arms for his prince, yet to fight against him is much worse. And thus, though Christ bade his disciples to let them alone who cast out devils in his name, and he would have them go on still rather: 'For he that is not against me, is with me,' says he, Mark ix. 40, that he meant this only comparatively; for otherwise Christ says, 'He that is not with him, is against him,' Mat. xii. 30, that is, he is in deed and in truth so.

And then again for the time past, whereas thou imaginest thou hadst as good have done no good.

I answer, no, it is not all one. For,

1. Thou shalt be punished less in hell if thou shouldest die ere thou didst get out of this estate, which is Augustine's answer, though hereafter thou shalt have no reward for that imperfect good which thou hast done in thy regenerate* state (as Christ told the pharisees: 'You have your reward,' namely, all here, Mat. vi. 2), yet this will moderate and abate thy punishment.

2. They are rewarded here. The pharisees you see by that speech of Christ were rewarded by men, who seeing the profit and benefit of much good which they do, reward them with love and praise again for so doing. They are also rewarded by magistrates, God's vicegerents, who bear not the sword in vain, but are a terror to those that do evil, and a praise to them that do well: Rom. xiii. 3, 4, 'For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil.' And, 1 Peter ii. 14, 15, 'Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.' They are also rewarded by their own consciences, which so far excuse them: Rom. ii. 15, 'Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.' Yea, they are rewarded by God; so Ahab was for humbling himself: 1 Kings xxi. 29, 'Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.' So those flatterers were rewarded also, Ps lxxviii. 36, 38, 'Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.' For their flattering seeking of God, God omitted their punishment temporal, and in that sense he forgave their sin. And thus God dealt with Jehu: 2 Kings x. 30, 'And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and has done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.' Now thus God doth, because he will reward his own gifts, for it is his gift to be chaste, as he told Abimelech he kept him, Gen. xx. 6; and so it is from God's gift that men are otherwise virtuous, and God loves to crown his own gifts in every kind, of what sort soever. And these virtues, Augustine often calls, *Dei munera;* and so Paul says of con-

* Qu. 'unregenerate'?—ED.

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tinency, that it was a gift, 1 Cor. vii. 7. And indeed God, who useth to overcome with mercies as well as judgments, and to be before hand with all sorts of men, will surely at least be as forward, and go as far in doing good to wicked men, as they shall be to do any good that may be serviceable to him or others; yet therein also observing a proportion. For,

1st, As God thereby hath an outward honour in an outward acknowledgment and subjection, as the action also an outward goodness, so God casts upon them outward rewards, as riches, honours, &c., so God had honour by Nebuchadnezzar's acknowledgment, Daniel iv. 36, 37. And God cast honour upon him again, in raising him up to his kingdom. They have outward kindness from God, for the outward kindness which they shewed him, and God deals with them as men deal with flatterers.

But yet, 2dly, as he hath not their hearts, so they have not his, and therefore he receives them not to himself. He deals not with them as friends, but flatterers; but yet as he deals with his own people here in this life, so he deals with these in a fit proportion; that look if his own people sin, yet because their hearts are still for God, though an act of sin pass from them, and so an act of punishment passeth from God; yet still his heart is with them, because their hearts are with him. So, on the contrary, God deals with the wicked, and he rewards them outwardly for their external acts of goodness; but yet he doth not love them, because they love not him.

3dly, As all their outward performances are sanctified, *i. e.* good for the matter, but unsanctified for the manner, so the outward things which God bestows are like thereunto, good in themselves, as the actions of these men are; but as their proud courses shew their actions to be evil in the issue and in the event, so in the effect, these outward mercies appear to be given in wrath, as Saul was to the people of Israel. And so David saith of wicked men, that 'their table is made a snare,' Ps. lxix. 22; it is a snare to their intemperance, and their blessings curses, as it is in the prophet Malachi, chap. ii. 2. I will only put in here a caution or two.

(1.) That godly men, who are in covenant with God, must not expect this, that for their dead performances they should be rewarded here as the other are. So God would not release David, though he mourned and prayed, Ps. xxxii. 5, till he was inwardly humbled, and did confess his sin unto God. For,

1st, Since more is to be had from the godly, God will not take brass when he may have gold; he will have meet fruits, meet for them to perform, Heb. vi. 7, and in their kind; but he looks for no better of the other than mere outward duties, and therefore rewards them accordingly, because they can do no better.

And, 2dly, the outward mercies which God dispenses to his own children are given in pure, everlasting love; therefore that which draws out that love in rewarding them must be outward good done in love from them. Till, therefore, they are kindly humbled, he will not deliver them, or leave a blessing behind, Joel ii.; and so 2 Cor. vii. 14, for if he should, it might prove a curse. Yea,

3dly, Seeing he may have better, he will rather punish them for doing no better.

(2.) The second caution is, that God only rewards wicked men thus when their performances are serious, and done in a natural kind of integrity, as Abimelech's was, and as Ahab's humbling himself was; but if they be out of a wicked positively bad end done, as when Jezebel fasted to colour the taking away Naboth's vineyard, then they are not rewarded; but, as Ahab in his posterity, they are threatened and accursed. And such perverse ends

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do heinously aggravate the sinfulness of such actions, which in outward appearance are good: Prov. xxi. 27, 'The sacrifice of the wicked is abominable; how much more when he bringeth it with a wicked mind?'

CHAPTER X.

That all these virtues, and moral righteousness, are but some dark remains of the image of God in Adam, which is not wholly defaced.—What a poor and despicable thing it is when compared with grace, demonstrated in several instances of a comparison between them.

To conclude, this pitch of honesty and religion, which the most rest in for grace, is but from those principles which divines call *reliquias prioris imaginis*, the relics of the first image defaced, which God hath put into corrupt nature lest men should be devils upon earth. It is but a blaze kindled out of the embers raked up in the ashes of corrupt nature, blown up and continued by education, which men think to please God with, as Nadab and Abihu did with strange fire; which relics and imperfect pieces of the law, written by nature in men's hearts, they set together, and set it up and adore it as God's image. So as indeed they err the same error in the opinion about their own estate, which Pelagius in his doctrine did; for the ground of his error was a mistaking this moral goodness, and abilities of nature to understand and assent to the word, for true grace; as appeareth in Augustine's disputes against the Pelagians; and so do these men in their opinions concerning their own estate, and so do as dangerously err against their own souls as he did against the truth. And in this is the deep deceit of men's hearts seen, that all errors of doctrine, abstractly considered, which they, in their speculative judgments, often detest, they yet assume and take up in their practical judgments, to judge of themselves or others by. So men that deny justification by works, in the doctrine of it, do yet secretly trust to their own works. And indeed popery is natural to men, and so is Pelagianism too, namely, to take that in themselves for grace which Pelagius went about to establish in his heretical doctrine to be grace. And let me add this consideration here, that if much of such moral goodness, and these principles mentioned, had not been in nature, Pelagius could have had no ground at all for his opinions, nor would they have spread so as they did, nor have been so generally entertained.

And so I come to a third sort of demonstrations, by comparing this glowworm with the true and glorious image of God, in whomsoever it is to be found; and so by bringing it to the true light, it will appear to be counterfeit.

As, 1, let us view this true holiness, as it shines in the holy and spiritual law of God; for Adam being now fallen, and so that image extinguished, and never a pattern left by which to see what this image was, God therefore set forth a copy of it in his word, which now is the means of sanctifying of us; and sanctification itself is but a writing of that law in the heart, and a confirmation of the heart thereunto. And if civil men will but bring their pitch of obedience to this law, and compare themselves with the spiritualness of it, they will find that not only there is a defect in degrees, but of essential parts; and that there are wanting the chiefest and eminentest parts of God's image, which are to the rest as the face is to the rest of the members in the body of a man, in which face there is more beauty and more of a man than in all the

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rest; and they picture often the face for the whole man. These great and principal parts of holiness are wanting in unregenerate men, for that is holiness which is a conformity to the first table, the duties whereof are called the 'great things of the law,' Hosea viii. 12; and which indeed are especially called holiness, as being made immediately for God, when the other are for man; and the duties of the second table are called *righteousness*, of the first *holiness*, Eph. iv. 24, and so distinguished, Luke i. 75. These great things of the law which concern God and his service, are the least in their hearts, and so they have, perhaps, the legs and feet of holiness, yet the face they want. 'You tithe mint and cummin,' says Christ, Luke xi. 42, and 'pass over the love of God,' which Christ calls 'the great commandment,' Mat. xxii. 36. You shall find these men dead and heartless to such duties; and the more spiritual the duty is, and tends to set God up in the heart, and so the more holy it is, the more averse their hearts are to it; as to meditate in private, to digest the word, to search their hearts, to speak of God and his kingdom, &c.

If a man should bring the broad seal to a patent, and you should find that the arms of England were left out (which is the chiefest of the three kingdoms) or misplaced, and those of the other kingdoms set above it, you would say, surely this seal is counterfeit, and never had the impression from the king's true broad seal above. So all you that do boast of God's image, and yet the duties of the first table are in a great part left out, or slighted by you, in comparison of the second, you may say truly, this heart never came under the broad seal of heaven.

2. And where else shall we find this image of God? Even in Christ, who was the 'express image' of his Father, Heb. i. 3, and into whose image all true Christians are changed: 2 Cor. iii. 12, 'Seeing then that we have such hope, we use great plainness of speech,' and we receive of him 'grace for grace,' John i. 15; that is, all graces in their measure answering to his; even as a father begets a child in his own image, limb for limb. Let these men, therefore, but compare their pitch with the virtues and practices of Christ, bring we then their counterfeit copy to this original, according to which all believers are renewed, and, therefore are called upon 'to shew forth the virtues of him who hath called us,' &c., in 1 Pet. ii. 9. And though no believer receives this image in the same pitch of degrees that Christ had, yet for kind and extent of essential parts, for the true grace and of this breed, all do receive it; and then those parts which were most eminent in Christ will be so in a believer also. As in the child begotten by his father in his likeness, look what members are biggest in the father, are in a proportion so also in the child.

But dare you that are civil men come to this pattern? Do but read his story, view his steps, and what paths you find most in him. Was he a civil man only, and rested there as you? It were blasphemy to say so. It is true he performed all you rest in, he followed his calling, and was obedient to his parents, yet neglected not his heavenly Father's business; but, above all, took care for that, as he told his mother, Luke ii. 49. But this you neglect. He paid also tithes to Cæsar, yet that was but a by-business, and therefore at the same time he called for God's due: Mat. xxii. 21, 'To give to God the things that are God's, as well as to Cæsar the things that are Cæsar's,' because he that asked him that question, as they that sent him were proved justiciaries, who, whilst they rested in paying men their dues, and in a formal serving of God, neglected to give him that which was due to so great and holy a God. He came also to the public ordinances; in one evangelist it is said, It was his custom so to do, Luke iv. 16, it being the public wor-

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ship of the place. But was that all? No; he spent besides whole nights in prayer alone by himself.

So, for moral virtues, they were all to be found in him, but yet all elevated and raised, and of a higher strain; so that if you would have them go for signs to yourselves of a good estate, they must flow from union with him, and then they will be of another kind than mere moral virtues are, differing as much from those wild virtues in the heathens, and that grow in the 'mountains of prey,' as the psalmist calls the Gentiles, Ps. lxxvi. 4, even as much as sweet-marjoram, or any the like herb that grows in the garden, differs from that which grows in the wilderness; the one is a weed, the other an herb. And when men believe on Christ, then their meekness will not proceed from a softness of nature, but from a heart first humbled, tamed, wounded with the wrongs done to Christ, and being overcome with his love pardoning, they will be meek towards others that wrong them. Thus, in the reckoning up those moral virtues of kindness, mercy, meekness, &c., shews the differing spring and kind in the elect from what is in others: Col. iii. 12, 13, 'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.' That speech, *as the elect of God*, is both a note of distinction for another kind of humility, that becomes the elect and beloved of God, than is found in others, and also is mentioned as that, the consideration whereof was to be the root and nourisher of these virtues in their hearts; that considering God's electing peculiar love to them, out of which he was kind to them when enemies to him, and out of that love, long-suffering, forbearing them many years, bearing their bold and presumptuous offences towards him; that they, as those whom God had thus dealt with, would answerably carry themselves towards others, and so be merciful, not as men use to be merciful, but 'as your heavenly Father is merciful,' Luke vi. 36; and so he goes on: Col. iii. 13, 'Forbearing one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye.' That is the spring of Christian meekness, and Christ he is the rule and measure of it; so do ye therefore: Mat. xi. 29, 'Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. 'Learn of me,' says Christ, 'for I am lowly and meek.' And, indeed, the meekest moralist in the world must learn a new kind of meekness from Christ. Thus, too, as to that love and sweetness, and ingenuity of nature to those we live with; this, says Christ, the Gentiles have towards those that love them. But Christ's love will extend itself further, to the saints, as in David: Ps. xvi. 2, 3, 'My goodness,' says he, 'extendeth to the saints,' to those that excel in virtue. Christ, indeed, loved the young man that was but civil. The text says, 'He looked on him, and loved him,' Mark x. 21. But how did his bowels work towards his poor sheep and children, and shewed his esteem of them more than of his kindred? 'He is my brother, and sister, and mother, that doth my Father's will,' says he, Mark iii. 35. Also that mercy and pity thou boastest of, if it were of the right Christian kind, would work and extend itself further than to bodily miseries that men are in. Thus Christ was affected for men's souls. He was good to the bodies of men, indeed; he healed their diseases and fed their bodies, Mark ix. 37; but it was their souls he most compassionated, because they wanted spiritual food; that, therefore, is expressly added, ver. 36. This drew tears from him when he wept over Jerusalem: Luke xix. 41, 'How oft would I have gathered thee,' &c. And to do good to the poor woman of Samaria, was better to him than his meat, and made him

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neglect his dinner. 'I have meat,' says he, 'you know not of,' John iv. 32. So that humility in him was not that proud humility of the world, which is indeed but courtesy, giving honour to others, expecting the like from them again, as Christ says of the pharisees, that they 'received honour one of another,' John v. 44; but his was seen especially in not seeking honour but in God's way; so John vii. 3–5, when his kinsfolks provoked him to do his great works, and shew himself to the world, 'My time is not yet come,' says he. This was seen also in denying his own will, and submitting to his Father: 'Not my will, but thine be done,' says he, Mat. xxvi. 39. So in emptying himself of his glory, and becoming of no reputation, Philip. ii. 7. To glorify his Father, he shewed his humility in the highest degree. Thus will all your moral virtues be raised, if Christ hath but touched them with that virtue that is in him.

3. If we would see yet farther what is the true genius and strain of holiness, we must also search heaven for it, where it is in its brightness and perfection in the angels, and 'the spirits of just men made perfect,' who wear the parliamentary robes of holiness every day, to whom we are said, Heb. xii. 23, to be 'come,' that is, to enjoy in some measure the same life, and to be a-fitting for the same condition; we now are a-making meet to be partakers of that inheritance in light, Col. i. 12, but they there in heaven have the Spirit, the quintessence of holiness; and yet those virtues which are eminentest in civil men would have no use nor exercise at all there. Of so little account are they in that place where holiness dwells and reigns, as there is no use of chastity (for 'they marry not, nor give in marriage,' Mat. xxii. 30), nor of temperance, nor just dealing, &c. These commandments are but for this world, and concern the fleshly part of man, as he is to reside here, which they therefore in heaven are not capable of; and therefore the spirit, the soul, the power of holiness must lie in dispositions, and duties, and performances, of a higher nature. These are but the sensitive part (as I may so speak) of godliness, and they are to the power of holiness that which the sensitive faculties are to the rational, which, when the body is laid aside, the soul hath no use of, so neither is there any exercise for such virtues in heaven.

Therefore, consider that the holiness which thou must trade with in heaven must be begun here, without which no man shall see God; and that the duties of the second table are but for this world. In which that thou mightest be fit in some measure to live orderly, God hath endued thee with such virtues, and hath given principles to fit thee for such a life; but when thou art to go trade in another world, where holiness is only current, and nothing but what hath God's image stamped upon it will pass, think with thyself, what hast thou of holiness to carry thither, without which thou canst not see God.

4. I may add unto this, in the fourth place, that we may see wherein the image of God chiefly consists, by considering wherein the spirit and power of wickedness consists. Now, the chiefest of the power of wickedness lies not in drunkenness, uncleanness, and such kind of profane courses, for then the devils should be less wicked than men, because they have not bodies with which to commit such sins; and by the same reason the souls in hell now, and reprobate men after the day of judgment, should not be so wicked as now. But these all are more wicked, and therefore their highest degree of wickedness must lie in sins of a higher nature, and therefore such sins are called (Eph. vi. 12) 'spiritual wickedness,' which are seen in the neglect and contempt of God, and the hatred of him and his saints. Now, therefore, by the rule of contraries, it must needs follow that true spiritual holi-

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ness must chiefly consist in the contrary to all these spiritual wickednesses, *i. e.* in loving God, fearing him, and in a fervent desire and endeavour to approve ourselves to him in all our ways, and worshipping him with an holy worship, &c.

CHAPTER XI.

Where the nature of true holiness consists.—In what sense it is called the life of God, and the glory of God.—How far a mere civil righteousness falls short. —What excellence and praise may yet be allowed as due to it.

We have discovered by comparative demonstration, that civil righteousness is not holiness. I now come to draw the last demonstration of the same truth, from considering what true holiness is, and what are the essential properties of it, common to it, wherever it is, whereby it will appear civility falls short of grace. I will not instance in the spring-tides of holiness, but the ordinary streams and effects of it in their hearts, where it is in never so small a measure.

1. Consider what holiness is. Peter tells us it is a divine nature, and Moses and Paul tells us that it is the image of God; and both the expressions come to one and the same sense and import, that the nature of it is to be above all for God. As humanity is that in a man which makes him respect man, so godliness is that in a man which enableth him to respect God, and glorify him as God. It positively fits the heart to receive happiness from God, and actively makes and sets all in it a-work for him, therefore it is set out to us in two expressions fitted to express the nature of it.

1st, It is called the life of God: Eph. iv. 18, 'Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.'

2dly, And the glory of God: Rom. iii. 23, 'For all have sinned, and come short of the glory of God.'

That whereas God is the chiefest good of the creature, and ought to be his chiefest end. This,

(1.) Puts a principle into the soul to make it live in God, as his chiefest good, and to make God his life, and therefore it is called 'the life of God.'

And (2.) To make God his chiefest end, and so to live to him, and therefore is called the glory of God, or to make the glory of God the prime end of life. Of both these civil men fall short as other natural men, as those places shew: Eph. iv. 18, Rom. iii. 23.

1. They are 'strangers from the life of God,' and all their righteousness, or whatever is in them, 'falls short of the glory of God.' It is Paul's phrase.

1st, Civility falls short of the life of God, and is a stranger to it. Thereby men are, 1st, not fitted to walk with God. Nor, 2dly, quickened with life and comfort from him.

(1.) Men are not by mere morality fitted to walk with God. Natural life fits them to walk with the creatures, and it takes in from them what comfort is to be had in them; and moral virtues fit men to walk with men in all the relations they stand in towards men, as husbands to wives, to give them their due of love; and as they are servants, to carry themselves to their masters so as to be faithful and obsequious; and so as they are subjects, to give Cæsar his due, honour to whom honour; and so as they are friends, to requite love with love; and so as they are members of a commonwealth, to be profitable to it in a calling; and so also to walk with themselves, so as

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not to wrong their bodies or healths by intemperance, nor their estates by riot or profane courses; so nor their credits, neither by a flagitious and profligate way of living. But what is all this to God, in whose hands are thy breath and all thy ways? Enoch 'walked with God,' and it is for that holiness fits a man for, and enableth him unto it. Thou art courteous to men, and walkest submissively and respectively* to them, but grace will make thee 'walk humbly with thy God,' Micah vi. 8, to have an eye and respect to him in all thy ways, to veil to him, and submit to him and his will in the whole course of thy life. Thou art kind to thy neighbour, but if unthankful to God, and not sensible of the kindnesses received, so as to render again to him all thou hast, what availeth it? Thou art just to thy neighbours, and payest every man their due, and at their day, and in lawful money; but when God's times of payment for worship comes, as on the Sabbath, and on morning and on evening times, to pray every day, thou then neglectest to pay thy dues, to humble thyself, and acknowledge God in all thy ways, and regardest not the duties which he requires at such times; or if thou tenderest payment to him, yet thou carest not in what coin, but bringest anything, no matter how slight, dull, formal the performances are. Now, if thou wert just indeed, thou wouldst give as 'to Cæsar the things which are Cæsar's,' so 'to God the things that are God's.' Thou boastest of thy good nature, which sweeteneth thy converse with men, and them to thee, and thee to them; but believe it, *grace is good nature to God*, a blessed divine nature, which demeaneth itself and behaveth itself well towards God. Even as good nature makes thee carry thyself to thy friend, which is as thy own soul, or as to thy wife in thy bosom, so this divine good nature makes thee in love with God, and renders God pleasant to thee; it makes thee ingenuous to him, to walk upon terms of friendship, to observe the laws of it as exactly as to men, to grieve when thou hast offended him, to be glad when he is pleased, to go and unbosom thyself to him.

(2.) A man, notwithstanding morality and civility, remains a stranger to the life and comfort is to be had from God. This advantage, indeed, a man hath by it, that he placeth not his happiness in gross sins, as profane men do, in lusts of drunkenness and uncleanness, which are neither profitable to a man's self nor others, but it raiseth his mind to place it higher, in carnal excellencies of learning, preferment, riches, &c., or the credit of personal endowments, and the exercise of them for the good of others, and in such things as are profitable to himself and others; but still it raiseth not the heart up to God. The spring of his happiness, it may be, comes from a higher hill than other men's, but is still on earth; he fetcheth it not from heaven, from that same river that runs from heaven in the conduit-pipes of the ordinances, as the word, sacrament, meditation, and conference about God and Christ, which makes glad the city of God; he never tasted of the water of this spring, as Christ told the woman of Samaria, John iv. 10, 14. His virtues and natural wisdom set him a-work to trade in such wares for the attaining of happiness, and the comfort of his life, the return of which do prove profitable to the commonwealth and place he lives in, as if he traffic for credit (and the commodities that bring in credit must be things that are good and commendable, for they will never commend him else); or, if his business lies in the exercise of virtue, so far as there is sweetness in the excusings of natural conscience, this is the farthest step which he makes; but he tradeth not with God for happiness and comfort out of the word. Civil men little think that a godly man's chiefest delight lies here in this book of God; yet David saith it doth, and so distinguisheth such a person

* That is, 'respectfully.'—ED.

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from wicked carnal men, that 'his delight is in the law of the Lord, and his meditation is therein day and night,' Ps. i. 2. A carnal man knows not what it is to be quickened by the word, and to be quickened by prayer, which is David's language upon all occasions, and therefore he can want the absence of God, and not to be troubled at it. But what says David, 'Thou hiddest thy face, I was troubled;' for 'in thy favour is life,' Ps. xxx. 7. A godly man cannot live without it; yea, 'thy loving-kindness is better than life,' says he; and as in God's favour, so in God's businesses, his life lies. To see the church prosper, men to grow in grace, this is life to him, meat and drink to him. 'If you stand fast now, we live,' 1 Thes. iii. 8. That which is God's life is by a sympathy his life. Now, God's life is the enjoying of his own blessedness, and so the enjoying of God's blessedness in* his life. The men of the world wonder men should keep such ado to find Christ, and be so sick when they want him; they see no more in Christ than in another beloved, Cant. v. 9; and yet they were the 'daughters of Jerusalem' said thus, ver. 8, such as had heard of him, but saw him not as a believer sees him; no, they know no greater crosses than in the loss of things of this world, nor taste no greater comforts.

2. Holiness is called the glory of God, Rom. iii. 23, because it makes God a man's end, adopts all that is in a man for God, raiseth it up to be for him. Civility may so far prevail as to raise a man up to be for common good, and to have an eye at it, to put in an heroicness of mind for the good of men; and so those who live in the church may have a zeal for that cause which is God's cause, as it is a common cause of the church, and as they profess it against the enemies of the church. Thus Paul was zealous for the religion he then professed; and so the pharisees thought they did God good service when they cast the apostles out of the synagogues, John xii. 2, but they do not nor cannot make God their end. For as the principles of what they do is but nature, so the good they do at the best is but *quatenus congruit fini naturali*, as it agrees to a natural end. They may out of pity to their brother give alms to relieve him, or venture their lives for their country, and for the religion of that party with which they join, as it is a common cause; but to interest God in all that a man doth, this trial was that which the pharisees shunned when Christ would have brought them to it: John iii. 20, 21, 'For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.' But one that is truly godly is willing to be searched, 'that it may be manifest his works are wrought in God;' which implies, both according to God's mind, and also that God is interested in them. Now this trial the pharisees avoided, for therein their righteousness fell short.

And that God is not the end which men only moral and civil aim at, appears by this, that they are not for such duties, and truths, and causes, and persons, as tend to advance God, and set him up in the world. As duties of the second table are for the good of men, for these they are very zealous; but those of the first, that tend immediately to the sanctifying of God, these their hearts are least in.

Obj. There remains an objection in the general to be answered, which civil men use to make when they hear such discourses as these against their conditions; which is, that we utterly condemn and cry down all civility, and discourage men that are honest so far, that it is enough to make them profane; for according to this doctrine, the one is in as good a condition as the other, say they.

* Qu. 'is'?—ED.

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Ans. I answer you, first, that look what worth is in it, I will and do acknowledge, and would have you to judge righteous judgment herein, and give it its full due in what it is good for.

As, 1, that it is a good gift of God that men abstain from sins, and do any good. So God told Abimelech, Gen. xxvi. 6, 'I kept thee:' and so civil men themselves are to acknowledge. For to that end God told Abimelech he kept him, that whereas Abimelech began to boast of his own integrity, God put him in mind where he had it. And so Augustine, often in his fourth book against Julian, doth acknowledge these virtues to be *Dei munera*, God's gifts. And so Paul tells us, 1 Cor. vii., that continency is a gift; but all this is but *gratia gratis data*, not *gratia gratum faciens*; it is freely given by God, but it doth not render the person gracious. Grace I confess it is in this sense, both that God gives it out of his mere good, free, gracious, disposition to one man more than another, for all men's natures are alike corrupt; grace also it is in this, that it is a real favour in many respects unto them thus to restrain them; for by this they escape greater punishments hereafter, and have rewards here. And therefore God told Abimelech of this withholding from sinning, as a favour he had done him, that he had kept him, for else he had been 'a man of death;' but yet, that it is grace unto salvation, as the apostle speaks, Heb. vi. 9, that is it I deny.

And, 2, I grant further, that when a man hath grace once, then these gifts help him much in abstinence from sin, and to perform duties with ease; they help the boat to go the further when the helm is guided right. So as a man shall perform duties of liberality to men, of piety to parents, of meekness and patience, the easilier. As some metals will take the stamp better than others, so will some natures take more deep impressions of grace when the stamp is set on; and so a man that hath a spirit of generosity and ambition, when satisfied,* will have larger aims for God, and easilier deny himself than a base and low spirit; and therefore, next to grace, they are to be preferred even to learning, and all other gifts, even as the philosophers also did give them the pre-eminence.

And, 3, I say further, that we are to honour it in them in whom we see it, as Christ looked on the young man and loved him, Mark x. 21. They are to be encouraged, and profane men are not; but they are not to be encouraged for resting therein, and we are to be ready to do them good the rather for this their moral goodness. And so Abimelech, having been honest in the matter of Sarah, Abraham was to pray for him, and at his prayer, God healed Abimelech, by reason of his integrity, and also his family, Gen. xx. 17, 18. I grant there is a goodness in this morality for this world, though none for the world to come. It is good to human purposes, *in ordine ad homines*, for the benefit of men; but not *in ordine ad Deum*, to the glory of God. Whereas grace, as Paul tells us, is good for all things, having the promises, as of this life, so of that which is to come: 1 Tim. iv. 8, 'For bodily exercise profiteth little, but godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.' If you should bring me a brass shilling that is silvered over or gilt, if, indeed, you would put it off for gold or silver I would deny it, and not take it; nay, in such a case, I would take it and stamp it through, as false counterfeit pieces use to be. But if you ask me, if it be not good for something, I will grant you yes, the brass, the metal of it is serviceable for many profitable uses; but if you will stamp the king's image on it, and have it go for coin, then I arrest you as traitors against the king's majesty. And it is a like case here, when you would have morality pass for God's image.

* Qu. 'sanctified'?—ED.

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But yet withal, this I further add, I must say it, and say it again, that a man trusting in his morality, and looking no farther, is in the most dangerous condition to hinder him from repentance and faith that any man can be in; and so, by consequence and accidentally, such a state is the worst, worse than profaneness itself.

1. Because men that have civil righteousness of their own are ready to set it up in the room of Christ, and so dishonour Christ more by their righteousness than profane men do by their sins.* This was the stumbling-block which all the pharisees broke their necks upon: Rom. ix. 31, 32, 'But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone.' Rom. x. 2, 3, 'For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.' The apostle calls it a stumbling-block, when they setting up their own righteousness, would not submit to Christ, and therefore the publicans and sinners did go faster, and by greater troops crowd into the kingdom of heaven than the pharisees.

And, 2, because these men, out of love to their own righteousness, are the deadliest enemies to the power of godliness, as those devout women in Acts xiii. 50, were to Paul, and Paul himself whilst in that estate unto the Christians; and so those, 2 Tim. iii. 3, 'Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.' The place is mistaken by interpreters, for it is not meant of temporary believers, for they honour those who are good; but of civil men. Those that have a form of godliness are the greatest deniers of the power, and despisers of them that are good. They are in love with these apish imitations of grace, and bring it to God, and are enemies to them who discover it to be counterfeit, as they would be angry with those who should prove all their money, if they think themselves rich, to be false.

And, 3, because they are the farthest off from coming into the state of grace. For whereas a man must be humbled, and part with his own righteousness ere he can truly come to Christ, they are the farthest off from that work of any other. As ignorant people are far off (as the Gentiles were, Eph. ii. 12, 17, because without knowledge of God), so these, because of the want of knowledge of themselves. As take a man that hath some wit, and is conceited of it, he is farther off from being a wise man than one who is more a fool. Solomon says, 'There is more hope of a fool than of him,' Prov. xxvi. 12. Why? Because ere he become wise he must become a fool, as Paul tells us, 1 Cor. iii. 18, 'Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool that he may be wise.' It is a double task to make that man wise, to shew him he is a fool, and then to give him wit. So here is the difference between profane and civil men, that though these last have something, that when grace is wrought will be more serviceable to grace than a profane man hath, and is in itself, comparing things with things, higher; yet compare it with the working of grace, this man is farther off the working of it, because a

* Crassa illa vitia quæ sunt contra secundam tabulam, adulteria, &c., leviora tamen sunt, si conferas cum sapientia et justitia, quibus pugnant contra primam tabulam. Candidus diabolus qui impellit homines ad spiritualia peccata, quæ sese venditant pro justitia, longe nocentior est nigro, qui tantum ad carnalia impellit.—*Lutherus Com. in Epist. ad Gal.*

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profane man will soon see himself wicked. But the publicans and sinners went faster to heaven than the pharisees; yet, I say, there may be a greater nighness between the things, when yet there is a greater distance between the working of them, and bringing them together. Thus, brother and sister are nigher in blood, but farther off marrying each other than two strangers; and thus two men upon the tops of two houses, opposite each to other in one of your narrow streets, though they are nigher to each other in distance than those below are, yet in regard of coming each to other they may be said to be farther off, for the one must come down, and then climb up again. Thus now a moral man, though he seems nearer to a state of grace, yet is really farther off; for he must be convinced of his false righteousness, and then climb up to the state of grace, to see himself as low and vile as the profanest man in the world, as every man when he is humbled doth. Besides, if it were so, that a man were only to be restored to legal righteousness, which man had in innocency, and to the acts thereof, then indeed there would be a great nearness between civility and it; but as to evangelical righteousness, and that of faith, which is founded upon a denial of a man's own righteousness, a mere civil and moral man is at the greatest distance.

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BOOK XI.

That an unregenerate man is highly guilty, by reason of the numberless account of actual sins which he daily commits.

All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied my heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: and I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Behold, this have I found (saith the Preacher), counting one by one, to find out the account; which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—ECCLES. VII. 23–29.

CHAPTER I.

The exposition of the words.

I CAST not here into this account that unsearchable mine of our inherent and original sinfulness, which was inlaid as deep as the centre of our souls, from our conception and nativity. The survey is now only of those heaps of actual sinnings, which from and out of that mine are every day minted, and bear the image and superscription of sin stamped on them, and are ordinarily current in our hearts and lives.

This distinction between actual sins as the effects, and inherent sin of our nature (which we call original sin), as also a state of sin, as the causes that do defile the whole of a person unregenerate, is so well known and received, as it need not be insisted on. It may suffice, that Christ doth exactly thus distinguish, in saying, 'An evil tree brings forth evil fruit,' which explaining, he applies to an 'evil man' (there is his state), 'out of the evil treasure' (that is, of his natural and acquired inherent corruption as the causes) 'brings forth evil things' (as the fruits). And our Saviour, by these evil fruits, professeth to mean as well evil thoughts, the immediate issues of the heart, as outward actings, whether in speech, as false witness, blasphemies; or in outward facts, as murders, thefts; in all which he particularly there instanceth; and all these as distinct evils from the evil heart or treasure itself they all proceed out of; thus Mat. xv. 19. The apostles were likewise careful to indigitate the very same as a necessary distinction, for us heedfully to observe in ourselves, whilst they speak one while of our being 'dead in sin,' and the 'uncircumcision of the flesh,' Col. iii. 9 (as the state), and then besides of 'dead works,' Heb. vi. 1, 'works of the flesh,' Gal.

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v. 19 (as the fruits thereof), and under that term of fruits expressly, ver. 22, as the opposition there sheweth; as also when we read in them of an 'old man and his deeds,' as Col. iii. 9.

Although many other Scriptures presented themselves as texts or foundations unto that subject I have before me, yet I chose this ensuing.

Solomon, the wisest of men, and whose large understanding had acquired and comprehended within itself as many several notions and matters of knowledge as there be sands upon the sea shore, 1 Kings iv. 30, after a long and sore travel, which by the conduct of that his wisdom he had performed, and passed through the vast regions of things knowable, and made the most exquisite search into all foreign parts of wisdom that lay out of himself, as the works of God in nature, providence, or that belonged to human societies and affairs, in all the kinds of them, he at last (as of the prodigal it is spoken) 'came home to himself,' and by a renewed work of a more thorough repentance descended into himself, and 'the chambers of the belly,' Prov. xx. 27, his own soul.

And as the whole book of Ecclesiastes is a testimony of his repentance, and his being gathered to the church, so this one solemn paragraph, from ver. 23 to the end of this chapter, is a narrative to shew what this his last study had been, and how it first began, and had been continued by him in the search of his own, and upon occasion thereof of all mankind's sinfulness, which to be the mind of Solomon in these words will appear by the opening of them, which I reduce to these heads.

1. The narration which Solomon gives of his coming off from the study of all other wisdom, and applying himself to this of sinfulness, in vers. 23–25.

2. What is meant by the reason and account spoken, vers. 25, 27, 29.

3. That it is the reason or account of his own personal folly and wickedness, which, in the first place and principally, he intended.

4. He declares what had been the issue and success of that his new search and study, and the product he had brought that account unto, whether of his own or other's sinfulness, in vers. 26–29.

1. In vers. 23, 24, he relates what had been the great inquisition of the former part of his life; 'all this I proved,' that is, whatever before of knowledge he had been ever exercised and versed in. All this that he had treated of in this book, even all, and the whole that lay within the sphere and capacity of being known, 'I proved by wisdom,' that is, I attempted in the most industrious way to comprehend, and exercised myself thereto, both by the improvement of all such inward principles of infused wisdom, given me by God extraordinarily, and those as accompanied and heightened by all outward advantages (which being a king furnished him withal), whereby to try all conclusions either of art or in nature. Yea, and I had, says he, set it down with myself as the mark of my life, as the eminent excellency I affected and resolved to attain a perfection in; 'I said I will be wise,' finding myself empowered thereto by all those abilities and advantages to attain it. Well, but what was the issue of all? but that after all this labour spent that way, he found how infinitely short he was from an arrival at it, or the compassing of it; 'but it was far from me,' and thereupon shuts up that pursuit of his with this advice to all adventurers and travellers after him in this kind: 'That which is far off and exceeding deep' (*deep deep*, as the Hebrew), 'who can find it out?' thus ver. 24.

Thereupon in ver. 25 he sets before all such, and all others, his own example; how he had (though late first) betaken himself unto another kind of wisdom, more useful and necessary, which was the search into his own wickedness or sinfulness; and together therewith, that which is in all man-

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kind. Thus ver. 25, 'I applied my heart;'* that is, I came or turned about, or converted myself and my heart from the former study unto this, namely, 'to know, and to search, and to seek out wisdom, and the reason.' But of what? It follows, 'and to know the wickedness of folly, even of foolishness and madness.' The general mind of which is, that the subject of this, his new inquiry, had been the same which the great convert (the apostle, at his conversion), his thoughts were taken up withal, 'the above-measure sinfulness of sin,' as Rom. vii. 10, 13. So in like manner Solomon came to see the abounding of folly and madness, and saw wickedness upon wickedness, 'heaps upon heaps' (as the phrase is, Judges xv.), madness added to folly (madness being an excess of folly), and he went to sum up and search out the account of all.

The Hebrew word being (as Jerome long since observed) ambiguous, and signifying as well the number or account as the reason of a thing;† hence I take both to be intended; and so that both the sum and computation, as also the reason or bottom-ground of all that wickedness, to have been the aim and mark of his so eager pursuit.

And according unto these two acceptations of this one word, I make an answerable division of the words following to be,

1. His study: to compute with himself the numerical account, that is, the infinite number and variety his sinfulness did arise unto, from ver. 26 to the middle of ver. 28.

2. The rational ground, which gave bottom-light and discovery of the reason of that sinfulness, and innumerableness thereof, whether in himself or in all mankind, which is fully set down in ver. 29.

I may term the one the arithmetical account, the other the logical; and he pursueth the first in the former part, and closeth with the second in the last verse.

There is a second division subalternate, and included in this first, as the more general. For whereas he says, ver. 25, he sought after the account or reason of wickedness, the next inquiry necessary will be the wickedness, of whom? or whose it was that was the matter of this account? And the answer hereunto causeth this other division of the words, as to the matter of the account taken, whether in the one or other sense.

1st, His own: the sinfulness of himself in his former ways discovered now upon his repentance, and this chiefly.

2dly, But together therewith, of that universal corruption of all mankind in both sexes.

And these two you have interwoven and carried on in the following verses, namely, 1, the account of his own, vers. 26, 27, to the middle of 28; 2, the account and observation he made of others, chiefly in that which follows in the remaining part of vers. 28 and 29.

I. He begins, and principally, with the account of his own sinfulness, and that was it which he professeth to have sought more directly after, and as for that of others, but as led into it by occasion of considering his own follies. And because this is a matter not insisted on (though cursorily observed) by interpreters, I shall therefore enlarge upon the proof of it out of ver. 26.

* Circuivi ego, et cor meum ad sciendum, &c.—*So Arias Mont. et Tigurina editio.* Converti me ego et cor meum.—*So Piscator. Junius.*

† *Ch-shbon:* quippe secundum Hebræi sermonis ambiguitatem, et *numerum* possumus et *summam*, et *rationem* vel *cogitationem* dicere.—*Hieronimus in locum.*

Septuaginta Ψῆφος, which is *calculus quo computatur.*—Ita Drusius *in locum.* Sonat supputationem, subductionem rationis.—*Mercer.* Ratio pro computatione.—*A Lapide, Montanus, Pagninus, Ferdinandus, et alii.*

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You may observe to this purpose in this 26th verse the saddest reflection made upon himself, and in that which had been the eminent failure and stain of his life, known to all, and noticed again and again in the story of him in the Old Testament: 'I find more bitter than death,' says he, 'the woman whose heart is snares and nets,' &c. He speaks not contemplatively, *this:* but the most feelingly, and with the deepest sense he could bewail in it, 'I find more bitter than death;' *q. d.* I would, if my time were mine own again, and afore me, to live over again, choose far rather to die than so to have lived. Bitterness is the most abhorred object that any of the senses have, and death is the extremity of things abhorred, and that it is his own sinfulness that way, that circumstantial passage in ver. 28 confirms, that he had 'not found one woman of a thousand' (which is the exact number of his women upon roll, 1 Kings xi. 3), whom he had conversed withal, so pointing at himself. And further, he acknowledgeth this to have been a great effect of God's displeasure on him, and punishment of other sins whilst he had so walked, in saying, 'Whoso is good (or greatly accepted) in the sight of God, shall escape from her;' that is, altogether escape, which he had not the favour from God altogether to do; yet withal celebrating this special token of his having been beloved of God in this, that in the end he had escaped from her, through this his serious and true repentance; and therefore professeth to utter this and what follows as a penitent gathered soul unto the church again, ver. 27. For that that indigitation of his, *thus says the preacher,* doth import so much, is enough known, that I need not insist on it. And ordinarily when it is brought in in this book (which is not often), it foreruns or follows some weighty matter of penitence, or of feeling experience in himself. Nor indeed can we imagine that when his heart was tender, as it was when he wrote this book, even as Josiah's in reading the book of the law, and that when he professeth to have given over the impetuous search after other wisdom, on purpose to convert his heart to attend his searching into wickedness and folly, that he should not principally intend his own. And again, that speaking of a matter that came so near him, and so particularly home to him (as what he hereabout says of women doth), that his main scope should yet be to reflect upon the sins of others, and study them; to observe the beams in others' eyes, and not first and principally those pearls (as one wittily said of David's love of Bathsheba) in his own. In this case, could his principal aim be supposed to be only to declaim against and set forth the sinfulness of women, more than to lament his own in that particular? Sure it is that he winds in the mention of them, and their wickedness that wound him in, but to exaggerate his own. It is certainly therefore his own account he intends.

The most interpreters do dilute the true vigour and spirit that filled Solomon's heart in this so eminently a penitential passage, whilst they represent Solomon to speak but as an observator or animadverter of what wickedness he, as a stander-by and looker-on, had noticed to be in women, as if himself had been no otherwise concerned therein. And they generally make no more of it. Whereas we find Solomon here 'in his mouth,' and a being 'in bitterness and mourning,' as the prophet speaks, in a deep bewailment of his own follies. This learned Grotius easily perceived, choosing to leave this sole animadversion upon it: We have Solomon here brought in as one touched (or struck) with the conscience of his own miscarriages and evil actings, of which chiefly women were the cause and actors of him. Some few other interpreters there are that speak more fully to this aim, whom I need not name; and many there are that have touches and glimmerings to-

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wards such a sense, which yet we find darkened and overcast again by their runnings out upon this other interpretation.

But that Solomon's eye and aim in this sad passage was chiefly upon his own sinnings, there are many things laid together do evince.

1. That his sins with and by occasion of outlandish women, had been the eminent stain of his life is so known as it needs not to be insisted upon. The story of him doth again and again notice it, as 1 Kings xi. 2, that Solomon 'clave unto these in love;' and long after he was dead, the memory of his example is revived, and that as a rare and singular instance for admonition: Neh. xiii. 26, 'Even him did outlandish women cause to sin.' How, then, can we imagine that himself here, not mentioning only, but so vehemently exclaiming against them as snares and occasions unto sin, should not intend his own sinnings with them, which the Scriptures so brand him with?

And, 2. His own expression points us to that which after follows; those very women of his, whom the story mentions to have been temptations to him. This that circumstance in ver. 28 shews, 'One woman of a thousand' (as the opposition there to one of a thousand men shews), 'I have not found,' which is the just exact number of his women in his seraglio upon record, 1 Kings xi. 3, as those whom he had conversed withal; thus plainly pointing at himself and them. And then,

3. It is the most generally received opinion that he wrote this book as a testimony of his repentance; which, besides that the matter of it is a perfect decrying of all he had formerly acted, as vanity; the title also which he gives both the book and himself, so often repeated by him, '*Thus says the penitent soul gathered to the church*,' shews, and which you may observe to be in the very next verse indigitated by him, upon this very occasion of searching into his sinfulness. And I call it his penitential mark (of which afterwards). Can we then imagine, that when his heart was tender, as in writing this his book it was (as Josiah's, in reading the book of the law), that he here coming, so aptly, to speak of a matter that came, above all other, so near him, and so particularly home to him, as what here about women doth, that the chief intention of his mind should be upon the sins he had observed in these women, and not upon his own sins with them, and by reason of them? Or that his scope, above all, should be to observe the beams in their eyes, and not first and principally those pearls in his own? (as one wittily speaks of David's, calling Bathsheba a pearl in one eye, and his murder a bloodshot in the other). It is true, he exclaims against the sins of his women, but it is to exaggerate and lament his own.

But these are but general evidences, though making this probable, if not more than so.

II. Let us consider the particular words in the text: he that sounds into them with the fathoming line, may find and fathom a soul heavy loaden with the burden of sin, and drawing a deep water (as seamen use to speak) of the sensibleness thereof. Let us consider every word in it.

1. And out of the sense of his own bitterness within himself, he utters this here, 'I find more bitter the woman,' &c. He says, indeed, *the woman*, but metonymically means, that together with them, the remembrance of his sins was bitter to him, the sins which they had been the means and causes of in him. Sin being once revived in the conscience, makes the remembrance of every person, place, thing, that minds him of it, bitter to an humbled soul.

2. And *sin I find more bitter*. He speaks not contemplatively this, as men

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use to do their observations or animadversions of the sins of others; but he speaks his own sense and personal experience, I find it to my cost. 'The heart knows its *own* bitterness,' says the same Solomon, Prov. xiv. 10. It was the bitterness of his own soul that tasted the bitterness of his own sin, which his soul had wrought, not others. I may apply that of the prophet to him, 'His own wickedness corrected him,' and let him '*know* how evil and bitter a thing it was to sin against the Lord,' Jer. ii. 19. And with such a sense he speaks it (as the prophet Zechariah speaks of the Jews' repentance for crucifying Christ); he was 'in bitterness and in mourning, as one that is in bitterness for his only son,' Zech. xii. 10; or as of that famous penitent, who is said to have 'wept bitterly,' Mat. xxvi. 25.

3. *More bitter than death.* It is one disposition of a repenting soul that truly feels the bitterness of sin, to say with itself, I had rather die, and die ten thousand deaths, than sin again as I have done. And to this effect Solomon expresseth himself here, 'I find more bitter than death;' which is too deep a speech for any but a penitent to utter, and then only in the case of his own sins. Bitterness is the most abhorred object any of the senses have; and death is the extremity of things abhorred (unto which, therefore, bitterness is ascribed by way of particularity, 1 Sam. xv. 32); but here is a bitterness above that of death.

4. Nor means he only bodily death, but the second death, hell itself. 'Her end is more bitter than wormwood; for her steps take hold on hell,' says the same Solomon, Prov. v. 5. And the wormwood that grows in and about the banks of that infernal lake (the wrath of God), was not so bitter to Solomon's taste as was his sin that grew out of his own heart. And a more sublimated property and affection of a genuine and spiritual repentance (and which is indeed proper to it) there is not to be found, than to taste a greater bitterness in sin than is in hell itself. Yet to this degree of soundness was Solomon's spiritual taste restored, when he spake this; and it could come from no other than a true penitential frame and disposition, which he must be likewise in at that time whilst he was speaking of it. For it is one of the most raised evangelical affections an holy heart can exercise, as towards sin, that the apostle's pen could reach to express this by, *ἀποστυγοῦντες τὸ πονηρὸν*, Rom. xii. 9, which words import, abhorring evil as hell, from *στυξ*, and more than hell, says Solomon.

III. The next words, 'whose heart is snares and nets,' 'whose hands are bands.

Both which do make up but one continued sentence with the former words, and therefore are still necessarily to be understood that he speaks of what himself had found that sex, the women, to have been unto him: 'I find the woman more bitter than death, whose heart is nets,' &c.; and therein shews wherein the bitterness he had found lay, namely, from the snares and nets wherewith they had seduced him unto sins. And though he seems to speak of the wickedness that was in their hearts, in saying, 'whose heart is,' &c., yet not singly or simply as it was immanent in them, or had been acted within themselves, but mainly, to signify how operative and potent they had been upon his heart, which those metaphors do principally import. These nets, though woven by their hearts, yet were to catch his heart, which, when framed once, they used as drags to draw him unto such sins as otherwise were against his heart ever to have committed.

Moreover, by these nets and snares that ensnared himself, he doth not simply mean the inordinacy of his amorous affections towards them, or the sinful pleasures which had immediately flowed from those affections and enjoyments (which yet the story first notes as the rise of that which now

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follows to be mentioned, in prefacing to that story, that Solomon 'clave to these in love,' 1 Kings xi. 2), but chiefly his heart here was upon those consequential sins, which they, working upon that love, drew him into. And that is it which the following part of the story wholly insists on, as the dreadful effects of those his loves. For it immediately follows in vers. 3, 4, 'His wives turned away his heart,' namely, through that love; 'for Solomon went after Ashteroth, the goddess of the Sidonians, and after Milcom the abomination of the Ammonites,' ver. 5. Not that he was an idolater himself, for in ver. 6, it is as by diminution thereof said, that 'he went *not fully* after the Lord;' implying himself forsook not the worship of the true God. But, vers. 7, 8, the matter of fact charged on him is, 'Then did Solomon build a place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech the abomination of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed to their gods, even of all the nations round about,' ver. 2. Note, *for them*, not for himself. And unto this with their nets they drew him, and with their drags pulled him out of the element his heart was in, which was his life, the commandments of God, ver. 10, the iniquity of which, and the aggravations of it, no tears of repentance could enough lament. That one circumstance (besides what God himself doth aggravate his sin by, vers. 9–11, which I leave to the reader to peruse), I only mention, that he had built those idol temples upon an 'hill before Jerusalem,' so, ver. 7, as thereby even out-facing God himself, such was the spiteful ambition of the devil. Of God who sat between the cherubims in the temple, built on the opposite hill Zion, insomuch that God could not 'look out of his holy place' (as the phrase in the psalms is), but his prospect just before it must be these profane temples and their idols: Ezek. xliii. 8, 'Post by post' exalted Christ and Belial. This fact came very far up to the open breach of the very letter of the first commandment, 'Thou shalt have none other God *before my face*' (so in the Hebrew), yea, and *against my face*, as the original words will also bear.

Moreover, how many persons, by his kingly authority, were set a-work to build those temples for those several gods of his several wives? and so thereby he became guilty of so many sins to himself as there were persons employed by him, or actions of those persons about it, or assistants in the work; as also in carving those images, adorning those temples or high-places. Also, at what an excessive cost and expense he must be supposed to have been at, not only to maintain so great a seraglio of seven hundred princesses, and three hundred concubines, and their retinue, 1 Kings xi. 3; but further, to build stately temples, high places, make provision for sacrifices, idol feasts, and then afford a liberal allowance to so many several idolatrous priests and devotaries for their several worships; and all aggravated by this, that he thereby increased the taxes of the people, who, the story notes, had been sufficiently already burthened for the finishing of the temple, and his own houses and provisions, 1 Kings iv. 7, but 'the yoke grew more grievous' by these new occasions, 1 Kings xii. 4.

O, what is man! that ever he that built the temple of God by God's special designment of him thereto, above all men else, yea, and rather than of his father David; and who uttered and penned that first most excelling prayer at the consecration of it, 1 Kings viii.; that that same man should be so bewitched as to build temples to devils, and that in such a place! But it was these nets and snares drew him to all this.

It hath been wondered at by some interpreters why Solomon, in the rehearsal of all other vanities, as music, pleasant orchards, gardens, wine, and other the delights of the sons of men, in the first and second chapters, should

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leave out the mention of these his women there. But the reason may appear that he reserved his repentance for these sins that followed the inordinate love of them unto this, as a more peculiar proper place for it, thereby to make it the more singular and notorious, to that place, when he should more setly come to mention the account of wickedness and sin, and to express the work of humiliation upon himself for it; which he accordingly sets out, not only as 'vanity of vanities,' &c., above all his vanities (these were terms too low to his sense to utter this by), but leads his sins herein with the worst of words he could,—folly, madness, wickedness: as also, that their temptations had been that unto his very soul what nets are to fishes and fowls, in which they are caught to their ruin,—'she hunts for the precious life,' Prov. vi. 26,—or else what snares or toils are unto wild beasts, made to be taken and destroyed. Also, he compares them to bonds and chains, in which either enslaved captives or persons condemned to death are kept and reserved unto execution: instruments of death all, and of death unto the soul. Oh it is bitter (says he here), and reacheth to the heart (as the prophet adds), 'more bitter than death;' and he means not the first death only, as I shewed, but hell itself. So that what the apostle speaks of covetousness, that it is not only a great evil in itself, but also 'the root of all evil' to some men, drawing on with it a world of other sins, as consequents thereof; such was this one sin, the love of his wives, unto Solomon, which, besides and beyond what inordinacy was singly and alone in that way of sinning in and by itself, it proved a root of evil, of many other evils to him, a mother of great abominations. He fell into temptation and a snare, &c., but I shall have occasion again to parallel that place and this.

IV. Those other two passages in the close of the verse, 'Whoso pleaseth God,' or 'who is good in the sight and face of God, shall escape from her: but the sinner shall be taken by her;' these may seem in the manner of his uttering them to be far remote from containing any penitential strain in them, and to be but merely two doctrinal aphorisms and monitories given to others of the sons of men as touching these sins.

And yet, so taken, they express to this effect, that a man's being given to such low, vile, and foolish lustings and affections of this kind, is a more special token of God's severe anger and displeasure against that man, and a punishment from God of other preceding sins* and looseness of spirit in another kind, and a severer punishment by far than any outward judgments in estate, body, &c. This I understand to be the spirit and mind of those words, 'The sinner shall be taken by her.' Where, by sinner, I understand one that is and hath been by way of eminency such; one that is guilty in other kinds of sinnings to some special degree, by giving way to other lusts, and not strictly or only to be limited to any mere unregenerate man; and his purpose is to shew that there is usually a great displeasure towards any man from God by reason of former sins, that is entangled in such lustings as these, and this likewise so far as he is entangled in them. And those opposite words, 'Whoso pleaseth God shall escape' (that is, altogether escape, or at least so far as to be kept from those inordinacies in this kind), do confirm this interpretation, signifying that it is both a singular special token of God's grace, favour, and acceptation of such a man; as also that it

* Et hoc quidem permitti à Deo in pœnam aliorum peccatorum.—*Pineda in verba, num.* 1. and *num.* 4. See the R.R. English Annotator.
Meritis peccatoris tribuitur capi, &c.—*Cajetan in loc.*
Peccator (*i. e.*) qui altis peccatis assuetus est.—*Pineda in verba, num.* 4.

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is a special fruit and reward of former strict and exact walking,* the words well bearing each of these interpretations, of the first of which we shall have use afterwards. And though Solomon's case here was not utterly that which himself elsewhere speaks of: Prov. xxii. 14, 'A strange woman,' saith he, 'is a deep ditch; and he that is abhorred of the Lord shall fall therein.' This, I say, was not utterly Solomon's case, for though they were outlandish women, yet they had been taken into his bosom as wives (inasmuch as some apply these two sentences of Solomon here; the 1st, unto the blessing to have good wives, and to escape bad; and the 2d, unto the curse of having evil wives), who though according to strictness of the law were to have been put away, as all strange wives were, Ezra x. 8, 19. But yet it would seem that there was a common apprehension and pretension among the Jews for the keeping of them, if they were wives already, as appears by that very instance in Ezra. Nor yet had Solomon's person become such an abomination to the Lord, as himself in the Proverbs speaks of God's love and grace reviving again towards him, as we shall see here also to be insinuated by and by. Yet, however, a grievous punishment and displeasure from God there was in it, to have left him thus foully to transgress in marrying them, and to cleave so in love unto them. And thus much as to the effect of these two passages, considered barely as they are doctrinal monitories.

But, withal, it must be acknowledged that these two sayings do, to a great degree, set out what had been, and was, his own individual case, and indeed are an abstract of it. For, to be sure, he had not altogether escaped, but was taken by her, as hath been shewed; so as if we understand them as doctrinal admonitions (as they are), yet thus much further must be granted, that they coming so home to himself, he could not have taken the matter hereof so much as into his thoughts, much less so deliberately into his pen, but, if not hardened, he must be affected with a deep sense of his own condition as a grievous sinner, in the uttering of them, as well as in the former words we have seen he was. It was a serious and solemn repentance therefore which did thrust these forth here, as well as it had done the former.

And that a true penitent should express and lament his own unhappiness, and also accuse, condemn, and lament himself, under a comparative view and consideration, made and taken of God's dealings towards others (whether of such as have been kept innocent, or otherwise guilty of the same enormities), and so there-under to bewail himself the more, cannot be thought strange or uncouth unto any one that knoweth what the exercises of serious repentance are; nay, it is most proper to the nature thereof. My meaning is, that for such a soul to bewail himself in such a way as this: 'There are others that, having walked closely and circumspectly with God, whom God hath and will keep from such or such miscarriages which I have run into. And O, how happy are such! For "he that pleaseth God, and is good in his sight, shall escape them." But, alas! I have not been such, nor so good in his sight, as to have had this favour from him; but out of his just displeasure taken at other sins, I, wretched I, have been left by him to these, as a punishment of those former sins: the sinner is and shall be taken.' And even such an one lamenteth the more for this, that God should have been so

* Some interpreters do carry those words to the special grace and favour of God; others to man's having pleased God greatly by holy walking, or that is become greatly beloved. Both *Charus Deo*, and *quem Deus bonum judicat*. (*Mercer.*)

Quod unus capiatur, hoc quidem permitti à Deo in pœnam aliorum peccatorum; quod unus effugiat, illud tribui tanquam præmium aliorum bonorum operum et vitæ sanctioris.—*Pineda.*

Quem Deus probat, et quo ille delectatur.—*Carthwritus in loc.*

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justly displeased at him, as in such a manner to punish him, and that he should give occasion to it more than others had done.

It is certain that the church (or Jeremiah, or both), Lam. iii., in her repentings there recorded, doth, in some like sort or strain, mournfully warble forth her own condition. She had begun (as here), ver. 1, to speak in her own person, *I*, and so carries it on all along, as therein grammatically speaking of herself, unto ver. 25; but then he turns the manner of her speech, and falls to utter the rest in the third person, *he*, setting down by way of doctrinal maxims, what is the wont and guise of true penitent souls, as what others in her case used to do: 'He sits alone, and puts his mouth in the dust,' &c.; and yet still she means herself in all these, and vents her own condition under these, as well as in the former she had done; and thus doth Solomon here.

And he that considers what was even now said, how near all this came to Solomon's heart whilst he was writing this, may well grant that he here still continues to speak but his own experience, and but what he had full dearly learned, and upon repenting had laid to heart; and that indeed he but wraps up and forms his own particular reflections of God's dealings with him, and of his towards God, into these two wholesome pills for others to take, from his *probatum est*. So as I may say of it, repentance wrought this experience (or experimental review or recognition), and experience brought forth these axioms, and all as now grown out of his own heart, and he venting his heart thereby.

But then let this further be added for confirmation of this, that his *I find*, in the preceding sentence, which leads on and gives aim to these words, doth evidently send down unto these following sayings a continued, though implied, application to himself; so as we may as well set a new *I find*, before these words also (though but as understood) as well as himself had done to the former; and then to be in effect as if he had said, 'And I find also, that he that pleaseth God, and is good in his sight, escapes her, but I have not been so good nor so happy.'

In fine, upon all these accounts, methinks the pulse of Solomon's heart (for there runs a secret artery under the veins of these words) doth beat with a double motion therein.

The first of a deep bewailment, as to this effect: Alas! that ever I, who, at my very birth, was declared and owned by God to be his beloved, 2 Sam. xii. 25, and unto whom God had, when I was as yet young and tender, appeared twice, 1 Kings xi. 9, thereby to allure my heart unto him; at which times also God commanded and forewarned me concerning this very thing, that I should 'not go after other gods,' ver. 10, thereby in a special manner admonishing me above all things, to look to and beware of that, and of all whatever that should any way lead to or be occasioned by it; of which God also as expressedly foretold would be the certain event of marrying outlandish wives, 'They surely will turn away thy heart after other gods.' Deut. vii. 3, 4, 'And yet that I, wretched I, in the future progress of my life, should first prove so vain a sinner, as (finding I had all the freedoms and pleasures of a king in my power and within my reach, without control to enjoy) thereupon to give up my heart to a loose and inordinate use of all sorts of the delights of the sons of men lawful, to the utmost excess therein,* and so should thereby, through lusts running out unto, and intermixing with all these, so far provoke God, as in the end further to leave me to worser, and these more wild extravagant exotic affections, unto outlandish wives out of all the nations, &c. And that I thus, proceeding on through God's displea-

* This he decries in the first and second chapters.

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sure, from evil to worse, should be so enfettered and ensnared in their toils, as to be drawn by them to set up other-gods, and the idolatrous worship of them, and build temples to them, &c. And oh, the displeasures of God against me this way shewn! that he should be so provoked as to give up my soul from one sin to another, until it came to these! This wounds my soul; especially the more when, withal, I compare mine own wretchedness herein with others of the sons of Israel that have continued good in the eyes of the Lord, and pleased him by a strict and holy walking; who have been and shall be kept from (yea, altogether escape) such gross sinnings as these, out of a special favour and respect which God hath unto them. O but I, wretched I, have not been thus good, nor had the grace in my own heart, nor mercy from God, but have been caught and taken like one of the light fools and sinners in Israel. And thus sighs and waileth he.

Yet, withal, there is a second secret motion and out-breathing a contrary way (as of man's heart and pulse there is), namely, a magnifying or celebrating with joy the rich and free goodness of God towards himself, which I take to be the spirit that runs in the vein of these words, 'He that is good in the sight or face of God, shall escape her.' I find many interpreters to give the scope of that phrase, *good in his sight*,* to denote not scantily one that is good or virtuous in that particular or chastity, or good at large, but such an one whom God loves, favours, and who is the object of God's free and sovereign grace, out of which grace alone, God is moved within himself to deliver such an one, though formerly he had been addicted unto that kind of sinning from such entanglements and snares. The end why I allege this interpretation is, that Solomon hereby doth set forth his own case in this, as well as his sinful case in the foregoing; and so that Solomon should have an eye to God's gracious dealings with himself, whilst he uttered this, 'He that is good in the face or favour of God' tacitly signifying, that now at last, that love and grace, which at first had taken hold of him, as the *Jedidiah*, the beloved of the Lord, had now revived and flourished again towards him, had broke forth and manifested itself in an eminent degree of favour upon him, in giving him a serious, sound, and effectual repentance, in the power and efficacy of which he was enabled utterly or clean to escape (as the apostle's word is, 2 Peter ii.) from out of these fetters; and thereupon with joy, like an enthralled prisoner newly delivered, points to his gyves and chains, in the words foregoing, as if he had said, Now there my fetters lie, and here am I escaped through the infinite goodness of God. Thus much that conviction and sense of his own sins, and the dealings of God with him are intended by him in ver. 26.

CHAPTER II.

That the infinite number of his sins is here the issue or product of his seeking to find out the account (which was the fourth head propounded).—Some difficulties previously solved for the clearing that this is the scope.—The elegancy of his expressing that this account was numberless, by saying, Behold, this I find, &c., but I find not.

The exposition of the foregoing verses hitherto hath been but preparatory to this, the subject in hand, which is specially contained in these words.

* *Bonus in facie Elohim.* Divinæ gratiæ tribuitur, &c.—*Cajetan in locum.*
Qui est charus Deo. (*Mercer.*) *Ex beneplacito gratuito.* (*Hugo.*) Præsupponitur bonitas, gratia, complacentia, et beneplacitum divinum. (*Ferdinandus*).
Potius qui fuerit Deo gratus hoc habebit ex divina gratia quod evadat.—*Pineda.*

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Wherein he sets down a second and further conviction, of which in the division I spake, which extends and comprehends the sins of his whole life. And this is that which is the grand account, and so styled by him *the account*, and ushered in with the greatest solemnity: 'Behold, this have I found, says the preacher,'

In the former, ver. 26, he insisted more especially upon the heinousness of guilt (which he found most bitter) in one particular way of sinning. But in this he proceeds on to the general account of the total; and, as a convicted person, acknowledgeth a judgment of the whole debt, which he confesseth to be 'infinite, and past finding out.'

That which we have gained by so enlarged an exposition of the former verse hath been this, that they were his own sins which he aimed to give the account of in all these verses, and that he speaks thereof as a penitent, which we shall carry along with us as his main scope into these 27th and 28th verses, which now follows as a new text to be expounded; and yet, further, that they concern his own sins and the sins of his whole life, as a penitent, will more abundantly appear in the opening of them in the next succeeding chapter, as also in the fourth.

That which is my task in this chapter is to conflict with and break through some difficulties in the outward shell of these words, which the inward pith or sense given, as the kernel, is enclosed in. And unto any ordinary reader's first view and essay the outward expressions and manner thereof have a sensible hardness and crust in them.

The difficulties are such as these, what the *this I have found*, points at and refers to, and whether that it centres and determines in *I find not*. And that there the full period is set to the whole sentence, and ends. Also the circumlocution, or his fetching a compass about to express himself, 'counting one by one to find,' &c., and that he should close with so strange a riddle, 'But I find not,' when yet he had said, 'This I found.' These, and the phraseology and the contrivance of his speech about them, I must first overcome and settle.

I choose to manage the assoiling of these, as also the whole exposition that follows, by way of queries, and then answers thereto (which I call assertions), orderly succeeding each the other, and so placed and disposed as the answer to the first query begets a second query, and then the answer unto that occasioned a third query, and so on, till they have brought forth the full meaning of the whole, and everything therein. And this course I shall hold both in this and the following chapters.

Our first and fundamental query must be concerning the *this;* a small word, '*This* have I found,' that meets us at the first. What that should refer unto?

The reason of this query is, because it is plain that of the account itself, he says, He found it not.

The *this*, then, is not the account itself, and yet must be some great matter concerning that account, for it is prefaced with a *behold*, 'this have I found.'

Ans. The Dutch annotators have bluntly given this brief resolve of it, I find nothing else but this, that as yet I find nothing, so making the *this have I found* absolutely to determine and centre in *I find not;* and so his meaning to be this, that whereas he declared that he had applied himself to seek the account, ver. 25, he now makes this return of that his grand inquest, as the verdict of the jury of his pains and study impanelled and laid out thereon, to be a *non inventus*, a bill not found, as jurors use to speak. Thus making *but I find* [*not*] to be the very object or *terminus*, and the very *this*, which he says he *found*, and with that the whole sentence to end.

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But I had this demur at their paraphrasing the sense thus, that the language would not bear it without an harshness. For if indeed he had said 'This I have found, that I find not,' the language had been smooth and even, as for such a meaning; but this *but* coming in between seems to have an exception against the bringing of these two sayings together, as to that sense. For to say, I have found, but I find not; and to intend and mean I find that I find not, is incongruous and hobbling in the way of speaking.

But then that which now follows plained or smoothed the *but* or rub, in the way again unto the sense given. That is true, if these two sayings mentioned had immediately followed one the other, there would have been that seeming harshness mentioned; but we see there are many intermediate words do come between them, both after the first *this have I found*, which begins the whole sentence, and afore *but I find not*, which ends it. Those intermediate words are these, 'counting one by one to find out the account, which yet my soul seeketh,' and then follows, 'but I find not' (the sense of those words being this, I have used my utmost diligence to find it, and do still seek after it). Now then, after all this, to close all with *but I find not*, is most congruous; for by this the interposition of *but*, is occasioned by and relateth to those endeavours used as not arriving at what he aimed to find, and likewise serves to increase the wonder of his *behold*, &c., and yet withal still yokes well enough these two sayings and the first and the last together. I say, take them, and all this between, together (and take in all we must, for they all concur to make the sentence complete), and then the language is round enough, and all runs in a fair and direct channel into this our interpretation given; behold, this (upon trial) I have found, namely, this, that I have set myself by counting to find out the account, but, notwithstanding, I find it not.

But besides, there are many versions render it *and I find not*, which translation is yet more yielding and pliant to this our sense.

And thus we may see, *this I have found*, though placed at the beginning remotely from the close, yet gently to roll down through all those intermediate winding passages, and taking them along with itself, to fix itself at last in *I find not*, as its *terminus*, and there rests. And so the whole of all, ultimately terminating in *I find not*, is that very *this* which Solomon intendeth here, and says he found.

And thus this clause, in the sense now given, doth absolutely stand entire and clear apart from both the foregoing and the following words, as those which do make up a whole complete sentence within themselves, that we need not take in the next succeeding words, 'One man have I found,' &c. (as some would), to perfect them into an entire sentence. And we shall find (when it comes to be opened), even that succeeding sentence, 'One man among a thousand have I found,' &c., to stand out likewise, in the sense thereof, from this here, and to subsist on its own feet, as being another distinct maxim of and within itself.

And in the meanwhile, till we come to the opening thereof, there is this in the general that may aforehand serve as sufficient evidence, that these (my text) make one period or full sentence, and those succeeding words another; even the order and conduct which Solomon observeth throughout the whole paragraph, which is this, that whereas in the first place he had shewn he had set his heart to search and seek the account, ver. 25, then in the rest that follows to the end of the chapter, he gives forth four maxims as the several issues and products he had experimented of that his search. And to the end that his reader might be able to discern them in their distinction one from another, he takes up this form of speech, 'I find,'

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or 'I have found,' which he hath four times up, prefixing or affixing it anew to every one of those special maxims. Thus he begins his first particular return of account, 'I find more bitter than death, the woman,' &c., that's the first; and then begins this new and second one with, 'this have I found,' ver. 27, which endeth with a 'but I find not,' with which he perfecteth the second. He then, in like equipage of speech, gives out a third in the end of ver. 28, 'One man have I found, but one woman I have not found.' Then a fourth, which is the conclusion of the whole 29th verse, 'This only have I found,' &c., that is, this only to my full satisfaction, 'That God made man upright, but they,' &c. So as a *this have I found*, still parts every period as a mark of division; and by repeating it thus four several times, 'I find,' or 'I have found,' he severs the materials of each of these sentences one from another, as we use to do by so many principal posts or studs, so many divisions or sets in a row or rail. And therefore we may conclude that these two sentences before us in vers. 27, 28, the one, my text, the other, 'One man have I found,' &c., having two new *I founds* set them, that therefore they speak of differing matters, as well as those other two clauses in vers. 26, 29, are generally acknowledged to do, these having the like posts or marks of separation set between them that those other two have.

The attentive observation of these things, though but generals, concerning this passage (my text) now at the entrance, is a matter of great moment unto the true and right understanding of this text, and so of the rest of the whole paragraph. And look what scope or aspect interpreters do put upon the '*this* have I found,' and what *that* should refer to; *that* accordingly is made by them the hinge upon which their particular interpretations of all the rest that follows do turn, this way or that in their variety. And accordingly, that the *this* should refer and centre in *I find that I cannot find it* (which is the scope of it by me proposed), is, in like manner, the very hinge of that interpretation which I am now pursuing.

A second query is, what should be Solomon's intent and plainer meaning to express himself thus in so strange a riddle, 'Behold, I find, I find not.'

The answer in plainer words is, to shew that he found the matter of this account to be infinite and past finding out. And indeed the best commentators, though they carry the *this* either to the wickedness of women, ver. 26, or both men and women, in the succeeding words, which I do not, yet they fall, in common, in with this general paraphrase or sense I now give, that Solomon's meaning was to express, that he found it was infinite. And indeed the phrase itself, 'I find not' (especially as it is here coherenced), doth, by comparing other scriptures, import no less; holding some lesser analogy in its drift and sense with that expression of the apostle (as it is translated) concerning the ways of God, 'How unsearchable, &c., and his ways past finding out,' Rom. xi. 33. In like manner here, Solomon of his sinful ways (though bearing a far less degree of proportion for infiniteness), that they are past finding out. Or it corresponds with another like phrase used by the same apostle, 'passing knowledge;' yea, and if we view these words in their coherence, you may discern that Solomon comes near in terms to both, and all of these of the apostle; for in saying, 'I applied my heart,' 1, to 'search,' and also sought; 2, to 'know;' and 3, to 'find this account' (all which you have *in terminis*, compare but vers. 25 and 27 together), and then for him to conclude, 'But I find it not,' is all one as to say, that upon search into it, I found it to be, 1, unsearchable; and 2, passing my knowledge; and 3, past finding out; and so to be an account infinitely beyond all account I can give of it.

And supposing (by what hath been said out of ver. 26, and shall be further

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proved in the next chapter) that it is the account of his own sins he speaks this of, then it is the same thing in effect which David his father had uttered afore him, though in other words, 'Who can understand his errors?' or Jeremiah after him, 'The heart, &c., who can know it?' And in substance and sense, the very same which David useth of God's infinite thoughts of love and mercy in pardoning such an infinite multitude of sins; 'Many are thy thoughts, O God, to us-ward, they cannot be reckoned up in order to thee; if I would declare and speak of them, they are more than can be numbered.' It is the effect of what Solomon intends here of his sins, as shall be further shewn.

1. This infinity, or surpassing his finding out, he further amplifies and exaggerates by setting out, 1, His pains and diligence used to find it, 'I applied my heart to search,' 'to know,' 'to seek out;' three words so multiplied and put together, import utmost diligence, this in ver. 25. 2. Exactness in casting the accounts of it, 'Counting one by one to find the account,' so in ver. 27 (even as arithmeticians do to bring their accounts to a balance). 3. The continuation of his labours therein, 'Which my soul *yet* seeks,' that is, continues to do it. 4. By the vehemency his soul had in the prosecution, which my very 'soul seeks;' and notwithstanding all this, 'I find not.' All these streams empty themselves into, and settle in this gulf, I find not, neither bank nor bottom.

Unto which may be added the abilities of wisdom and understanding that Solomon was endowed withal; so as one should think he had counters enough, wherewith he (if ever any) might have been able to have numbered them, having 'an understanding as large as the sands upon the sea-shore.' But his sins infinitely exceeded the sands in number (of which after), and passed both his, and all human understanding, and so his skill fell short; he found, as Asaph says, it was 'too hard for him.'

And therefore his arithmetic failing him, he betakes himself to his rhetoric. For what could be greater and higher, than for the most renowned wise man that ever was, or will be in the world, and now anew made wiser by the light of a serious and thorough repentance, properly directing and disposing him to the knowledge of sin, to make first so loud a proclamation, 'Behold, this I have found;' and then exaggerating the matter (as hath been opened) by his pains in searching to find, &c., and all to shew that he valued the attainment of this above all other pieces of wisdom; and all this to raise up and heighten the expectation of all who should read this, what it would be he should bring forth as the issue and product of this his search and finding. And then to come off with this, 'But I find not;' what shall I compare or liken it unto, but the apostle's so solemn story of his rapture into the third heaven? And then all the news he brings from thence, should be, that it was unutterable, and that he could tell nothing of it, was all he had to tell. This contrivance and circumlocution, and fetching the matter about, which Solomon useth, was such as no rhetoric or invention can mend, whereby to set out the surpassing infiniteness of this account. This as to the mind and unriddling of this riddle, I find, I find not, in the general intent of it.

I now close this chapter, with adding this great observation out of all hitherto, that Solomon judged this to be a point of greatest moment and concernment for all men to know; in that of all lessons else which from experimental repentance he had learned, he chooseth to leave behind him but this alone, or at least above all other, that upon his most exquisite search, he found his actual sins were infinite; and to proclaim this with a *behold*, and the greatest solemnity, calling upon all men deeply to consider it; which point I shall enlarge upon afterwards.

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CHAPTER III.

A larger confirmation of this interpretation given, and a fuller exposition of the words, by shewing that the matter of this account was of his own personal wickedness, as a penitent; and not only that one particular sin, but of his whole life past and present.

What hath been hitherto spoken concerning the way and manner of his speech used, and but in generals, must needs beget further desires more certainly and particularly to be assured this to have been his scope, and accordingly provoke to make a more narrow and thorough inquiry.

What the subject matter or thing this account concerns should be?

And the answer thereto is, that the matter of this account, whereof he pronounceth this, 'I find, I find not,' was,

I. An account of wickedness.

II. Of his own personal follies and wickedness, which,

III. As a penitent he searched into, by self-examination, &c., and with repentance for them.

IV. The wickedness, not of that one particular way of sinning only, but of his whole life past and present.

V. That was the innumerable multitude rising up afore him in his search to such an infinity that caused him to say, 'Behold, this I have found, I find it not.'

These particulars I shall endeavour to demonstrate, either out of these words themselves, or their coherence and aspect to the words foregoing or following after. And this by parts. The four first in this chapter, and the fifth in the next.

And this resolve comprehending many particulars, whereof some will occasion new queries to be drawn forth; I shall therefore prosecute them in the way of query and answer (whereof the one will beget the succeeding), as I have begun, till they have all of them brought forth.

I. To be sure it was the account of wickedness, some or other, either of himself or others. For after he had, in ver. 25, as his introduction, related how he was turned about, and had applied his heart to know, search, and seek out the account of wickedness, &c., he here the second time repeats and mentions this account, and how *de facto*, and according to that resolution, he had pursued the seeking of it. And this also, although it be but a general observation, yet conduceth greatly to fix the interpretation, and to bring it to an head, and strikes off many other wide and wild interpretations that are given of this clause, which otherwise I should not have indigitated.

II. They were his own personal follies, sought out by him he intends this of.

A late judicious commentator observing how the word translated, ver. 25, '*the reason* of things,' did signify *the account* (as was by me observed), and to be also the very same word that is translated *the account* here in ver. 27, and that addition *of things* not to be there in the original; and withal, that Solomon in these words prosecutes the same account that he had spoken of in ver. 25, he thereupon paraphraseth the words of ver. 25 thus, Solomon applied his heart, or turned it about to seek wisdom, in taking account of himself, and seeking to know the wickedness of his own folly, and the foolishness of his own madness. And so these words (says he) in ver. 25, 'The reason of things' is better rendered, 'the account of myself and ways.' And according to this premise, he interprets these words in my text, vers. 27, 28,

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of his own wickedness and folly; thus he. And it is certain that if Solomon's own sinfulness be aimed at in that speech, ver. 25, then in this also. For it is evident it is one and the same account in both (which I shall urge by and by) which is confirmed by this, that ver. 26 (which comes between this speech and it, in ver. 25, and so his main scope transmits from ver. 25 unto this ver. 27), treats (as I have shewed) of the follies of himself, which he there bewaileth as a penitent. And the inference from thence will have a redoubled strength for this, that therefore much more he goes on in these words to speak of his own personal follies he had sought the account of, but found it was infinite and past his skill. I here add no more, because the whole of what follows in the very next succeeding third section does fully and directly serve to prove this head also.

III. In a way of repentance and daily self-examination and search into them; which appears by two characters.

1. That he sets to his penitential mark or token when he comes to these words, and so upon the matter thereof, as being of a penitential nature. Behold, this have I found, says the soul that is by sound repentance gathered or returned to the congregation of the saints; and says it, to testify his true repentance. This to be the comprehensive meaning of those words rendered, 'Thus saith the preacher,' I take so much for granted amongst Protestants as I will not detain the reader in a large proof of it. The word *coheleth* is a participle of the feminine gender, and therefore interpreters use to supply it with *nephesh*, which is of the feminine gender also; and then it is all one as to say, 'a soul gathered,' as implied thereby. And whereas in those other places of this book, where this title comes in, it is joined with a masculine verb, here alone the verb *amorah*, *saith*, is in like manner feminine, and so further serves to import his soul to be intended, which is yet further confirmed by what doth immediately follow, ver. 28, 'which my soul seeks.' All which declare, that in this new stile and title Solomon intended his soul as the subject, as withal to shew how and with what a vehemency his very soul was in this matter engaged. And then again, the word *coheleth* signifying a being gathered to the congregation or the church; it is inferred that therefore his repentance was withal as significantly connotated thereby; for by no other thing is a soul truly gathered to the church (or 'added to the church,' as the apostle's phrase is) than by true and sound repentance; and it is the soul that is the subject of repentance, and so still in Scripture it is attributed to it, as therefore here, when repentance is spoken of; and it is as true that true soul-repentance is of and for a man's own personal sins, and therefore they must be intended. The words of the fore-cited right reverend annotator's paraphrase upon this word, are these: Solomon here added this clause (says he) to testify to the church his repentance, namely, 'This have I found,' saith the soul, which by sound repentance is returned unto the congregation of the saints, which was before ensnared in the nets and bands of seducing women. To that special sin indeed he restrains it here, but I extend it to the sins of his whole life.

I call this Solomon's penitential mark or token (proper to him in this his book of repentance) only in allusion, as in point of speech, unto that great apostle's apostolical terming that one of his mark or token set by him to all his epistles, 2 Thes. iii. 17.

Now put but all these together: 1, an account spoken of, 2, an account of folly and wickedness, 3, which my soul yet seeks to find, 4, says the penitent soul. And what account else should this be supposed to be, other than the account of his own sins, and follies of his own soul? And then by what other ways and means should it be, he did yet seek out that account,

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other than by self-examination and a daily searching into, and so computing of it?

2. A second character that he speaks all this in a way of daily self-examination and repentance, is that great vehemency wherewith his soul (as we find it here expressed by him) was carried out to find this account, together with his suitable diligence and exactness, or pains he professeth he had taken therein. And this will also as strongly serve to evince that they were his own sins he intended in these words. First, his vehemency and eagerness is thus expressed, 'which yet my soul seeketh;' that is, the very whole of my soul, and the utmost intention of it, continues after the hottest and most eager pursuance of finding it, even to that very day; which the word '*yet* seeks' argues. These shew that the matter of this account he looked upon as of greatest moment, and the finding of it to be a wisdom far transcending all other wisdom, which he had given over. Yea, and (which yet heighteneth this) that although he had found the very same discouragement in the pursuit of this which he had found in the study of all other wisdom, which for that very reason he professeth to have in a manner quite given over, vers. 23, 24, because it was too deep for him, ver. 25, and given over to that end, to attend this new account or point of wisdom, yet still we see him, notwithstanding this discouragement, prosecuting this unto that very hour; yea, we find his soul in a full career after it, panting and almost out of breath through ardency and heat of pursuit whilst he utters this. What must be or can be supposed to have made the difference, but that he found this point of wisdom of infinitely greater moment, even such as his very soul and everlasting salvation was concerned in, and so deeply concerned, as he could never lay the study of this again down. For why? He must have laid repenting down else; for by the law of true repentance (whereof the studying to find out one's sinfulness is always a concomitant, yea, pre-requisite) he was daily engaged to this duty unto the end, to humble his soul greatly before God, as great sinners truly repenting use to do, and therefore daily to seek into this account, and to do his best to cast up that still; and this although he still found he fell never so short of it, for that would but still serve to humble him the more. So as his *But I find not the perfect account* did not, ought not, could not discharge his soul from a *yet of seeking* to find it. Add unto this (which still increaseth the evidence on this hand), 2, that great diligence, pains, and exactness which he professeth to have continued in this, expressed in these words, 'counting one by one to find out the account;' which, whether it refers unto times spent therein (as Junius), *semel atque iterum*, that is, once and again, or one time after another, as we use to speak when we would express sedulousness and industry, we say, still to be at it, and upon a thing; or whether it refers to the things numbered or summed up; how that he had told them over one by one. However, either the one or other, they each import his great diligence put forth in it. But the latter of these two speaketh further the most exquisite exactness, and how that he had been as curious and exquisite in his search, according to his power and skill, as any neat accountant (a merchant suppose) useth to be, who, to be sure to cast up a sum punctually, he doth it one by one, and contents not himself with a confused guess only. Even thus, says Solomon, have I endeavoured to do, by a daily view of my fore-past actions, taken singly and apart; yea, and I take actions in pieces, to find out their sinfulness. I have considered the principles of them, my ends in them, the motives, the affections that influenced them, the circumstances that did accompany them, and have narrowly examined and searched into all these one by one. This is the second character.

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And unto these two, both first, so exact, and secondly, so vehement a soul-pursuance, it could not simply or mainly be the account of others' wickedness (to which most would carry it), nor can it be supposed to be that which should thus deeply have engaged, fired, and fixed him, but that a deep sense of his own wickedness awakening him should do it, and ought to do it. This the examples in the word, the nature of true repentance, and the experience of all renewed souls after a relapse (as his case was) unto a fresh and deep repentance, do abundantly confirm.

Here another query doth arise, that it being granted that he speaks this of his own sins as a penitent, yet whether not only of the account of that one species or kind of sinning by women, and the consequents thereof, because he had alone insisted upon the mention thereof in ver. 26, this remains still a question.

My return unto this is, that both that sort and the other, even all other sins throughout the whole course of his past, and also of his present daily conversation, were the object or matter of this penitential inquiry and account here insisted on, which he, upon his renewed repentance, had prosecuted with a continued examination and observation to that day. To go over these by parts.

1. As touching those particular sins about women, &c., two things.

(1.) It is certain that those are intended and included in a special and singular manner; for he instances therein, and therein only, in the verse afore, as having been the chiefest of his sins, which useth always to be unto souls thoroughly humbled, the grand material of their repentance, and upon which they are wont to spend the strength of their sorrowful thoughts and tears, as being the *imprimis* of their account. We must necessarily, therefore, judge that Solomon did bring down along with him, from the foregoing verse, the account of this sin into this his main account, ver. 27.

(2.) It is as certain that that one rivulet or stream of sinning had afforded so great a spawn and multitude of sins, as did alone amount to such an infinity as might deserve those great words by which he exaggerates his not finding, &c. But then I would have it noticed withal, that if this had alone been intended, it still were a sufficient foundation for my design and purpose out of these words; for if the transgressing of one commandment doth produce and afford so large a reckoning, what will the breach of all the other throughout the course of a man's life amount unto, when every commandment shall bring in their bills (as at such audits they use to do)? But though we pass and allow that to have been his great *imprimis*, yet we may and must take into this account all the other, though perhaps lesser, *items*, which, being put together, do far exceed as to the number of them.

2. As to that other part, that all the other follies of his life, past and present, were also the matter of his search and observation, to find out the account thereof, upon this his revived repentance, &c. For this there are these competent evidences.

(1.) The aspect or correspondency this speech holds in the matter of it, with that of ver. 25. Had, indeed, these words had reference only to ver. 26, they might have been limited by, and unto those his sinnings with women, and his meaning then to have been, That in his searching into that parcel or heap of sins, he found that alone to be infinite. But it is apparent that these words look higher, and hold a former and more elderly pre-acquaintance and strict connection of no less immediateness with those foregoing, viz., 'I applied my heart to know, and search, and find out the account of wickedness, and folly, and madness,' in ver. 25, which apparently speaks of wickedness indefinitely, yea, universally; one kind of wickedness as well as another.

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Well, and suitably unto that speech doth he here speak this, 'Behold, this I have found, counting one by one to find out the account, which yet my soul seeketh,' &c. It is evident 'tis the same account he speaks of in both, for the word in the original is one and the same in both (though there translated the *reason*, here the *account*). When therefore in these words he says he sought to 'find out the account;' I ask, what account? but that and the same, he says, he had took up a resolution to search into in ver. 25. And further, which strongly confirms this, he useth (in effect) the same words to express his search after it in these words, which he had done in ver. 25. There he expresseth his purposed resolution by multiplying three words, to *know*, *search*, and *seek*, implying all diligence; and in this he sets down his performance of that resolution, in terms equivalent as to the expressing his diligence, viz., that he had 'counted one by one to find out the account,' and adds 'which yet my soul seeks;' and there is but this difference between what is said about it in both places, that in ver. 25, he speaks as of what his fixed intention and resolution at his first applying his heart to that study was; but here in these he speaks of his performance after some progress made, and withal what the issueless issue or event of that performance was, viz., 'But I find not;' yet still so as what was the object matter of that account in the one, is one and the same in the other, even folly and wickedness, in both, of all sorts. The very looks and mutual aspects which both verses cast one upon another, are so direct, full, and broad, as none may or will deny that attentively eyes them both, specially in the original language.

If therefore it were the search into his own wickedness and follies indefinitely and generally expressed, and not one particular way of sinning only, that had been the object of that his resolution there expressed at the first entrance into this discourse; and that it were also the same, of which here he relates the prosecution; then it is the whole of his sinfulness indefinitely considered, and the account thereof, and the issue of that account, which he here makes the return of. And the difference is but this, that in ver. 25 he shews how he had first set himself to the work, to 'search out wickedness,' &c., all sorts, one as well as another; but here he relates how he had 'counted them one by one,' &c.

2. The word *account*, itself here used, when it is set single and alone, without any addition of what it might be limited by, is still in Scripture put for the whole and general account of a man's sinfulness, which ὁνομαστικῶς is styled *the account*, as being the grand or great account of all accounts; even as the day of judgment is styled *that day*. And so the word *account* is used here, ver. 27; it is said alone, 'the account,' and no more; he adds not of such or such a thing, and is therefore intended of all his sins. And likewise ver. 25, 'to know the account,' is explained by saying, 'And to know the wickedness of folly' as being all one; and that other phrase, 'one and one,' also favours this, which implies, as a descending to particulars, so his reaching after the comprehension of an universality, *all* or the *whole*, as Pineda* observes, or as we also say, one and all. And therefore it is not to be restrained to the account of that one particular sinning, though that only was particularly forementioned for all the rest.

(3.) This assertion is further strengthened from their coherence with the next succeeding words, 'One man of a thousand have I found, but not a woman amongst them all;' of which although the main and substantial part of their scope be to declare what the wickedness of each sex was in them-

* Numerus iste binarius [unum et alterum] significat universalitatem, comprehendentem omnia. — *Pineda in verba, et in* tit. 2 *præfixo.*

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selves, or as they stand in comparison one with the other in that respect, yet withal, as casting back to the 27th verse; this shadow issuing from the coherence with these foregoing passages about his own sins, as thereby shewing what influence either sex, in his conversation with them, had upon him, as they had been occasions, more or less, of sinning to him, which sins were now become matter of account and repentance to him. And perhaps a more close or sufficienter reason of his subjoining, so immediately, this succeeding passage to the former, will hardly be found out. It was to shew, that as they were corrupt in themselves, so corrupters, as the prophet speaks, Jer. vi. 18, deceiving as well as deceived; as the apostle, 2 Tim. iii. 13, enticing as well as enticed, that is, corrupter of him unto sin, Prov. i. 10, with James i. 14. And so the mind of that coherence is to insinuate, how that, upon the review of his own sins past, and account thereof, he had by sad experience found (as his word is) the generality of men he had conversed with, to have been temptations to him; scarce one of a thousand but had been so unto him, though comparatively the women, to an universality, had been much more. Which scope from the coherence is confirmed by this, that if his intent and purpose in uttering that latter part, 'Not one woman among them all,' was to shew how they had been such seducers and means of sinning unto himself (and this interpreters do very generally acknowledge and observe to have been his intent therein), then why should not the fore part, *one man of a thousand have I found*, have the same drift also?

If any will say, ay, but he mentions that about men with a difference of commendation rather.

My reply is, that his commendation is but of 'one among a thousand,' which includes a more than implied accusation of all the rest of men, to have been even as women in this respect unto him. (To him, I say, and not only as corrupt in themselves, but enticers too, or infecters of himself with evil.) For to the same real intent and respect that he mentions that of all women, he doth also that of the thousands of men. Now it is evident from ver. 26, that in and unto that respect it is he repeateth this again here about the women; only indeed he sets the eminent brand upon the women, and his sins occasioned by them in both places. Now if this be his general scope, then it will readily follow that his own sins, occasioned by his converse with men, as well as those by women, were those which he here had in contemplation before him, whilst as a penitent, he pronounced this in ver. 27; and therefore it is not to be limited to that one score of sinnings from women, but to be extended unto those from men also. And if so, then why not as generally to any other kind of sinnings, whether alone by himself committed or with others? All which now, as a penitent, he had cause to search the account of, to remember and bewail.

III. As it was the account of the sins of his life past, so it doth take in withal a continued search into sins present, or those which daily passed him. For from the time of a begun or renewed repentance, the examination of daily sins useth to be a penitent's daily task. This that small insertion of one word, the particle *yet*, 'The account which my soul *yet* seeks,' doth import; *yet*, that is, continually and unto this day,* from the first that I did set afresh upon this repentance work. And as he thus speaks of a continual exercise of his soul this way, so it may seem more rational, that he suitably should principally intend to shew his daily exercise to have been about his continual daily sinnings of what kind soever. And so about sins *quotidianæ*

* Usque in hanc horam.—*Compensis.*

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incursionis, or which through the remainders of corruption do fall out and accompany one's ordinary conversation. And it is far harder to imagine his meaning to be limited to that one way of sinning mentioned; as if he would signify how his mind had been taken up with the accounts of that extravagancy alone, rather than to suppose it was about all other sins generally and indefinitely, though begun upon occasion of that, especially if withal it be considered, that he speaks this of a very narrow search and inquisition, whereas those his effeminate sinnings, and the consequences thereof, had been more gross and conspicuous, and came staring in upon him, his conscience being once awakened, whereas they are the leaven of quotidian corruptions, that are apt to scape our observation and finding out, without a curious and more diligent inquisition into every corner of the heart, 'to find out the account' of them, which he professeth here to have made.

Yea, the mien, look, or manner of his speech (if viewed together with all the other lines and glances we have observed it casts) doth insinuate that, after he had made instance of that one way of sinning, apart, in the former verse, he should now proceed and rise up higher (for he speaks by way of a *progressus*), how that from thence he had been led into the account of the sins of his whole life one by one; and thereupon did here give his estimate upon the total or universal view thereof. And unto this purpose it is somewhat significantly observable, that but *now* it is, he affixeth his *behold* upon this; whereas whilst he was upon bewailing those particular sins, ver. 26, he forbore it, and expressed his sense thereof, only in the language of 'bitterer than death' (or hell), &c., reserving his *behold*, and his *this have I found*, until *now*. And why? because *now* he was upon the whole and total of his sinfulness, which rose up before his view, upon his searching into the account of it, to so vast and amazing a prospect (or rather retrospect) as that of the whole account of his whole life must needs be supposed to afford him, that being the great and infinite sum. This, the account of all accounts, and, as was observed, by way of singularity, so styled in the scriptures.

The genuineness of the series and coherence that this whole interpretation doth give unto the whole of these verses, the 25th, 26th, 27th, 28th, doth exceedingly illustrate the truth of this assertion. I may briefly paraphrase them thus, and draw this diagram through them; as if Solomon had said, I did set myself to find out the account of folly and wickedness, and I began, and was first struck with a sense of what had been my bosom-lust, my inordinate love to women, and in that one lust, and the issues thereof; and upon search, I found many, many nets and entanglements, I had been held in, ver. 26, and thereby being awakened, I was from the view thereof carried on, and gently led into a casting up the accounts of my other sins whatever in my life; and thereupon I found such swarms and troops came up before my own humbled soul, that if you ask me the account thereof, I can give no better, than only to say, 'Behold, this have I found, that I find it not;' and this notwithstanding my utmost diligence, 'counting one by one,' and most ardent desires in the prosecution of it continued to this day, 'which my soul yet seeks.' Thus far Solomon.

And in the last place, this draught or coherence of these verses given, doth as naturally comport with the method and order of God's working upon men in the experience of the most of true penitent souls, whether in their first or renewed repentances after a great relapse. In which the progress of God's dealing (as I shewed at the entrance to the exposition of ver. 26) holds usually this course, to begin to trouble a soul, for some eminent grosser miscarriages, and from thence to lead them on to the astonishing discovery of

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all the rest, the whole of their other sinfulness, of what kind soever. And unto this, as God's method, the ordinary experience of most repenting spirits will likewise readly assent; so as this interpretation every way approves itself in all these respects to be most genuine.

V. Other interpretations briefly animadverted.

It cannot therefore be that any matter of foreign knowledge, merely out of himself, or out of the sphere of his own proper concernment, should be the chief, much less the only subject of his search and studies here intended. Such as either, 1st, to find out the wiles, cunning devices, artifices, and deceits, &c., that are in women's hearts to enveigle and ensnare men; nor yet, 2dly, his having observed how the wickedness of women doth comparatively exceed that of men; and then, 3dly, how both had so far surpassed his skill and wisdom to find out; (which things many interpreters do carry the whole or main of the sense and coherence of these words unto). These, I say, cannot be the main scope, upon all the accounts forementioned.

For, 1, it pitcheth Solomon's main scope upon too mean a subject for all this grand and solemn proclamation: (1.) '*Behold* (but four times used in this book); (2.) with this indigitation or emphasis, Behold *this*; 'this have I found; who (3.) am the great preacher in *Israel*, and now a penitent soul. It pitcheth, I say, all these upon a poor low business, in comparison, a theme which philosophers and poets so abound in, and declaim upon, as all this about women's wiles, &c., is.

Nor, 2, could he esteem that so great a point of wisdom, as to give over all other wisdom for the study of it.

Nor, 3, was that a matter of so great moment as should deserve, yea, swallow up his most precious time and intention of mind to 'find out the account' of, which he here professeth he had spent, and was engaged 'yet' to spend upon it.

There are two things which specially have occasioned this mistake.

1. In that his 'searching one by one,' ver. 27, seems, in the first sound of it, to have respect to, and to be the same thing with his having found but 'one of a thousand,' and among women, 'not one;' and the one to answer to the other. Whereas in reality his counting one by one, ver. 27, is not a reckoning, studying, or counting of persons one by one, of either sex, but a counting of sins and follies, one by one, as its coherence with, and reference to ver. 25 manifestly shews; as also to find out the account, ver. 27, is to find out the sum or account of the number of wickednesses, as Jerome says the word signifies.

The 2d mistake, that the latter clause, 'one man have I found,' &c., but among women 'I have not found,' should answer unto, and be but a further explaining of those two foregone passages, ver. 27. The first, 'this it is I have found' (so there), namely, 'one man,' &c. (here); the second, 'But I find not' (there), that is, I find not one woman (here).* Whereas, besides that it is dilute enough at best, this gloss doth make the matter of these latter clauses to be, in whole and in all, but one and the same thing with the foregoing in ver. 27. Whereas it is everlastingly unimaginable that merely his finding out this maxim, but one man of a thousand, and his not finding one woman, &c., should be the sole object matter of so great an outcry about it, or be so great a matter, as that which in ver. 27, and the beginning of ver. 28, he doth make of what he there speaks of, as appears by what hath been exaggerated about it, and but now alleged; yea, I may say, it is impossible it should be the same. Therefore these two several sayings, the first and last, must necessarily materially differ. The first sayings, speaking

* See Mercer.

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of one thing, viz. the account of his own sins; the latter of another, viz. his observation of the wickedness in both sexes comparatively made. This in the primary intention of it; and are so far from being in all, or in whole, the explication of the former, that it is no part of that account there, which was of sins properly belonging to himself, further than as in that secondary respect (which I mentioned) which riseth merely from its so immediate following after the former, that wickedness in both sexes had been accidental occasions of sinnings and temptation to himself. But I shall expound those latter speeches apart by themselves by and by.

CHAPTER IV.

That it was the multitude of sins was in his eye that made him to say, I find not.

If any will yet make query (if perhaps after all this there be any need), what it was in his own sinfulness that Solomon found to be thus infinite; for which query, because there may seem this ground, that there are two infinites in sin, one of greatness for guilt, the other of number and multitude, and so which of these should be intended might be yet a question; but chiefly because the resolution gives further opportunity to confirm the very point or main of this my intended subject, I therefore shall give further answer thereunto.

I easily grant the first of these two to be included; for his sad bewailment in ver. 26, argues it, 'I find more bitter than death,' speaking of that one way of sinning by women. Yet still it was in a more eminent manner the number and the multitude of sins in his whole life, which he hath in his eye, in this 27th verse, that caused him to utter the infiniteness thereof by this unexpressing expression, 'I find not.'

I. That his eye was upon the number, that phrase in the middle of the words, 'counting one by one,' argues; for it most properly imports an having sought an account by numbering. And though the word *counting* is not in the original, yet our translators understood that to be evidently implied as the sense of that phrase, *one by one*, and so they choose to render it, 'counting one by one,' and if that word *counting* should be left out, yet the phrase itself, *one one*, or *one and one*, or, as some, *one unto one*, as in numbering by addition, or *one and the other* (all which are several readings which the original doth bear), still all comes to one as to our purpose; for each of them properly concern numbering.* And further, *one and one*, or *one and t' other*, are in ordinary phrase of speech put to express, 1st, universality, or the *all* of things, as we use to say, *one and all*; and, 2dly, withal import a particular distinct view of things, and not in the gross only. In like sense we also use to say, *one and t' other*, or, *neither one nor t' other*, so noting forth particularity. And thus the mind of that passage, 'counting one by one,' proves to be this, that Solomon going about to find out the account of all and the whole of his sinfulness, had unto that end considered his sins distinctly and particularly, one and one, and not contented himself with a confused knowledge and sense of them, such as the generality of men have of their sinfulness, who use in

* Illa est simplex et genuina exponendi ratio, quam Hieronimus, Albinus, Nicolaus, Lyra, et Hebræizantes omnes sequuntur, ut *unum et alterum* referatur ad numerum. Rursus, numerus (nempe iste Binarius), *unum et alterum*, significet universitatem comprehendentem omnia.—*Pineda in verba, et in titulo* 2, *præfixo.*

Some read it *copulativè*, *unum et unum*, Campensis; *unum et alterum*, Vulgate. Others with prepositions, *unam ad unam*, Symmachus; *unum ad aliud*, pariendo scilicet grandem summam.—Hieron. in *Comment. in locum*, μία τῇ μιᾷ, Septuagint.

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a slight and common reckless manner to speak of it, 'We are all sinners,' and so pass it over, and think such a conviction sufficient; but it was not so in Solomon. This, then, is the first evidence, that it refers unto an account by numbering; or, which is equivalent in sense thereto, unto a weighing and considering all and each distinctly and particularly. Now, if it were such an account by numbering, then it follows, that it was the superabounding multitude or number which did put the stand or set to his apprehensions, or which made him to say, 'I find it not,' as that which was infinite in that respect.

But, further, and more particularly, it appears, if we either consult the words immediately afore, or if we consider what follows in the sum and conclusion of all in ver. 29.

II. *The words afore.* For although, as was observed, the heinousness and the dangerousness of those ways of sinning to his soul are the eminent things set out in ver. 26, yet there also a multitude and a variety of sinnings are intimated and connotated. And he begins even from thence to shew he had found many and manifold evils to be the concomitants and consequents thereof. This, those similitudes of nets and snares, and bonds, which he so cries out of, evidently import, and they signify not only that they were many, but manifold, variously wrought and interwoven contrivements and artificial webs of many threads, and engines of many links; for such works of art and variety are nets, and snares, and chains. And he intends thereby to set forth his own seducements and entanglements, for multitude and variety, and what they had been to him. And thus, though he cries out of the bitterness or greatness of his sin in them, yet particularly in and by those expressions he further points to the multitude of temptations he fell into.

And to illustrate this, I may pertinently reassume that scripture I did before but mention, and thereby anew set forth the mind of Solomon as to this, both these scriptures being in scope and expressions exceeding parallel each to other. It is, 1 Tim. vi. 9, 'They that will be rich, fall into temptation and a snare, and into many and hurtful lusts, which drown men in perdition.' Thus speaks the apostle of the love of riches. And further in the following verse, in respect unto those many lusts, he styles it, 'a root of all evil.' There are many things in this the apostle's speech, that are parallel to Solomon's case, and unto his expressions here about it. The very phrases and allusions there are like and near of kin to these here, if we will but look round about the words; as whilst he entitleth his sin, 'folly and madness,' ver. 25, the apostle doth the same, 'foolish lusts.' Solomon compareth his temptations unto snares, in which beasts, made to be taken and destroyed, are caught; the apostle in express words useth the same metaphor. Again, as Solomon compares them to nets for fowls or fishes, so the apostle's phrase is, 'drowned in perdition,' even as fishes and fowls when caught are destroyed in boiling hot water, or such scalding liquor, so these in perdition. But that which I principally called in the help of this place for, was to shew that in Scripture-phrase a snare or temptation, when applied thus unto a bosom-sin, in such a case as this of Solomon's, implieth a many and manifold, yea, an innumerable company of sins, which it leads into, and which accompany it. For unto that purpose it is the apostle there useth the phrase, whilst he declares the danger of such a sin to be a falling into 'temptation and a snare,' which he then further amplifies and explains by this, and 'into many foolish lusts;' yea, and for the same respect terms it also, a 'root of all evil.' Now, let us but first understand Solomon, when speaking of his bosom-sin in respect of the consequences thereof, to intend,

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by snares, a many hurtful follies, which he had run into by reason and occasion thereof, and this according to the intent of the same Spirit, who wrote both the one and the other, in the Old and New Testament, and knows his own language; and then it may be evident, that in like manner he here intended that this bosom-sin of his had been a root of many evils to him.

And, then, if there were such a multitude of sins that sprung out of the womb of this one sin, which he had the apprehension of, in writing ver. 26, it is then obvious enough, that in these next verses, in which he sets down the account of his whole life, together with these, that he intends to express an infinitely far greater number, which caused him with astonishment to cry out, 'Behold, this I have found, I find not;' and so, that *this*, of the multitude, is that very thing which he drives along in all.

III. *In the words after.* If all this might not persuade that this was indeed his drift, you have Solomon himself, ere he takes off his pen, interpreting himself, in using the very same plain word, which the apostle interpreted his meaning also by; for in the centre and conclusion of the whole discourse (and which sums up the whole) he terms all these and other sins, the 'many inventions,' namely, which he himself for his share, and all mankind each of them for theirs, had sought out to sin against God withal, and brings it in, in the conclusion, as that which had been one main thing this his account of folly throughout his discourse had run upon, and which he had in contemplation all along.

I should here enforce this third and last evidence (for so in order it is), which may be extracted from that word *many*, as it stands in ver. 29, as that which is strongly pertinent to prove the numberless multitude of sins to have been in Solomon's eye, in these verses now expounded, and all along. But there lies a brief remainder of ver. 28, in my way first to be explained.

One man among a thousand have I found, but a woman among all those have I not found. Because these words lie as a seeming interruption between that which I mainly am in prosecution of, namely, that third evidence from the *many*, ver. 29, I shall at present give but a brief account of them; yet some, to the end I may hold an equipage about this parcel of this scripture, with what I have done in the former, which I have expounded, and so I shall this.

The account hereof shall be: (1.) Of the occasion of their insertion; (2.) Their coherence with the former; (3.) To what purpose they come in; and (4.) also the sense of them. All which will remove any stumbles that might arise from them, to divert from the sense of the foregoing words hitherto given.

First, Let it be heedfully remembered, that they are utterly a new maxim, and no part of the sentence foregoing, or of the account there spoken of. This their having a new *have I found* given them, shews that, in common, having been used by Solomon as a mark or post of distinction given to four several complete periods (whereof this is one), to sever them each from other, in this paragraph. See the first resolve in answer to the first query above.

Secondly, His insertion of it besides had a pertinent occasion and rise from the foregoing. For in his having, as a penitent, taken a view of the sins of his whole life past, he found, and could not but find, his own sins to have been complicate and interwoven with the sins of multitudes of others, both men and women, he having (being a king) had more occasion of access to, and so of converse with varieties of both sexes, more than any other man. And they generally having been occasions of temptations to him, and of his so much sinning, which he now with grief remembers, he therefore in

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remembering his own remembereth theirs, and so aptly subjoins his observations about their wickedness also, after he had despatched and spoken that of the account of his own, in the foregoing words.

Thirdly, His annexing it was to this end and further scope, to render his discourse and account about folly and wickedness the more complete. For (1.), by the annexing of this he should as then have comprehensively spoken to the corruption of either sex, and so of all mankind, and given in a judgment thereof as well as of his own. And (2.) thereby further make a fair and advantageous introduction into that general and final maxim wherein he centres, ver. 29, which was to comprehend the demonstration of his own and all mankind's sinfulness: 'God made man upright, but they,' &c., and therefore full meet it was to insert this before.

Fourthly, For the sense and meaning of the axiom itself, that will be cleared by putting, and then answering, a query; the ground for which is this;—

That if his scope be asserted to be to set out the wickedness and madness in all the sons of Adam, this maxim seems to except some few of men from that general corruption: 'One man of a thousand have I found.'

The answer whereunto will rise from the genuine sense of the words, which we shall arrive at, by considering them either,

1st, Simply; or,

2dly, As they are a comparative between men and women.

1st, If we consider them simply, or how men and women are simply represented by him, without comparison one with another; and then their scope is that,

1. As towards God, they are both and all universally corrupt; he supposes that here, for the next words do expressly affirm it: 'God made man' (all men) 'upright' (in Adam), 'but they' (all of them) 'have sought out,' &c. And his father David had aforehand instructed him in two psalms, xiv. 3, liii. 3, that unto God's eye, who is said to 'look down from heaven upon the children of men;' 'every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one.' So as in relation unto God, they are all 'fallen short of the glory of God,' as the apostle's interpretation of these sayings is, Rom. iii. 23. It is not therefore his drift here to exempt any one man, no, not his one of a thousand, from his share in that common corruption and apostasy. But,

2. His speech is to be understood as relating to the working of corruption in them, in the way of human converse, and intercourse of their relations, one to and with another, and so far as they are any way outward occasions or temptations to others of sinnings through mutual converse. And the reason is, for by what himself had had in converse with either sex, and by experience had *found*, as his word is, of either sex, to have been of damage to him; on that occasion it is, and so with a great eye and respect thereunto, he utters this.

3. He pronounceth the generality of men to be every whit as bad as women: never barrel (or basket rather, as Jeremiah's allusion is, chap. xxiv.) better, &c. For whilst he says but one man of a thousand, that is, of a great number, he concludes the generality of men under the same condemnation he doth the universality of women,—all alike. Thus simply.

2dly, As for his comparative considering them (in that so small difference of but *one* he had found), it is thus to be understood.

First, Negatively, in two respects.

1. Not in respect of grace, as if more men were godly, and comparatively fewer or none of women; for,

(1.) It holds not true either in the Old Testament or the New; and that

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equal privilege, neither male nor female in Christ, &c., preferring neither before the other, as to that respect, cuts off all supposition of such a meaning here.

(2.) Solomon, professing to utter this from experience, 'I find,' &c.; his judgment or verdict had been founded upon a partial and not competent evidence, if that should have been his meaning; for as to women, his knowledge and converse had been most with heathenish idolatrous women, 1 Kings xi. And as to men, it was mostly with his own countrymen the Jews (and 'salvation was of the Jews' then, as Christ says, John iv.). And therefore such a general sentence of such a difference between the sexes, as to point of grace, upon his experience of persons so unequally compared, as to that respect attested, had been notoriously incompetent, and liable to exception.

(3.) This did no way pertain to his scope or design at first proposed, ver. 25, which was to search into folly, madness, &c., which is therefore the measure of that which follows, and according to the line thereof, this saying must be understood. It had therefore been a going out of his line to have pronounced what difference grace doth put; this was no part of his cognisance. His general drift, then, must relate to the workings of corruption and madness, which may be observed to be in men and women comparatively in either state, whether of grace or not; *comparatis comparandis*, that is, comparing whether godly men with godly women, or ungodly with ungodly.

2. As to persons. Nor is this sense (as not that speech neither in the former, ver. 26) about women to be limited unto the 'whorish women' only, for the Old Testament gives not heathenish wives that language, but of 'strange wives,' &c. And again, in that sense to have said, he had not found one among a thousand of such, had been all one as to have said, I find not one good or virtuous woman among so many whores. But it is women in the general, as denoting that sex in distinction from men. This as to the negative.

Secondly, Positively, and so the difference intended respects,

1. The outward breakings forth and workings of corruption in a visible manner, unto what such a man as Solomon or others may find (that is his word), that is observe in them.

2. How that, in respect of visible breakings forth in human converse, &c., you may perhaps find a man, who by reason of a strength of wisdom, and deeper stamps of moral virtues accompanying it (which the masculine temper renders men more capable of), are in respect to a running out into a visible madness of folly, or an excess of folly (which is Solomon's measure, ver. 25), as disingenuities to reason, weaknesses of passions, humours (all which the female temper is universally, yea, and men generally, more prone and exposed unto). In respect, I say, unto these excesses, there may be found some of men, who is a* sober moderate sinner, and their corrupt nature so poised and attempered as they may be conversed withal more safely by their relations and associates, without affrication, or catching and conveying the itch of any great distemper; as also in relation to human societies and public† good. Such paragons of virtue were some among the heathen, as Fabritius, Socrates, &c., and some such Solomon had found among the Jews in his time, as Ethan, and Heman, and Chalcol, and Darda, of whose excelling wisdom mention is made, 1 Kings iv. 31.

3. Nor that rigidly neither, that none, none among women such; for him-

* Tolerabilem. So Clarius on the words.

† Politicè probum.—*Ferdinandus.*
Virum cordatum et sapientem, fidelem et constantem.—*A Lapide.*
Virum fidelem, cui tutò quis se credere possit.—*Pineda.*

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self sets out a virtuous woman in all respects, Prov. xxxi., but yet more rarely than among men, ver. 10. 'A virtuous woman who can find?' *Parum pro nullo reputatur.*

The ground of this difference I will not insist on, which even philosophers have been much upon, inasmuch as virtue among the Romans had its name derived (*à viro et à viribus*) from what excels in * men: *et mulier quasi mollior.* Women, their name from softness and weakness, their temper being as soft wax, not capable of a permanent virtue and stayedness, or as thin and slighter paper, wherein ink doth *diffluere*, run into stains, blots, passions, humours, whereas other is compact. Nor are the Scriptures altogether silent in taking notice of this reason of the difference. Besides that place quoted in the last marginal note, that also in 1 Peter iii. 7, 'Let the men dwell according to knowledge,' namely, as becometh men, by which the Holy Ghost attributeth wisdom and knowledge to the man, and wisdom is the governor of virtue, but then terms the woman 'the weaker vessel,' which even in innocency she was, and therefore noticed to have been first set upon by Satan, and first in the transgression. And now, in this fallen estate, weakness of sin being added to weakness of constitution, it makes the weakness comparatively greater. And Solomon here is not far off from this whilst he thus expresses himself, 'One man (in the original it is an *Adam*) have I found,' &c. For an high paragon of virtue, wisdom, constancy, &c., is the nearest shadow (which some term the relics) of that image of uprightness (of which in the next verse) which Adam was created in; even as temporary enlightenings, &c., which are in men not attaining regeneration, are the shadow and counterfeit of saving evangelical grace.

Having thus cleared the way, I come now to the exposition of verse 29.

CHAPTER V.

The exposition of verse 29, *and that the multitude of sinnings is the centre of Solomon's discourse: 'Lo (or behold) this only have I found, that God made man upright, but they have sought out many inventions,' &c.—Shewing, in general, that this verse contains,* 1. *In the latter clause, a summary repetition of what in the former verses;* 2. *In the whole of it, a demonstration of man's corruption, and wherein that demonstration lies.*

The whole of my design upon these words is accomplished in two things.

I. An exposition of the words.

II. The third evidence aforementioned, which the word *many*, as it stands in this verse, gives, that the multitude of sins had been in his eye in the former verses also, unto which that epithet hath an aspect.

The first in this fifth chapter, the other in the sixth chapter.

First, The exposition.

I. These words are the grand and final issue and conclusion, as generally all interpreters do acknowledge, discovering the source, spring, and well-head of all the corruption which is in us all, whether himself or others, he had been discoursing of; which became him thus at last to add and set down as the *coronis* of the whole. And he magnifies the finding of it above all those other discoveries forementioned, and that upon a treble account. 1. As that which had humbled him through comparing his corrupt estate with that uprightness God had created us all in; and, 2, which alone had satisfied him, it arriving at the bottom ground upon which the follies of himself

* See 1 Cor. xvi. 13. Shew yourselves men, be strong, are synonymes.

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and all men do come to be sin and wickedness, even because God made man upright at the first, their sin in that regard lying in their having deviated and swerved from that uprightness; as also, 3, laying open the true rise of all that variety and multitude of wickedness men run into, even by being fallen from that integrity, which whilst they retained, they sought and enjoyed in that one thing, which was the true and their sole happiness, viz. in God; but having lost, and ceasing to do so, they go astray, and wander in a thousand ways of error, and seek out new inventions to be happy by. And that Solomon was thus highly affected at the discovery of it, as rising up to a perfect demonstration thereof, his words shew: 'This only have I found,' that is, this alone as satisfactory to my mind; and to see things in their true causes and originals satisfies the mind of any wise and intelligent inquirer, as he was. He had descried afore that this wickedness was infinite for number, and universal for extent in all men, but that sight left him confounded rather than satisfied: 'This I find, that I find it not,' and in that strain he speaks of that; but this was it he acquiesced and rested in, 'Behold, this only have I found,' &c.

And that this verse should be a demonstration, giving the reason of the former, the current and series of his whole discourse, whereof this is the close, doth further shew; for having at the beginning, ver. 23, professed to search the reason and account (using on purpose a word that signifies both) in the process of it, he first declares what he had by experience found as touching that account, that is, 1, the numerical account, ver. 25; and then, 2, in this 29th verse, at the end of all, he proclaims with a *behold* the rational account of what had gone before.

And in course of speech we know it is usual, when one hath made a bare narrative of a matter, then to come in at the close with the bottom causes or grounds of what he had related before. And so hath Solomon done here, and it is as if he had said, As touching what I have hitherto spoken of, either mine or of others' sinfulness, I find this to be the source and rise of all, and specially of the multitude of sins in me and them, 'That man was made upright, but they have sought out,' &c. This, in general, that the whole verse contains a demonstration.

II. More particularly, this last clause of the verse, that is, these words, 'They sought out many inventions,' may be considered two ways.

First, Singly and abstractly, from those immediate foregoing in the same verse, and so they are the summary of the drift, yea, of the matter of what Solomon had been discoursing of in all the verses afore, gathered up and contracted in other words. To demonstrate which, the chief matter of the former may be reduced to two heads: 1. Concerning persons; 2. Concerning things.

1. The persons spoken of had been himself, women, men, and so the universality of mankind.

2. The things were the folly, wickedness, &c., which he had descried in himself, and observed in them. And now, the total about both persons and things, he folds up in this final clause, 'They have sought out many inventions.' 1. The *they* comprehendeth the persons (himself included, as I shall shew); 2. Their seeking out many inventions, that comprehends the things which had been spoken of, and concerning those persons, under new words, but to the same effect.

As, 1, what afore he had termed folly, wickedness, &c., in the general, or particularly had aimed at, in calling them nets, snares, &c., or whatever actual evil in any kind he had insinuated to be in men, women, or himself, these he, by a new-found name (and a word invented on purpose suitable to

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the thing), terms *inventions*, and a *seeking out* for them. And what are all actual sins, other than new-found inventions and turnings aside to wicked ways, digressions from that sole, single, upright way unto blessedness, which God at first instituted, directed, commanded, made and estated mankind in, and under?

2. What he had insinuated of the abounding plurality of them, either under the similitude and expression of snares, bands (as hath been shewn), or in his *I find, I find not*, that here he more plainly declares by inserting the word *many*. This, for the first consideration of these words, abstractly considered from the other immediately foregoing in the same verse.

Secondly, This clause is yet penned in such words, as if we take into them (as we must) those anteceding words, 'Man was made upright, but they,' &c., then they do as clearly contribute, together with the former, to the demonstration forementioned; that is, do express the true and proper principles and original causes, how or from whence it comes to pass, or unto what and whom it is to be attributed, that such an overflow of wickedness hath invaded all, and each of mankind, unto the production of an infinity for number of wickednesses. And this multitude of them is made the more eminent thing or matter demonstrated thereby. And as to this purpose,

1. The word *they* is not to be understood *subjectivè* only, but causally also (it serves to both senses), and notes out not only that the persons of all mankind are the subjects of this corruption, but further pointeth to them, as the causes thereof, as the opposition to *God made*, &c., shews. He lays it upon the *they*, that is, *themselves*, to be the authors of those inventions, and the multitudes of them, even as the prophet elsewhere, 'Thy destruction is of thyself.' In like manner,

2. Also the word *inventions*, as likewise that phrase, that they *seek out*, are as aptly chosen forth by him, both to import the nature or quality of actual sinnings, what they are, seekings out, &c., as also most significantly to denote, in part, the bottom-ground or cause of all actual sinnings, and of their multitude.

Thirdly, And thus considered, the demonstration or reduction of man's corruption into its right principles, is exactly set out both ways by Solomon here, negatively and positively, that so it might be full.

1. Negatively: *Removendo non-causam pro causâ*, by removing what guilty man, to excuse himself, is prone to cast all upon, and ascribe it unto, as the cause, even God himself, and God his making me such and such. No, says Solomon, it is the perfect contrary, 'God made man (even all men, the *they*) upright.' He thus first thrusts the imagination thereof away with both hands. Then,

2. Positively: resolveth it into the true cause, 'But they,' &c. And the explication of that consists of three particulars:

(1.) That they having been thus originally made upright in Adam, but fallen from that state of uprightness, were now degenerated; for in saying they were made upright; that is, at first indeed such, he withal insinuates, that alas, now they are not so! as in that speech, *Fuimus Troes*, so we were once upright,—made so, but now become otherwise. And in saying *made*, he points to God's first creation of man, shewing what we were then made. And that word referreth not to what we are when born, as by generation since. He could not intend that making of us, when by generation each of mankind comes personally to exist, as if that then we were made upright; for Solomon had learned otherwise of his father David, 'Behold, I was shapen in iniquity, and in sin conceived,' Ps. li. He here therefore sends us

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to their creation in Adam, of whom we read, 'In the image of God created he him;' yea, and therefore he did designedly make choice of the word *Adam*: for what is translated, 'God made *man* upright,' in the original is, 'God made *Adam* upright;' and yet not Adam singly, but the woman also. For in the same Gen. i. 27, it immediately follows, 'male and female created he them,' namely, in that image he had afore spoken of. And thus, as in him, all those who were to come by generation, were first by creation made upright; so likewise in him they are degenerated, he being the first man that represented all both in his creation and fall, 1 Cor. xv. And thus Solomon full well, we see, understood to be intended in the story of Adam's creation and fall, and had found it (as his word is here) in the first and third chapters of Genesis. And unto this he points whilst he says, 'Behold, this I found,' which the apostle doth more clearly both understand and express: Rom. v. 12, 'By one man sin entered into the world, in whom all have sinned.' Yea, accordingly, many interpreters* have understood by that clause that follows, 'But they sought out,' &c., to be intended, in order, first of our first parents Adam and Eve, and their first sinning: they began the round. 'Thy first father hath sinned,' as Isa. xliii. 27, and withal thereby both our first parents became the fathers of these inventions (as the first inventors of arts are styled, Gen. iv. 20–22), as well as of us their children. Yea, and a learned critic† is bold to translate from the original these words, thus, 'They sought the inventions of the great or mighty,' that is, of the angels, 'great in power and might,' 2 Peter ii. 11. So running up the original cause in Solomon's drift yet higher, even to intimate that influence the old serpent had in this matter, whose inventions they were, cast in by him, which they, our first parents‡, so greedily ran after and pursued. This, for the first part, or the demonstration fetched from the *originale originans*, which I do intend no more at all to touch upon in this treatise.

(2.) Hereupon the whole *they*, the gang of all mankind, their posterity, being deprived of this uprightness through the forfeiture of these their first parents, they, out of their depraved wills and affections, seek out for happiness in all other things where they can get it, or imagine they may find it, even in anything but God, from whom they are 'estranged from the womb,' Ps. lviii. 8. And all this the word *seek out* doth aptly and fully hold forth; and this is a second cause goes to make up the demonstration of this general corruption.

(3.) They also set their corrupted understandings or wits a-work to find out inventions for the supply of these desires of their wills, &c. And this, that word *invention* notes out as fitly, even that part or hand which the understanding hath in sinnings; and is answerably translated by divers, *ratiocinia*, reasonings; by others, *cogitationes*, thoughts; all denoting what in the intellectual part of the mind is the cause of sinning. And this is the third part of the demonstration here intended.

All which put together do make up as complete a demonstration as perhaps will elsewhere be found in any Scripture about any subject whatever, in so few words.

I may illustrate this by the condition of a vicious young spendthrift, that had sprung from parents of high and noble spirits, raised and elevated answerably to a mighty great estate and dignity, which having been, by a forfeiture of his parents, or otherwise, made away and gone, he yet retaining

* See for this also the Chaldee Paraphrast.

† *Ludovicus de Dieu*, Quæsierunt inventiones magnatum.

‡ Quod quæsivisse dicuntur, eo docere voluit, illas fraudes Satanæ avidè ab illis arreptas fuisse.—*Carthwritus in locum.*

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an inbred greatness of mind and height of spirit natural to his breeding and ancestry. Concerning this man it may be said that the former fulness and height, though *accidentally*, and his present beggarliness *directly*, meeting and joined with an elevation of spirit continuing in the foundation of it for largeness of capacity and aspirings, the same, though now corrupted; that all these complex together, concur one way or other directly or accidentally, and are the causes how and whence it comes to pass, that he affects to live at an height of pleasure and gallantry; whenas yet having lost wherewithal to do it, suitably to what he had before, he is thereupon put to his shifts, and lives by his wits, his arts, and inventions, and so proves a mere shark, seeks out and useth a thousand tricks to maintain his riot and voluptuousness, at as high a rate as whatever he can rap or rend here and there, will any way possibly enable him to, so to keep up a livelihood (God-wot a poor one). Thus it is, in what Solomon here says of debauched man, fallen from his first uprighteousness.

And thus much may serve for an exposition of this verse, in some correspondency to what hath been done that way upon the foregoing verses.

CHAPTER VI.

The chief remark out of this verse, as to the confirmation of our subject is, That the multitude of sinnings is the ultimate centre of Solomon's discourse, and the main conclusion which the demonstration in special falls upon; and that, as rehearsed, out of the foregoing verses; and wherein that demonstration lies.

It may be remembered how in the 4th chapter I reserved a third evidence, that the multitude of sinnings had been in Solomon's view and drift in vers. 26, 27, as that which might be fetched out of this verse, and the word *many*, &c., as it stands in the verse. And having now finished the exposition, I proceed to the prosecution of this evidence, which I shall do by parts.

I. It is the *ultimate centre and conclusion*; for he coucheth and brings it in with an emphasis at the very last in the final close of all, as aimed at to be demonstrated. And this to do was no other than what is usual in the course of ordinary speech, in the like case. After a large narration of a matter first made, when we come to the demonstration, then to tuck up the main thing of all had been spoken of and intended in a special manner to be demonstrated, in some one comprehensive and expressive word, and to indigitate it at the very last with the demonstration itself; thereby to hold that thing up, in a special manner, unto the hearer's eye and observation. Just thus, I take it, and as unto such a purpose, doth Solomon insert this word, the *many* inventions, as that *quod erat demonstrandum*.

II. *In a special manner to be demonstrated.* That the whole verse intendeth a demonstration of man's universal corruption, in the general (which had been before discoursed of), I have shewn; and that this demonstration doth eminently, and in a special manner, fall upon this special thing, the multitude of sinnings, is also as evident. For,

1. What is the pith and substance of this verse, other than this assertion: That man is departed from that rectitude or uprightness he was at first made in, and thereby left at a loss, and so hath betaken himself to other inventions, whereby to seek out for happiness elsewhere, and in other ways? This is well nigh the very words of Solomon here. And then that from hence it is that the multitude of actual sins do spring; and whence it comes

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to pass that men seek so many inventions, to an infinity, cannot be denied. And that therefore this was intended as the demonstration of it, for the reality of the thing itself speaks it. If all intellectual natures would set their understandings a-work, they could not find out a more suitable and proper demonstration of this thing than this, and what else this verse yields and affords. It may very well therefore and rationally be supposed, that this was intended by Solomon as the demonstration of this matter in a special manner. I shall choose to present this demonstration as applied to this very thing in the words of another* commenting on the words, rather than in my own (who yet in other pieces of his interpretation is far enough off from what I have driven); his words are these: Because man hath departed (saith he) from that one God, hence it is that he is after so many and various creatures; and finding rest and satiety in none of them, he is continually thinking or imagining, and lusteth after another thing, and then another, everywhere seeking rest but finding none; and therefore is tossed with a thousand thousand thoughts and desires.

That which I chiefly observe as agreeing with my sense and Solomon's scope, as eminent in this passage of his, is, that he fetcheth the rise of all from the singleness or oneness of that wherein man's uprightness at first consisted, viz. *in uno Deo*, in God, who alone is but one, that one universal good, one all-sufficient object and fountain of happiness to man, and his will and glory the sole measure of man's uprightness; and so it came to pass, all ran but in one current as then; but that man departing, *ab uno Deo*, from this one only object of happiness, and that only way of righteousness; *hinc*, hence it is (saith he) that now we are diffused, do wilder and scatter into the *many*, which is the main of the reason here indigitated by Solomon, though not the whole.

III. *As rehearsed and repeated*, viz. as that which had been contained in the foregoing verses. For,

1. That his design in this 29th verse was to give a demonstration of what he had before spoken of man's corruption, is manifest by what hath been opened in the foregoing chapter. And that also the same demonstration falls pat, and plum, and perpendicularly upon this, why the many, hath been now shewn. And therefore this may well be supposed to have had its part, yea and an answerable special portion and share in the matter and drift of those verses foregone, and so repeated as well as the other. Yea, it was shewn, that this last clause, 'But they found out many inventions,' was the breviary or repeated sum of what was before largely dilated upon. It is to the former as that point in a burning glass which contracts and draws to centre what had been more largely diffused. Now then that this word *many*, or both words, *many inventions*, having both and each the special emphasis and indigitation in this breviary or repetition of the whole, each must needs be found and allowed to have had answerably a place and room, though it be in fewer and other words, in his foregone discourse. And in what passage or passages thereof shall that of the *many* be so plainly found, as there, where our interpretation, vers. 26–28, have pointed and fixed it?

2. Neither, I believe, will there be a better account given why he should so electively, and to choose, single forth this adjective *many* to attribute that unto these inventions (thus at the close), rather than any other sad epithets and adjuncts, which might have presented themselves, if so be this had not

* Quia ab uno Deo descivit, hinc in diversa et plurima distractus est, et mens ejus post creaturas varias vagatur: cumque in nulla reperiat requiem, aliam semper et aliam cogitat et concupiscit, ubique quærens quietem et non inveniens; quare mille cogitationum, &c.—*Cornelius à Lapide in locum.*

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been, above all other, the only most proper as to this very scope. For otherwise he might as well have concluded with saying, These cursed, hateful, crooked inventions, &c. (It is well known that our sinnings have names enough, and bad enough they might deservedly have been called by.) And even that latter of *crooked* inventions had been exceeding proper, as in an opposite respect to that *uprightness* he said we were made in; yea, and why should he not have said *foolish* inventions, having before termed them *folly*, ver. 25, or *mad* inventions, having there styled them *madness?* or why not *wicked*, having called them *wickedness?* or *bitter* and grievous, having to his cost found some of them more *bitter* than death? ver. 26. No, not one of these, or any other such appellations, do come into this his conclusion, or winding up of all; but of all other the *many* must come in. And why? But because it was that which above all other he had had in his aim in his discourse before, and for which reason he would now, above all other, draw his reader's eye and observation upon it, as mainly intended by him therein; yea, and as set up and indigitated at the last, as the thing aimed at to be demonstrated; which otherwise might certainly have been spared, and at the best was otherwise comparatively wholly foreign and extravasal to his scope, and remoter than any of the former mentioned.

And, 8, for any to say that this, the *many*, was utterly a new thing, which he had been silent in before, and no ways touched upon, nor brought over from what before, were all one as to say, that whilst Solomon had gone about to give demonstration of what he had before spoken (and it is undeniable that he does), he yet ultimately did thrust in under it a new subject matter, and that as his main conclusion demonstrated, differing from what went before, and so had not concluded *ad idem*, or to the same thing intended, which must not be admitted.

It rests then, that it is one and the same thing both before spoken, and here demonstrated. And that both the universal corruption of men, as also the multitude of actual sins, had been both before treated of; and that the demonstration seals up as with a common seal both at once with one and the same impression. And so, in fine, if that the corruptions of men, &c., are many, be that which is demonstrated, then, that they were many, is also a matter before treated of, and now anew rehearsed as the conclusion of the demonstration.

CHAPTER VII.

An objection by way of query, how Solomon himself, and his account of his own sins, in ver. 27, can be supposed, intended and included in his saying, They have sought out? &c. Resolved. The final conclusion of all, confirming the whole subject.

There is a query or objection that may perhaps deserve largely to be insisted on, for the removal of it; it is, that Solomon according to our interpretation given of vers. 27 and 28, having intended only his own sins, and the account of himself; but in this ver. 29, the many inventions he speaks of, belonging unto all mankind. How then can this be the repetition (in that respect), of what had been discoursed before, or refer unto that particular passage of himself? Also that Solomon speaks under the third person here, the *they*, and so but of others, as distinct from himself; and how then is himself aimed at and included in the *they?*

The answer is made up of these four things put together:

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1. Though Solomon in that 27th verse, speaks but of his own personal account, yet he therein intended and proposeth his single instance as a common example unto all mankind, whereby to warn and instruct all of them from that his experiment, to search into themselves, and that all and each of them would find, that the sins and account of each and every person of them also, was thus infinite, as he had found his own to be. And to set it home to them all, he likewise affixeth a *behold* unto it, thereby calling upon all to consider this, as alike concerned therein with himself; nor doth he (as you may observe), affix it unto the account of that particular way of sinning; 'more bitter than death is the woman,' &c., because all men's transgressions do not lie in that particular way. But when he comes to his general account of all sorts of actual sins through his whole life, in all other kinds of acts of sinnings, multiplied to such an infinity, then it is he cries, *Behold*, &c., for that was it; that was the like general concernment of all and every of mankind grown up to years of manhood; of which again more in the next chapter.

2. And yet in those other passages which are concerning others, the multitude of their sinnings is at least implied, as the subject of his aim. As when in ver. 26, he lays to the women's charge that their hearts and hands were snares and bands, &c., which, how eminently it doth import multitude and variety, I have shewed; and then, how fitly those expressions (which all interpreters understand of the arts and wiles of women) do correspond with this of *inventions* in this last verse, is obvious enough. And again, in charging the generality of men in the last clause of ver. 28, to be as corrupt as women; they in their kind and ways of sinning, even as women in theirs. His meaning therein still is, that in point of multitude and variety of sinnings, as well as in other respects of sinning, it is, that they are much alike. So as he carrieth along in his aim, this of the *many*, as well as their heinousness in sinnings, to the end to bring all at last into this general conclusion of his discourse. So as we may take this as an undoubted premise, arising from these two last things mentioned, that whether he speaks of his own sins, or of others of either sex, this of the multitude of them is still to be taken in, and understood.

And then, 3, let us add to it that it was meet and requisite for him to utter this general conclusion of the whole matter in ver. 29, in the language of the *they*, and in the name of all others of mankind, rather than otherwise: and there, and thereby, to bring home the multitude of sins, and lay it at their doors, as well as he had done at his own; because he had interwoven along (as we have shewn) the mention of their general corruption, as well as of his own. Yea, and in this, which was the close, he ascending unto the original cause of all sin, and therein reaching to take in Adam and our first parents' sinnings, in whom Solomon himself, and mankind all had sinned, and thereupon how all their posterity do follow them in the multitude of their inventions (as was shewn to be the scope), this made it congruous for him to frame his speech in that manner, as might best at once universally reach and take in all, even Adam and Eve, and all men downwards since, who were at first made upright in him. And thereupon, thus at last to express himself, *They have sought out*, was more adequate and congruous to such a general scope; and it had been too narrow for him to have said, '*I* or *we* were made upright, but have sought out,' &c. His *they* doth better comprehend himself and them all.

4. And yet in saying *they*, he is, in the coherence, himself sufficiently included; nor doth he speak it of others, as apart from himself. For in that first part of his speech, 'God made man upright,' it is certain he intends to

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include himself as well as any others of mankind; and this other part that follows, '*but they*,' &c., must be taken as extensive as that former was, for it is the perfect opposite to it. Nay, he therein propounds the consideration of that original uprightness as that which himself took in to aggravate all his sinfulness fore-spoken of by; as in like manner it also doth all mankind's; and the discovery of which, and comparing himself with which primitive integrity, with what he now was, this was the last and great ingredient into his humbling of himself, being added to that foregoing account, which he had given of so vast a share of wickedness in himself. And unto that end (one among others) it was he sets it down; as well as that all mankind might be humbled under the sense thereof, as himself had been; and therefore in uttering it of all mankind universally, it is all one as if he had named himself, and had said, Thus *I*, and every man from Adam, even all whom God made at first upright, have sought out these many inventions.

Let us therefore but, 1, allow Solomon's sins a due share in his intendment in the *many*, which we well may, because they had taken up the most in his foregone narrative, there having been three verses spent thereon;

And then, 2, let us take him in, as included and intended by himself among the *they*, the persons.

And then, 3, withal allow him as eminent a proportion of special reflection on his own sinfulness, whilst he yet speaks of the generality *they* and *the many*, in the intendment of him, who stands forth on the stage of this scripture, as the sole penitent in this confession, as an example unto all, and who was now humbled and self-condemned, and knowing more, many more sins, by himself than by all others, as all true penitents do: and who in the particular sense thereof did utter this (though expressed at last in a general confession in the name of all, yet including himself, whilst he utters it), and then we will all easily be satisfied, as to this objection made.

The conclusion of this matter shall be: Let us now bring together these two sayings of his, that stood at some small distance each from other, as if they had not been acquainted with each other, which yet they may greatly be found to be, the one that of vers. 27, 28, 'This have I found, that seeking the account, I find not,' and then this other in the last conclusion of all, 'They sought out many inventions,' spoken as well of himself as of all mankind; and then by bringing both together, that dark riddle we at first observed in Solomon's words, is unfolded; for this last expresseth and brings to light in plainer terms, the reason why he had said, He found he could not find, namely, because they are many, an infinite multitude and variety of them.

Which secret affinity and correspondency that is betwixt these two sayings, the vulgar translation upon the latter words helps forward the discovery of, in rendering the *many* the *infinite*, that is, for number; whilst on the other hand the best commentators (as I observed) cast the same light of interpretation upon that other saying in ver. 28, paraphrasing that clause 'but I find not,' to be all one as to say, 'It was infinite,' and infinite for number; and so both agree in the sameness of language and sense. And by thus comparing both, we come to know what it was that made that account of sin, in ver. 28, to be infinite and past finding out, namely, the number and multitude which this word *many*, in ver. 29, suggests and supplies, and puts us out of doubt that to have been his intendment. All which arrives at the very point I have thus largely been steering unto, the subject that is to follow.

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CHAPTER VIII.

Two corollaries and monitories drawn out touching the subject in hand:—1st, That the account of every man's actual sins is infinite and numberless as well as Solomon's.—2dly, That for every man to know and be convinced of the innumerableness of his sins is a matter of greatest weight and moment.

The fruitful field of this one scripture, as it hath been opened, yields many wholesome, though sour herbs, concerning conviction of sin, and humiliation for sin. And perhaps the most of what are the object matters of our sinfulness in true convictions, and also the most of the genuine dispositions of heart in humiliation and repentance, might all, without straining, be extracted from hence alone. Many of both these may have been observed already, to grow above ground scatteredly here and there in the exposition, as it hath been given. I forbear at present to recollect them, or gather them up together into a bundle; my scope is about this one particular as my subject.

That the account of each man's actual sins, who is grown up to years, is infinite and numberless, as well as Solomon's was.

I. *Of each and every man.* For it was one great scope of Solomon here to propose his own example in the case, with a *behold* and proclamation made to every man that should read this. And what, to that end only that they might know historically that the account of this individual person, Solomon, his sins, who lived so many thousand years ago, did amount to this infinity? &c. No, surely, this was not all, or the main of his scope; but that every man (and every man is called upon to behold it) should understand and consider what his own condition is, if he would but come to understand himself, and what his heart and ways aright are. Neither is Solomon's instance single or extraordinary in the case, or alone recorded for this thing; but the like verdict is given in, in the Scriptures, by a multitude of other saints greater than Solomon, of their own accord, as touching this innumerableness of their own sinfulness (which I shall in the treatise that follows add by way of demonstration of it). And surely both one and the other were written for the instruction of all others of mankind; and they therein set themselves out to us as general measures of what is of the like innumerable sinfulness in us all, in some proportion or other.

But that Solomon should here, in proposing his own example, in a special manner have aimed at this, is evident. For, after his own example given, in his winding up at the last, ver. 29, he wraps up all of actual sinners under this same guilt in this very respect, 'they have sought out,' &c. And *they* imports not a mere indefinite, as that many of them have many sins, or that the whole bulk and body of them (take them all, collectively, together) have an infinity of sins amongst them; but is partitive as well as universal, that all, and each one personally, for his own part and share, hath. And for the conviction of every such son of Adam, and for the humbling of every soul it is that he pronounceth this of them, having first propounded his own conviction (in the verses before) for an instance and example unto all the rest of the truth of it.

And again, look as his forepart of that general conclusion, 'God made man upright,' is true of every particular individual soul (as in Adam's creation they were considered), so likewise this other part, 'they sought out,' &c., is true of all and each of such of mankind now fallen, that live to years, and are capable to behold and to consider it.

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II. *Of actual sins.* Which (1.) the phrase 'one and one,' ver. 27; (2.) 'inventions,' ver. 29; (3.) and which 'they sought out,' or, which themselves have acted, do all manifestly argue; and this in a distinction from that body of original sin that is derived to all infants, and to themselves when such. I added, therefore,

III. *Of men grown up, &c.* For he speaks of them that seek out for themselves, and seek out inventions, and so act reason in sinning; and the word *inventions* is translated by some *ratiocinia.* And it is necessarily to be understood of such as are capable to behold and consider of this thing, and of all such; and he twice calleth upon all such to do this: 1. when he propounds his own example, ver. 27; and, 2. here again in this passage, ver. 39, and thereby in both calleth upon every man to lay his hand upon his own heart, deeply to consider and search into this.

IV. That the *many inventions* imports an infinity of sins, as likewise his *I find not*, ver. 27, doth, I shewed before.

There is one other observation:

That for every man to know and be convinced of the innumerable number of his actual sins is a matter of greatest weight and moment.

All the former streams do contribute to this assertion; his solemnity of proclaiming it, *behold*, &c.; his prefacing what his pains, &c., had been, set also before it, do fully argue this. But beyond all, that whenas he, a penitent, doth take on him to declare his best knowledge from, and what that utmost lesson of wisdom he had found in his searching this account should be, he should choose to single out this one thing alone as the great result of all, 'I find it is past finding out;' and to say no more of it, nor no other thing about the whole matter, what was this other than to declare that the great product of this his repentance was the mighty impression and sense which this thing, above all other, had left upon him, and had been experimentally learned by him? And the mind thereof is, that if he were to leave upon record but one reflection or memorandum, which had been the fruit and result of his casting up this account, unto the rest of his brethren, the sons of men, it was and should be this, merely for the grand importance and usefulness of the knowledge of it; which usefulness lies in these things following.

1. Which himself gives, to awaken all sorts, both good and bad, to look about them, and seriously to consider what an infinite account, in point of sinning, they are all and each to give at that day, when every work shall be brought to judgment, whether good or evil, and therefore to set upon this great and absolutely necessary work of self-judging and humiliation for sin; and to that end as diligently to 'count and cast up one and one to find out the account,' as himself had done. For that this was indeed a matter of such moment in his esteem, there is this further remark at last set upon it by himself, in that he should shut up this his whole book of repentance with that very *adviso* and admonition now mentioned, chap. xii. ver. the last, he there reducing the conclusion of the whole matter of his aim in this book to two things: 1st, To 'fear God, and keep his commandments;' 2dly, 'For God shall bring every work to judgment,' that is the other. Hereby provoking all the sons of Adam, once created upright, and fallen in him, to search into their ways, and turn unto the Lord; and to continue so to do (as he professeth of himself here that he had done), and so by judging themselves, to prevent their being judged and condemned of the Lord, who hath the accounts of all men in his divine understanding, though men cannot find out in this life the sum of them.

2. The moment of it lies in this, that the searching into, and a true con-

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viction of this innumerableness of sins, conduceth to, and helps forward all the gracious workings of the Spirit in us. (1.) It brings in the materials for the deepest humiliation, which when true and spiritual, is sensible of, and bewails as much the multitude of lesser sins, specially contrarieties to spiritualness, as the heinousness of greater, which, in the ensuing treatise, I shall shew. (2.) It prepares for faith, and an admiration of God's free grace; for that speech, 'Where sin abounded,' Rom. v. 20, is manifestly spoken of sin's abounding in a true convert's sight and sense, as well as of its abounding in reality; for he had said just before, 'The law entered that sin might abound;' that is, in the discovery of the abundance of it; for 'by the law is the knowledge of sin,' chap. iii. ver. 20. Now, the abounding there spoken of also referreth to the multitude of sins, 'many offences,' ver. 16, and so his meaning must be, that where sin, thus in the sight and apprehension of an humbled soul, doth abound; there also, as it follows, in such an heart doth grace come to 'abound much more.' And it, by the law of opposition, must be understood to the same sense that sin's abounding was intended in; and so that in such a convert's heart as saw sin much to abound in himself, that heart comes answerably to apprehend the superinfinite abounding of God's free grace to him in pardoning. And in pardoning what? but the multitude of sins, as in vers. 15, 16, he had said, that 'the gift of grace had abounded to the pardoning of many offences to justification.' And so thereby comes to magnify and adore that pardoning grace the more. And then (3.), this sight of the innumerableness of sins conduceth to enlarge the heart unto new and holy obedience, and so to love much, because much is forgiven, Luke vii. For so much love there is, as there is and hath been apprehension of much forgiven. (4.) It wonderfully provokes unto prayer, and daily great outcries for mercy and grace, *βοήθεια* (as the word is, Heb. iv. ver. the last), 'Out of the depths have I cried unto thee, O Lord,' Ps. cxxx. 1, what depths? of sins that came over his head, as it follows, ver. 3, 'If thou shouldst mark iniquities,' &c. He himself had marked and observed so many; as thought he, if God, that is greater than our hearts, shall mark and animadvert, and bring all that he knows upon me too, or upon others, 'who shall stand?' His being struck with the apprehension of this made him to cry out so, as there he doth.

CHAPTER IX.

That the judgment of their sinfulness at the great day, as also often in this life before that day, hath the style of an account given it in scriptures.—That the Scriptures do reduce this account unto two heads, the heinousness, and the multitude of sins.

In the prosecution of the subject proposed in the former exposition, I shall begin to shew out of other scriptures that God's reckoning with men for sins, whether in this life upon repentance (as with Solomon) or at the day of judgment, hath very commonly the style of *the account*, or *an account* put upon it, which I shall briefly shew, not only to verify Solomon's use of the word in that sense, and my interpretation given, but further as being necessarily introductory unto the following discourse.

I. That the judgment and work of the great day hath frequently the title of an *account* (even as Solomon's audit here held with God about his sins, to prevent his being so judged, hath), is evident both in the Old Testament and in the New. Ps. l. (throughout which psalm, God's coming to, and process

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in judgment at that day is set out) in the close thereof, this account is signified by a 'setting of sins in order before men,' ver. 21, which Solomon in the last chapter of this book termeth a 'bringing to judgment every work,' &c. And in the New Testament it is styled, in terms synonimous to Solomon's expression, an account, or a 'giving an account of a man's self;' so Rom. xiv. 12, and that whether of the good done, all of which is reckoned 'fruit to our account' (as Philip. iv. 17, the phrase is), or of the evil we have done or spoken: Mat. xii. 36, 'I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment;' and in the same style it runs up and down in the epistles, of an account, then to be made of whatever things had been committed to our trust. Hence of ministers it is said, they are those that 'must give an account' of the souls committed to them, Heb. xiii. 17. Also of others, 'an account of their stewardship,' Luke xvi. 2. Hence Christ himself, who is appointed the judge, hath the title of πρὸς ὃν ὁ λόγος, 'to whom the account is to be given' (so in the original), Heb. iv., an account even unto every 'thought and intention of the heart,' ver. 13, which title of his there is and may fully be explained by that, 1 Peter iv. 5, 'We shall give an account to him that is ready to judge the quick and the dead.'

1. Christ is God's great auditor or accountant for him, and is perfect in every man's accounts, 'ready,' hath them all before him, and at his fingers' ends (as we say), which in the same place, to the Hebrews, is thus expressed, 'All things are naked and opened to him, to whom the account is to be.'

Moreover, 2, the Scriptures, they are as books of this art of Christ's arithmetic, setting forth the rules and proportions by which this account is to be cast up, according to which we shall be judged at that day, John xii. 48.

And, 3, our consciences, they are God's records or count-books (as we call them) for matters of fact, wherein the particulars are written, Rom. ii., and both these books are said to be opened at that day, Rev. xx. 12.

4. Yea, and God's bringing men to see their sins in this life, upon any special occasions, is in like manner styled an account, as being preparatory to the account at the day of judgment, and indeed are but lesser days of judgment. And of this latter sort of reckonings is that parable to be understood: Mat. xviii., from vers. 23 to 27, 'Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.' Ver. 24, 'And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.' This account is not that final one at the latter day, or after death in hell (though some foregoing exemplar thereof), but such as God begins, as the phrase is, ver. 24, to hold in his church, which he calls 'the kingdom of heaven,' whilst some souls being arrested by the powerful ministry of the word, are brought in to God, as ver. 24, and are so far wrought upon thereby, as to acknowledge unto God their fore-passed sinfulness, and debts they have incurred, with deep conviction of conscience, and oftentimes with terrors joined thereto, and resolution for the future to make amends; for so it is spoken of this accomptant or servant brought in here, ver. 26; and therefore is not that final great account. Which is further evidenced by this, that this account is that which men make to God through conviction and confession when they repent, and promise amendment, as this man did, and when God gives time and patience to them, upon trial of what they will do

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for the future. Thus expressly, ver. 26; and besides, it is said, that after this, 'this servant went out, and found one of his fellow-servants, that owed him an hundred pence,' &c., and his cruel dealing with him you know and read, ver. 27, &c., which argues this to have been transacted in this life, for at the latter day there is no room for such a supposition. And thereupon, and after all, it is that that other final account of this merciless servant is said to follow, ver. 34, 'The lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.' So that this reckoning was but a forerunning account; God's first beginning to account with a man, as that, ver. 24, expressly termeth it.

And these accounts, either of them, first, that at the latter day, is not to be made only of the quality of the actions, but of the number also, even to a farthing, Mat. v. 26; as likewise that other in this life, Mat. xviii. was, for a sum is set down, 'An hundred thousand talents.'

And the reason why the Scriptures pursue this metaphor is, because, indeed and in reality, our sins are considered not only as crimes committed against God, as he is judge of all the world (as all legal crimes use to be indicted as against the king), but further they are considered as so many debts against God as a creditor, who stands out of purse in point of honour, riches of patience, &c. Thus expressly, Mat. vi. 12 and Mat. xviii. 23, God is said συνᾶραι λόγον, *to compute with*, as men do with debtors by mutual reckonings on both parts, and the balance of that man's account there reckoned, is said to be 'ten thousand talents,' ver. 24, as being a sum of debts. And reckoned they are both by multiplication and addition. The phrase for the first is frequent in Job and the prophets, 'Thou hast multiplied thy abominations,' Ezek. xvi. 51; the other, by addition, is used of Herod's putting the Baptist to death, whereof it is said, 'He *added* this to all the evils he had done,' Luke iii. 7; and of all together it is spoken as of debts which do make up a total sum, and therefore are said to 'abound to account,' Philip. iv. 17. Thus much for the first assertion, as also to justify our interpretation of Solomon's using the word *account* unto this our sense, which in the exposition we so largely pursued.

II. These Holy Scriptures do hold up before the consciences of men two main considerations about their sinfulness.

1. The quality or heinousness of eminent sins.

2. The multitude of sins, both small and great, cast up together into one sum. To the end that under these (as two general heads) we ourselves might know how to marshal and order our otherwise confused or rather confounded thoughts therein.

Like as the praise of the glory of God in his works is set forth by these two, 'O Lord, how *great* are thy works,' Ps. xcii. 5; and then, 'O Lord, how *manifold* are thy works,' as Ps. civ. 24; and both set together are celebrated, Job ix. 20, 'Who doth *great* things past finding out; yea, and wonderful *without number*.' Even so the sinfulness of man's dishonouring God, or of man's works against God.

Eliphaz, seeing Job's miseries so extraordinarily to exceed the proportion of God's dealing with other saints, and knowing that the way to humble him was to make Job apprehensive of his sinfulness, he doth suitably, according to what his own apprehensions were about Job's condition (judging that he was an unregenerate man), call upon Job to consider these very two things about his sinfulness, or these two heads of account specified, Job xxii. 5.

1. Whether he had not been guilty of heinous sins. This in that first query, 'Is not thy wickedness great?' His meaning is in a respect of

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grosser crimes; for he instanceth in the worst of sins towards man, both of omission, ver, 7, 9, and of commission, ver. 6. And then,

2. 'Are not thine iniquities infinite?' that is, for number.

Then again David, Ps. xix., takes into consideration these two; first, great transgressions, such as presumptuous sins, ver. 13; great, that is, for heinousness; and then withal the known and unknown multitudes of other sins: ver. 12, 'Who can understand his errors? Cleanse thou me from secret faults.'

In like manner Ezra, chap. ix., in his confession, first humbleth himself for the multitude of their sins, 'Our iniquities are increased over our heads,' ver. 6; and then, ver. 7, for their sins that were most heinous, 'We have been in a great trespass unto this day,' that eminent sin of marrying strange wives.

Our Saviour Christ (πρὸς ὃν ὁ λόγος) doth in like manner speak of sins, some that are as camels for greatness, and some as gnats (that by troops in those hot countries used to pester travellers every step they took), also of beams and motes, likewise talents and farthings, Mat. xv. 26, Luke vii. 24; whereof the one signifies great sins for quality, the other small, yet exceeding in number.

CHAPTER X.

The main subject of this treatise, viz. that the Scriptures set the value and balance of the account of men's sinfulness upon the multitude of their sinnings.—The demonstrations of it; first from the judgments both of God and of Christ, either as they are judges in condemning men, or pardoners in forgiving.

In those foregoing treatises about sins against knowledge, and the rest of that kind, I have set forth some aggravations that render sins heinous; I am now to speak of their number.

And this, which is the main proposition, orderly follows the former, viz. that in Scripture-account it is the number or multitude which God sets the value of men's sinfulness upon, and for the most part of mankind doth exceed the greatness of their heinous sins. And this doth clearly accord with Solomon's scope in this twenty-seventh verse. I shall give several demonstrations of it out of the Scriptures, as also reasons why God sets the chief value thereupon.

The demonstrations hereof will arise and appear, if we take either: 1. God's own judgment declared in the case; or, 2. Of men in their conversations; or, 3. Of saints themselves after their conversion, in the humblings of themselves before God, whose judgment in these cases may well be taken, as supposed to have been directed by God therein, and to have judged righteous judgment of themselves in so confessing and judging of themselves by the multitudes of their sins.

The first demonstration of it is from the consideration,

I. Of God's judgment herein, and of him considered; either, 1. As a judge, judging men for their sinfulness; or, 2. As a pardoner, justifying of sinners.

1. Of God as a judge.

God himself, the 'judge of all the earth,' Gen. xviii. 25, did once cast up the whole world's accounts (after they had run out for 1656 years), and it was precursory to, and the semblance of the great day of judgment to come.

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Now what is it that God's own charge and indictment falls chiefly upon? but, as Gen. vi. 5, 'God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' There were in that old world great sins for heinousness, circumstantiated with deep aggravations, which are instanced in in that same chapter, as the apostasy of those that professed the true religion and purity of worship, &c. vers. 2, 4; as also that 'the whole earth was filled with violence,' or oppression, ver. 13; and all aggravated by this, that the Spirit of God had striven with them in the ministry and example of Enoch, Noah, and others their godly ancestors, ver. 3. But yet the grand reckoning, which God the judge accounts great above all, and laid heaviest to their charge, was, that 'every imagination of their thoughts were evil continually,' which was all one as to have said, that their smallest sins were infinite for number; and it is in that respect that he so complains, the wickedness of man was great, even in respect of number, through that constant, continual, and uninterrupted multiplication of them. And they are the smallest sort of sins he there mentions, imaginations and thoughts, which yet arose to a greater guilt than all their heinous iniquities; so as the numerousness, though of smaller sins alone, is the greatness here spoken of, and the word for *great* in the original serves to that sense also, as is well known.

He proceeded by the like measure in his account concerning the two captivities, both of the ten tribes of Israel and of Judah, into Babel, as appears both by the threatenings before, and during that captivity, and after in the acknowledgments of that church. 1. In the threatenings before, and during the captivity, God by Ezekiel justifies his sentence pronounced, and the execution of that captivity then in part begun, chap. xvi., by this, thou hast multiplied thy fornications, ver. 25, 29, and vers. 51, neither hath Samaria (viz., the ten tribes carried away before), 'committed half thy sins' (he computed the number we see, as it also follows), 'but thou hast multiplied thy abominations more than they.' And these last quotations do involve that former captivity of the ten tribes of Israel as well as this of Babylon, and shews that the ten tribes of Israel had been cast out for the multitude of their abominations also.

And, 2, after their captivity it is likewise put upon the same in the church's own acknowledgment; Lam. i. 15, 'For the multitude of her transgressions, her children are gone into captivity,' &c.

And this innumerable multitude it is, that when men's consciences are awakened once and convicted by God for sin, comes in upon them, and which they do profess themselves above all other most sensible of, as the cause of their punishment: Isa. lix. 11, 12, 'We roar like bears, for our transgressions are multiplied before thee, and testify against us, and for our iniquities we know them,' God having set them in order before them.

2. Of God considered as a pardoner.

Consider God and Christ as pardoning. By which act of his we may as certainly estimate what rate or value he puts upon our sinnings as when he judgeth; for as David, Ps. li., and the apostle after him, Rom. ii.: He pardoneth to the end he may be justified when he comes to judge; and to be sure God's divine nature inclineth him to reckon in, and with himself, with as much exactness then when he pardoneth, as when he punisheth; for he values his mercy, and the manifestation of it, at the higher rate; and his mercy in pardoning is to be rated and exalted by what he pardons. Now we find that when he hath pardoned the greatest sinners, he hath not reckoned so much by the greatness as by the number, as that part of the account whereby he chooseth to hold forth to us the infiniteness of his grace in par-

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doning, and as that whereby he would draw forth our love to him again for pardoning. Upon the occasion hereof, says Christ (and it was as great a speech as he that was the Word itself hath uttered), 'her sins which are many are forgiven, because she loved much.' And he says it, you see, upon this occasion of his pronouncing pardon to a grievous sinner, and adds, 'And to whom little is forgiven, the same loveth little.' In which latter words, he interprets what he means by the little and the much, even the many, or the number of sins. Thus Luke vii. 47.

In like manner, when God would exalt Christ's righteousness to us, which is the price and ransom that was paid for all (and therefore we may warrantably estimate the one by the other), that also is greatened, not by the magnitude so much as by the multitude of sins forgiven, which are mentioned on that occasion. Thus speaking of the excelling merit of his obedience, 'the free gift and abundance of righteousness is for many offences to justification.' And again, the greatness of God's grace in conversion (when by any of us as an instrument, a sinner comes to be converted), is greatened, as by this, that it is the 'saving of a soul from death;' so, moreover, that it is the 'hiding of a multitude of sins,' James v. 20; as thereby setting forth the greatness of that salvation; and yet that sinner spoken of there was one whose sins were as heinous as sins pardonable can be supposed to be, even the sins of a professor backslidden and apostatised from the truth, ver. 19; and yet of the two it is the multitude there that alone is specified as the measure of his sinfulness, and thereby of magnifying God's grace in pardoning.

I will here return unto and enlarge a little more upon the instance of that both great sinner and great convert so famous in the Gospel, upon occasion and for comfort of whom it was that Christ uttered that former speech, but even now related, 'Her sins that were many are forgiven her.' And I place it here because it is a middling instance, which will aptly serve either this or the following demonstration, which shall be taken from new converts.

In the Gospel you read of a woman without a name, dwelling in the city Nain, Luke vii., who washed Christ's feet with her tears, &c., which woman was none of the Marys in the Gospel mentioned, for she was neither she of the city Magdala, Mat. xv. 29, from whence that Mary called *Magdalene* had her appellation, and who was a woman of quality and riches, for she was one that ministered to Christ in his journeyings with all the train of his disciples, Luke viii. 23; nor was this woman that other Mary of Bethany, who yet is recorded to have done the like things to him, John xi. 2, who was the sister of Lazarus. I say, this woman was none of those two Marys, no, not the latter of Bethany (for which there is yet so much appearance), as would evidently appear, if we might without diversion insist on it, this alone sufficiently shews it, that this woman, Luke vii., was of another city, viz. Nain, vers. 7, 5, 11, and 37, and this matter of fact of anointing him, &c., was done by her in that city of Nain; and though in one Simon's house, yet it was 'Simon the Pharisee,' Luke vii. 36, 39, 40, 44; but that other anointing by Lazarus's sister, though in some circumstances it was like to that of this other woman, was acted in the house of 'Simon the leper,' and by that appellation diversified from that other, the Pharisee, and in another town, namely, in Bethany, Mat. xxvi. 6. This woman of Nain hath no other name recorded, but that foul and infamous one of her being 'a sinner,' known and notorious to all that city, as Simon's words do import, ver. 39. This as to her person.

Now, observe her posture and frame of spirit, and what it is Christ speaks of her, and which makes to the purpose in hand. She comes humbled,

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standing behind Christ's seat, in a silent deep mourning, speaks not one word, weeping in such abundance, as served to wash his feet, so much as they needed being wiped dry, which she did with her hair, that hair she had sinned withal. Now, what was that in her sinfulness which Christ the pardoner takes notice of, and would have her carry home with her, and us all to consider? ver. 48, 'Thy sins, which are many, are forgiven thee;' yea, and he indigitates it, to shew that it was that also which had broke her heart so deeply, even the *many*, the number of her sins; this Christ, that knew both what himself forgave, and the meaning of the spirit of her, doth himself enforce, and utter for, and concerning her. And that speech was at once both a comment upon her heart, shewing what it was in her sinfulness she wept so for, as also of his own heart, who considered well what and how much it was he pardoned, to declare which it was he made that whole parable; and it was the disproportion in number of her sins from those of others whom he pardoneth, which Christ considered in saying, 'Many sins are forgiven,' for he expressly put the difference upon the comparison of number; to her he forgave five hundred pence, to another but fifty, in saying, 'the one owed five hundred pence, the other fifty;' and yet I trow her sins had been very great and heinous, for known and famed she was to all the city, vers. 87, 89, and what kind of sin it must be she was famed for, we may gather by what special kind of sins that sex was and usually is vulgarly infamous for, and styled *a sinner* for; as also by her repentance, she wept with those eyes which had enticed, kissed Christ's feet with her mouth, and wiped them with her hair (O what revenge!); she yielding up all these, which had been weapons or instruments of her unrighteousness, now unto holiness, and to express and signify the brokenness of her heart; and though those her greater creditors (I mean those sins), might and did arrest her first, yet it was the multitude in those her sinnings, and in all other sins, that now came in upon her upon occasion of that arrest, and so, both she, the sinner in her soul, and Christ the pardoner in his heart, doth put the much of her sinfulness upon the *many*, as by his speech appears.

CHAPTER XI.

A second demonstration, taken from the judgments of saints of themselves in their confessions, both, 1. *At their first conversions;* 2. *In after-humblings upon great occasions.*

A second head of demonstration we may take from the audit-books of the saints, and the calculations they have left upon record in their free and unforced confessions. And truly their judgment herein may well be taken by us; for though God is greater than their hearts, yet their judgment of sin, and of the proportions thereof, is mostly regulated according as God judgeth (that is, they in their measure), by the Spirit that 'convinceth them of sin,' as well as of Christ's righteousness, and what true holiness is, John xvi. 9–10. 'The knowledge of the holy is understanding,' Prov. xi. 10, and especially in their estimate of sinnings and the rates thereof, into which even natural conscience sees very far, and is as 'the candle of the Lord, that searcheth the chambers of the belly,' Prov. xx. 27; but the Spirit's conviction goes and searcheth far beyond it.

This estimate we may take either from the conviction of saints at their first conversions, or afterwards upon God's visitations of them for sin, and their deepest humiliations for both.

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I. The confessions of men converted. The greatest convert in the Old Testament was Manasseh, 2 Chron. xxxiii; the greatest convert in the New was Saul,* and made by conversion one of the greatest apostles.

1. Manasseh. He is commonly reckoned the greatest sinner that was pardoned in the Old Testament, whose transcending wickedness we may read, 2 Chron. xxxiii. from verse 2 to verse 11, and more largely, 2 Kings xxi., from verse 2 to verse 17. And his sins were of the deepest grain, and most heinous nature that could be, as witchcrafts, dealings with the devil, heathenish idolatry set up in the very temple, in which God had said, 'I will put my name;' yea, abominations 'above all that the Amorites did which were before him,' and causing Judah to 'do worse than the heathen whom God had destroyed;' 'shedding also innocent blood from one end of Jerusalem to the other.' But Manasseh, after all this, 'humbled himself greatly before God, &c., and prayed to him, and God was entreated of him.'

Now, if we consult that prayer said to be his (which yet was perhaps but the collection of some broken parts of it let down by tradition, and set together by some other), though reckoned among Apocrypha, yet (as Junius says) is pious, and certainly expresseth the true sense of a deeply-humbled soul. Now, his confessions there run not upon the heinous part of his sins, as such, but upon the many: ver. 9, 'For I have sinned above the number of the sands of the sea: my transgressions, O Lord, are multiplied, my transgressions are exceeding many; I am not worthy to behold and see the height of the heavens for the multitude of my unrighteousness.' The prophet Isaiah had a little before compared the wicked to 'the raging sea that casts up mire and dirt,' for the tumultuousness of it; and Manasseh, not long after, compares his sins to the sands of the sea (which the sea continually casts up), for the number of them.

In the New Testament I exemplified this before in that great sinner and convert, the woman of Nain.

2. That great convert and apostle that styled himself 'the chiefest of sinners' and 'least of saints,' view we the account he gives of his humiliations at his conversion; and though in one place he reckons up his talent-sins, 'I was a blasphemer, persecutor, and injurious,' namely, to the saints, yet in another place, we find he reckons only those that were minutes, his farthing sins, as those wherein the multitude of sins is most conspicuous, viz. the abounding of all inward lusts and concupiscence in his heart, 'all manner of concupiscence,' Rom. vii. 8, and in verse 5 he mentions chiefly the motions or passions (as he there styles them for their violence); that is, of such sins as continually boiled and 'wrought in his members to bring forth fruit to death.' And it is the account of such sins which is the total he in that place gives, which yet he professedly speaks of to have been those which deeply humbled him at his first conversion, as in that other to Timothy he had done of his more heinous sins; yea, in this to the Romans his intent is more setly to declare that special work of conviction of sin and humiliation, which at conversion is had by the law.

II. Go we to saints after their conversion.

God hath been pleased to enter into heavy reckonings with his best servants after conversion, as with Job; chap. xiii. 26, 27, 'For thou writest bitter things against me, and makest me to possess the iniquities of my youth;' and ver. 27, 'Thou puttest also my feet into the stocks, and lookest narrowly to all my paths; thou settest a print upon the heels of my feet;' that is, exactly observest me, and settest an impression upon my conscience of the iniquity of my heels, speaking of himself in that expression of setting a

* Acts viii. 1, and ix. 4, 'Saul, Saul, why persecutest thou me?'

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print on his heels, in the same kind of phrase as we use to do of one arraigned at the bar, where he hath been burnt in the hand. The like account we find made by God with David, Ps. vi. 1, 2, and xcviii. 4.

Take we the holiest and best of saints we can pick and choose. Solomon's instance we have heard, but we will instance in greater and holier than he.

Let Job first, who is one of God's three worthies in God's own judgment of men under the Old Testament; I say, let Job first come in as the foreman of this jury to deliver the verdict, in the name of all men else that have been or shall be, though never so holy, chap. ix. 2, 3; a chapter wherein, if ever in the whole Bible, you will view a saint divesting himself of and throwing away his own righteousness, behold it there in Job, in the renunciation of which he comes not a whit behind that most humbled of saints: Phil. iii. 8, 9, 'I account all things but loss,' &c., 'not having mine own righteousness,' &c. Read that whole chapter of Job, and observe his deep expressions, first in verses 2, 3, 'I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand;' and then in verse 20, 21, 'If I justify myself, mine own mouth shall condemn me,' (for I sin in every word, and my mouth would condemn me whilst I should speak it); 'If I say I am perfect, it shall also prove me perverse: yea, though I were perfect, yet would I not know my own soul;' in which latter clause I understand the pulse of his heart to beat the same, if not deeper, than the holy apostle's did, when he said, 'Though I know nothing by myself, yet I am not thereby justified, 1 Cor. iv. 4; for Job, with a greater vehemency and indignation, professeth that, if he could suppose himself never so perfect, yet he would not 'know his own soul,' that is, as to its having any such perfection in it; he would take no cognisance of it, he would not entertain one thought of it, nor cast a reflection or one look upon, or have the least regard thereto, that is, so as to stand upon it. It follows, 'I would despise my life;' his sense wherein is, either that he would much more despise his former life, which had been so mixed with sin, or else, that if for the future he could continue in that perfection, he should despise even that also; all which he speaks as in relation to his being justified thereby afore God, having once been a sinner against God; for that to be his scope, his conclusion he lays in the 2d verse, which leads on the matter of that gallant chapter as the main argument of it, evidently shews, where he thus begins, 'How should a man be just with God?' *Just*, that is, *justified* at God's tribunal; for otherwise, as to that other part of righteousness, of truth of heart, sincerity, and uprightness, whereby a man that is justified is truly but imperfectly sanctified, we find him afore and after this to stand upon his points sufficiently; but, coming to speak of this righteousness of justification he knows not his own soul.

Now, this premised, the words that I seize on, as to my purpose, are those in ver. 2, 'How should a man be just with God? If he will contend with him, he cannot answer him one of a thousand.' And truly, if Job had known but any one action by himself, wherein wholly to justify himself, which he had found firm under him, and himself free from sin in it, he would have stood upon that too, as we may perceive by the stoutness of his spirit in those other intercourses betwixt God and himself which follow, wherein yet we only find that he pleads and insists upon the truth and sincerity of his heart in his actings, but nowhere doth he stand upon a freedom from sin in any one act. And what in this passage he acknowledgeth, he does it out of his having made a sad and experimental survey and trial of this matter: 'I know it of a truth.'

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This phrase, *one of a thousand*, at first sound to English ears might seem but a diminution, and a speaking within compass, as we use to say, that is, as if in some acts, though scarce one of a thousand, that is, of many, when yet perhaps of twenty thousand, or a vaster sum, Job might have picked out some one to have stood upon terms with God about, and how that he had not sinned therein. But Job's scope and mind is absolutely and utterly to deny that he could *in any one thing* whatever, in his whole life, acquit himself, and therefore falls down as deficient, and obnoxious in all some way or other.

And, first, that the phrase, *one of a thousand*, should import thus much, a thousand being a perfect or periodical number, is put to express all, and any the greatest number that can be supposed, be it what it will be; and so *one of a thousand* should be as much as to say, not one of all, or not one at all. Yea, saith Aquinas,* a thousand is put for an infinite number, for, as he observes, there being between one and a thousand no proportion, a thousand is therefore at random used to express a number numberless, an infiniteness, such as a man's thoughts who hears it gives up the accounting of, as of a sum that is without bounds or limits; and so it comes to this, that I cannot answer God one (no not one) of all the innumerable actings of my heart and life. And truly, if this import had not been in the phrase of those times intended, then it would follow, when, in the like tenor of speech, Christ in the book of Canticles is extolled by the spouse as the 'chiefest of ten thousand,' her meaning must have admitted, or at least have left a supposition, that yet perhaps one amongst twenty thousand might have been found to match him; but her scope therein is to extol him absolutely, and so as to exclude and shut out the infinity of all other worthies or eminencies that have been, or can be supposed to be: so here. Or else, secondly (which I as readily judge may be the purport of that phrase and Job's intendment), that holy Job having upon this heavy affliction, and at other times often before examined and viewed over his whole life as it were by thousands, that is, by parts and piecemeal, sometimes this and sometimes that heap of actions as they had been acting; sorted as it were into several thousands, as several heaps of coin use to be; and that he had sometimes singled forth this, then that week's actions, in every of which a man's soul or mind coineth thousands of smaller or lesser pieces, that is, of thonghts, affections, intentions, desires, and ends; and that yet he should, upon the survey and issue, find that he could not find so much as one, no, nor one of those heaps of thousands that were wholly pure gold or pure silver for the substance of them; but so as clip any of them where he would, yea, single forth what he had judged the purest out of any parcel, still he discovered some dross or false metal mingled in it, even in any one of them whatever; or at least that that one was otherwise some way deficient, as in weight, &c., some way or other rendered not perfect current. Yea, let us make these two further suppositions, that he had by choice singled forth some day or week wherein his heart had been kept, and wound up to the holiest and intensest frame of communion with God and holy walking. Or, furthermore, that he had by a yet more refined elective discretion or discernment, culled forth a thousand actions out of all the heaps, the million of millions of his whole life, as hoping to have found some one at least of this last choice selected thousand

* Inter unum et mille nulla est determinata proportio: millenarius numerus pro infinito sumitur; itaque significari nullâ numeri specie aut mensura exprimi posse. Which, although Pineda in Job ix. 3, num. 3, thinks this of Aquinus to be *nimis argutum* in him, yet his fellow Sanctius falls in with it. Si Deus mille, id est, infinita objecerit, quæ damnare vult; homo non habebit quod illorum uni possit honestè respondere.—*Com. in Job* ix. 3.

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which he might have stood upon. No; Job had experimented it in all these or the like ways so far and so often, and every way so much, as he is now confounded, and despaireth of any essays that should anew be made of this kind, and yields, therefore, as convicted in the whole, that he could not answer God in one of such a thousand, or all the thousand thousands of life, and professeth to speak this knowingly, and as one that had experimented it thus often, 'I know it is so of a truth.' And as Solomon said of his own, having experienced that all was vanity, 'What can the man do' (that way) 'that cometh after the king?' so, in point of justifying his actions, thoughts, or speeches, or any one of them, Who can come after holy Job? of whom God pronounced a *non-such*. They can do no more than what hath been done already, but fall down all must, and say, We cannot answer thee, O Lord, in one of all in our whole lives.

If the objection be, that it is barely said that but 'in many things we offend all,' and not in all and every action,

Ans. It is true that we do not sin in all and every action, but then we must understand it, as the apostle there doth intend that speech, namely, that take such actions as for the matter and substance of the act, are such as are against the very outward letter of the law, as to speak evilly of others, or idle words, &c., and in that sense God forbid that it should be thought that saints do sin in all and every action, namely, such sins as these; though in many actions, greater or smaller, even that are such sins, the saints may and are found to err and slip more or less. But that which we have been speaking of out of Job is, that in the best actions, yea, if we could suppose a saint never outwardly to sin in what is materially sinful, but always to think, speak, or do what is substantially holy and good, yet there is and will be that adjacent sinfulness found cleaving to all such actings, even to our sincerest affections and intentions; or, at least, there is a deficiency of that holiness that should be in them, as will cause any holy man that shall commune with his own heart to cry out, 'I cannot answer thee, O Lord, one of all.' And that is it which Job extends his speech unto. And it is apparent that that maxim, in the coherence of it, was uttered about such offences as the critical eye of men may observe in one another, to be sinful in the outward appearance of them, and so not of such as in the utmost extent are betwixt God and us, and which he observes in us, for the apostle's scope was thereby to retund the masterly arrogance of men that would take on them to censure others for any visible infirmity their censorious eye could discern. 'Be not many masters,' says he, 'for in many things we all offend,' though some very small; and therefore be not thus prying and censorious in marking what ye may espy to be amiss in one another, for then every man must be continually reproving one another.

Next, David.

There are two sorts of visitations from God, and discoveries of sin set upon the hearts of his people. 1. Such as are joined with wrath and displeasure. 2. Such as are more gentle, and are sweeter illapses of light about our sinfulness. David had experience of each: he had many and frequent visitations from God by way of rebuke for sin, and sometimes such as were joined with wrath; as Ps. xxxviii. 1, 'O Lord, rebuke me not in thy wrath;' verse 4, 'Mine iniquities are gone over mine head, as an heavy burden they are too heavy for me.' Such visitations usually are for gross and more heinous sins. But at other times he was visited with more mild and still rebukes and discoveries of his sins, which, as they are more calm, so prove more deep and thorough discoveries. Under the first, the soul is as the air in a storm, disturbed and muddied, in a hurry, and so sins are presented more

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dimly and darkly, and with an horror; but in the latter it is with the saints as in a sunshiny day without clouds, in the shine whereof the smaller motes and minutes of sinfulness are easily discerned through the pureness of the light let into, and quietness of the soul.

Now at and upon such a time it was, whenas David's soul had been taken up into a holy contemplation and admiration of the perfection, purity, and enlightening power of the law, Ps xix. 7, 8, and so on; in the midst thereof he cries out, 'Who can understand his errors? cleanse thou me from secret sins.' And what was the matter caused him so to do, that is, thus to divert? That which befell him was, that whilst his mind was environed about with this admiration of the glory of the word and law, which now shone through and through his soul, the Holy Spirit did turn his eyes, and caused him to cast them down upon that τὴν εὐπερίστατον ἁμαρτίαν, Heb. xii. 1, 'The corruption that surrounded him;' and he having been first let into this clear surrounding light of the law (by which 'comes the knowledge of sin, Rom. iii. 20), he thereby saw and penetrated far, even to an infinite distance, into the deep chaos of his own heart, and far farther than ever he had done before. And as when the sun shineth into a jakes in a clear summer's day, one's eye may discern thousands of small crawling creatures, vermin engendered in that filth, which else had, and at all other times do pass one's sight; so here it fell out. As it did also with the apostle, Rom. vii., 'When the law,' says he, 'came,' that is, a new and spiritual light of it, in upon his soul, he saw 'all concupiscence had wrought' in him And thus it was with David; such an innumerable company of sins appeared to him, as caused him abruptly to cry out, 'Who can understand his errors?' And observe, that he utters not this of himself and of his own particular alone, as if he spake what he saw his own sins for multitude to be, though upon occasion thereof, but he speaks in the persons of all or any the greatest or most discerning saint or saints, that was or should ever be in the world; and saith not only, who *doth*, or who *shall* understand his errors? but who *can*?

And thus the rise and reference of this his speech from and with the foregoing passages in the psalm, may be understood to have been either, 1, that from a fresh prospect and view of all those sins, whereof he had in former times the conviction, all along in his life, by parcels, as they had been committed, that now came to be represented together, and rendezvoused before him in one general muster; and sometimes the Holy Spirit of God makes to his people's apprehensions, a quick, sudden, and large scheme and prospect of their forepast sins (as Satan did of the glory of the world), and upon such a view, these his sins might arise in his apprehension to such a vast heap and sum, as utterly passed all comprehension; or else, 2, it may import such a discovery made to him of sins, which he had never descried before, but which by the light of that brighter beam that had now visited his soul, did appear to be an infinite number, and so that thereupon it was from this new experiment that he should infer and pronounce this, 'Who can understand his errors?' And if this latter be intended, his inference and collection thereupon was very just; for although he had digged deep into his heart before, yet now he had discovered a new mine. And in reference to this sense it may well be thought it was, that in the next words he terms them hidden or secret sins. Why, but because he had now discovered such as had been hidden to him, and never discerned before? And thus by comparing his former convictions and his new experiment together, he had the greatest reason to cry out, 'Who can understand his errors?' for having but even now seen the law of God to be so perfect, and likewise all his former knowledge of sin to have fallen so short of what he now had anew attained thereby, he might well con-

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clude from thence, Oh, how am I still infinitely defective, and to seek in the knowledge of myself! and might therefore think with himself, there may, yea, and there do yet lie hid a great multitude of sins behind, as utterly still unknown by me, as there had done afore, even swarms of hidden sins I never imagined to have been in me; and thereupon to judge, I am yet as far off, or as far to seek as ever. Even as it is with a deeply knowing man in point of learning, who, observing that the farther he wades into it, the farther off he is (as Solomon himself, in Eccles. vii. 28, 'I said, I will be wise, but it was far from me') he therefore concludes, that the most of what he knows is but the least part of what he yet doth not know. Thus David here in point of knowing himself. And hence it was that he adds, 'Cleanse me from secret sins,' that is, that are as yet utterly secret to myself, which himself had never as yet been privy to, nor was ever like to be in this life; which yet defiled him.

So that it falls out in this our discovery of sins, like to what is made of the stars (under the numberless number of which the Scripture often expresseth any innumerable multitude), the multitudes of unseen stars are far more than the visible ones. Skilful astronomers have told the number of those that are visible, and yet the Scriptures tell us more certainly that the stars are so infinitely many, that it is an appropriate honour to God alone to know the number of them: Ps. cxlvii. 4, 5, 'He calls them all by their names.' The angels (though of heaven) are not able to make a dictionary of them; and therefore this must be spoken in respect of stars that are unseen by us, which must therefore indeed be innumerable. That large tract, the milky way, that runs thwart the heavens, is discerned to be but a conglomeration of so many small stars, like a long causeway strewed thick with small sparks of diamonds, (the heavens *Maldivæ* I call them, in allusion unto those thousand small islands that, like mole-hills or small tufts of earth, stand thick together in the Indian Sea, and stretch out into a great length) which we cannot discern to be distinct stars by any several twinklings, and yet they cause that gleam. In like manner the Pleiades (or seven stars, as we call them, because no more ordinarily appear) are discovered to be in all seventy-two; an heavenly septuagint of lights and sweet influencers, as God himself (Job xxxviii. 31) speaks of them. And thus it is with godly men's sins and their own discoveries of them, the secret or hidden ones (as David here terms them) do infinitely far exceed the known or those that are conspicuous, until their spiritual sight is elevated by some new telescope or fresh illumination of the Spirit, presenting them to their view; and yet then that sight also falls infinitely short of what they are in an abounding of them in our hearts and lives.

If we will further inquire what kind of sins they were, the apparition of which had at that time surprised holy David, and most amazed him with their multitude; it appears they were of the smaller sort of sins, they were sins had cleaved to his tongue (which the apostle so complains of), and also the inward sins of his thoughts. Thus much his prayer (that was occasioned by this new sight of his sins) which followeth, shews, the malady is known by the remedy. Now in his prayer that follows thereupon, he instantly seeketh, 'Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight;' by the light of which coherence I gather, that it being the contrary holiness unto that abounding corruption which is found to be in speeches and thoughts, that was the thing he sought for, that therefore the secret sins he had now been thus convinced of had especially lain hid in these two ways of sinning, and had so exceedingly abounded in times past in him, and therefore he calls upon God for so special a remedy against these two, in

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these words, 'O Lord my strength and my Redeemer.' First, he calls upon God as a redeemer for the pardon of these sins past, as needing 'plenteous redemption' for the multitude of them, Ps. cxxx. 7, 8; as also that he might be redeemed out of that corruption, the power whereof had and did incline him so much to sin in these two ways; and then that his thoughts and speeches might for time to come be formed and framed, through God's strength and assistance, 'O Lord my strength,' in such manner, as they might be 'acceptable to God,' which he had now seen to have been so abominable unto God; for which also he abhorred himself.

I shall but add to this instance that other in Ps. xl. 12, 'Innumerable evils have encompassed me about, mine iniquities have taken hold on me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.' Which, whether spoken by David of himself only, or of Christ (for whom purposely some passages in the psalm were made, compare vers. 6–8 with Heb. x. 5–9), when God did 'lay upon him the iniquity of us all,' or of both, the one in the type, the other in the antitype, I will here waive the dispute of; we will for the present understand it as spoken by David of himself. And then there is that obvious in it, which is full to our purpose in hand, that it was the multitude of his sins which he intendeth, as appears by his multiplying expressions to set forth that multitude.

1. He says they are innumerable: 'innumerable evils have encompassed me.' These evils were his sins, miseries, and troubles in his spirit for his sins; for in explaining himself he subjoins, 'My iniquities have taken hold of me.' The original is, *usque ad non numerum*, multiplied till they surpass all number.

2. He says they came over him, yea, over his head: *circumdederunt super me*, they besieged me. The allusion is to an army, that first besiegeth round about; but, secondly, to such an army as besiegeth over head too, for what here is said to be *super me, over me*, is in Psalm xxxviii. 4 thus expressed (speaking of his sins), they 'came over my head,' which is an unheard-of way of besiegement, such as other enemies are not wont to.

3. If you inquire the space and room they take up over our heads, or how high they planted their siege over his head (by which we may estimate their multitude), it is elsewhere told us that they are so many as are piled up, and reach as high as heaven, and so fill up that infinite *expansum* over our heads. This addition we find Ezra ix. 4, 'Our iniquities are increased over our head, and our guiltiness is grown up unto the heavens;' as if you could suppose an heap, which at first was but small, were yet so increased by being added to continually, that it grew so high as it reached up to heaven itself; thus here. Those spiritual wickednesses, our enemies the devils, do environ us over our heads indeed, and assail us, yet they are confined to the lower regions of the air; but sins extend to heaven.

4. No wonder then that if he says, 'I am not able to look up,' that is, I cannot know them; for so those words thus translated *I cannot look up*, are rendered by most, *et non potui ut viderem*, I could not see nor descry them.

5. He addeth an expression more familiar to vulgar ears, 'They are more than the hairs of mine head;' which, though in reality would seem far less expressive of a multitude than the former, for the hairs of any man's head may *de facto* be numbered by man, yet because proverbially it was used to set out any innumerable multitude, as that *not one of a thousand* you heard also was; and this suiting best to popular ears, he therefore addeth it. This for the multitude of them.

The effect hereof follows, 'Therefore my heart fails.' It is not, you see,

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so much the heinousness of his sins is mentioned or insisted on, as the infinite number he saw, and beyond what he could see, that has the *therefore* put upon it: 'Therefore my heart fails,' or sinks; that was it which appalled him. He had compared them to an army, and it is the multitude in an army (when orderly set and well armed) that hath the terror in it, although also some Goliaths may be among the multitude. This we find in Scripture; as 1 Sam. xiii., 'The Philistines gathered themselves together, thirty thousand chariots, and six thousand horsemen, and people as the sand of the sea for multitude,' ver. 5; which when the men of Israel saw, it is said 'they hid themselves in caves and in rocks,' &c., vers. 6, 7.

Now, the day is coming wherein God himself will 'set thy sins in order before thee,' as Ps. l., as an army in full battalia, or battle array. And how will thy heart, even the stoutest heart of any of the sons of men, sink when it sees the multitude of small sins, as the infantry, to be for multitude more than the sands of the sea; and then great sins, as millions of chariots and horsemen, how wilt thou in that day call upon the rocks to cover thee, and the cliffs to hide thee!

CHAPTER XII.

The sense of this main assertion further stated, or how it is to be understood, that God puts the valour or chief balance of the account of men's sinfulness upon the multitude of their sins.—Some reasons which, put all together, make a full demonstration of it.

I. Unto what an infinite excess of disproportion for number every man's minute or small sins do abound unto, above the number of his heinous ones, both the Scriptures have shewn us, and every man's conscience that is enlightened must needs be apprehensive of. And reason also may inform us; for as for outward gross sins (take them in the generality of men unregenerate), and they are not always, and at all times, and comparatively but seldom, committed by them, through the power of restraining grace common to man: 'Those that are drunk are drunk in the night,' 1 Thes. v. 7, Acts ii. 15. So likewise the grosser acts of uncleanness, and other like crying sins, they be perpetrated but at times and by fits; but as for smaller sins, they issue from us continually both night and day; as clocks commonly sound and strike aloud but at hours, but the wheels and springs are going to and fro perpetually. Some men are so superlatively profane, *Belials* (as the Scripture calls them), as they may perhaps in this be excepted, such as sell themselves to work wickedness, who as some clocks strike every quarter as well as every hour; but yet even in them the lesser sort of sins must needs be confessed far to abound. And the reason of either is, that the soul, the seat and subject both of original and acquired corruption, is in a continual motion;* not only as it is a soul, but as it is a sinning soul, and is therefore, as such, compared unto such things as are in perpetual motion. 1. A fountain that perpetually is a-running: Jer. vi. 17, 'As a fountain casts out her waters, so this city,' says God, 'casts out her wickedness.' Then, 2, to the sea, continually casting out sedge and foam: Isa. lvii. 20, 'The wicked are like the troubled sea; when it cannot rest, it casts up mire and dirt.' The heart of man, as it is at all times, is compared to the sea for its tumultuousness; not in its sedate, calm condition, but when it is most disturbed with storms. The like Jude 13, 'Raging waves of the sea, foam-

* Thales terms the soul φυσιν ἀεὶ κίνουσαν.

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ing out their own shame.' 8. To a wheel, the wheel of nature,* or the course of nature, James iii. 6, which is always a-running and in swift motion, as a wheel, you see, useth to be. The sense of the apostle is, that whereas the course of our corrupt nature runs it round fast enough of itself, for it is as a wheel, the tongue (of all members else the worst) often moves it faster than otherwise it would unto fiery evils (as he calls them), and whirls it about so hurryingly and so swiftly, that as wheels in mills and millstones, *nimio motu ignem concipiunt*, by too violent a motion strike fire, and inflame the mill they grind in, so here. See the words.† Hence it apparently follows, that some (though smaller sins) are continually a-bringing forth, the soul is and will be working.

Now, this holding true of the most part or generality of mankind, the assertion may well be understood and supposed, that if the infinity of each of their smaller sins, in respect of number, be put into one scale, that they will ordinarily cast the scale against the heinous. And unto this assertion, in this sense understood, do many of the scriptures already alleged incline, and the reasons to be alleged do contribute very far to the confirmation thereof.

II. Take a man's heinous transgressions alone, and the very number of them considered apart, in their multiplication and reiteration, doth provoke God more than simply or alone their single material heinousness, if that might be abstractly considered. This assertion the second and third reasons do, in the close of them in God's expostulation, *how oft?* in the psalmist, and these ten times in Moses, manifestly shew. And indeed whether we take small sins apart, or great sins apart, that is, sins of any sort apart, the number of either doth in their several proportions cast the aggrandisement on them.

But, III., there is this other state or sense of the assertion, that take the multitude of each man's sins (whether they be greater or lesser sins) as put together, the whole of them into one heap or total, considered barely in their number; and prescind or abstract their heinousness, and consider that apart in a distinct account by itself; and as thus understood, it is that most of the scriptures alleged do so vehemently insist, and hold up before men's consciences, the multitude of their sins as so highly provocative against God, rather than the heinousness. And this sense is it the following reasons do principally concern, and this takes in the universality of mankind. This as to the true stating the assertion.

And, lastly, it must be remembered that the following reasons do present themselves (singly considered) but as so many partial steps or degrees of proofs, and not each or any one making up an integral demonstration, but so as the second adds further strength and force to the first, and then the third unto the second, and so all put together make the demonstration complete.

Reason 1. Multitude in any kind riseth to a greatness in that kind; so that if we will first take and make the estimate, but from the general standard or measure of weight and greatness which in ordinary account is put upon any huge multitude of smaller things, whatever they be in their several kinds; and then take a multitude of smaller sins in their kind, and by the same common rule of value, common to all things else in their several proportions, it must be acknowledged that an infinity of sins for number doth rise to an infinity of greatness, although thus merely weighed at that balance that is hung up in the common market-place of the world, to weigh all things whatever. This will appear by instances.

* Τὸν τροχὸν τῆς γενέσεως. Τροχὸς à verbo τρέχειν, to run. † Vatablus.

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Take the sands (unto which for number Manasseh's sins are compared): we know how small each sand alone is, yet collectively and together, look as they arise to such a multitude as 'cannot be numbered,' Heb. xi. 12, so withal that multitude grows into such a greatness in all dimensions, as cannot be measured; which expression the prophets use of them, as Jer. xxxii. 22. And sands, if they were but heaped up together, make also a weight as utterly insupportable. 'Oh, if my grief were thoroughly weighed, it would be heavier than the sand of the sea,' says Job, chap. vi.; and therefore sand in an heap is proverbially used to express weight as well as multitude, Prov. xxvii. 3.

If we would further improve this illustration taken from sands, look as the sands that are within the sea, at the bottom of it, are they that make the *many*, and would (if cast into one heap) far exceed both in weight and number those other sands that are but upon the shore of the sea, or without the sea (unto which yet alone those comparisons of immeasurableness, &c., are in those places now cited made), so in like manner comparatively do our inward sins exceed our outward; the outward are but as the sands on the sea shore, of which yet it is said they are ἀναρίθμητοι, 'without number,' Heb. xi. 12.

Again, for another instance, take the sea itself. What is that vast heap and body? it is but a gatheringt ogether of many waters, as in Gen. i. 10, and those waters but of innumerable drops.

This universe, the world, how immense is it! And yet some both ancient and modern philosophers say, it is altogether made up of, and but a congeries of small atoms, motes, or dusts, locked and wedged into one another, and crowded together, which make up this greatness. Now apply but this, as we did that other, unto sins; if the sins of one member (the tongue) do, when collected into a catalogue, make a 'world of iniquity,' James iii. 6, then, when every idle word shall be put to account, as Christ says, oh then, what will the account of all other sins, both inward and outward, arise to, when the account of the tongue is but of which is merely outward, and that but in one member, which also lies still and stirs not half of a man's time, that is, when we are asleep or alone by ourselves?

And that which strengthens this reason as on the part of sins is, that every sin, even the least, hath an infinite sinfulness in it (as in the first treatise about sin I have shewn), and that though it must be affirmed that sins are not equal, but some exceed *in malitiâ*, in sinfulness, as they are more against knowledge, and partake more of the will, &c., yet all are sins; and if sins at all, then objectively infinite; even as though one devil is more wicked than another, Mat. xii. 47, yea, and the great devil is to be acknowledged more deep in guilt than many of his fellows (and for that cause let him enjoy the title of prince of devils), yet all the other are devils as well as he; so in like manner these smaller are sins as well as the greatest. And as of that legion which possessed that one man in the Gospel, it might be perhaps affirmed, that if all the iniquities which they have perpetrated were put into one, they would match that great devil in point of wickedness; so why may not a few smaller sins exceed some one that is very great, seeing the least is infinite in that fore-mentioned respect? It is not in this value of sins, as it useth to be in coins; there may be so vast a collection of brass farthings as will be (as to passing current) as much as a talent of gold comes to, but yet for the matter of them they are but brass, of another kind of metal; well, but the smaller sins thy heart minteth, they are sins, and of the same species with the bigger, they are all transgressions of the law; that is

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the apostle's definition common to them all; and so each are like smaller pieces, of the same alloy with the biggest.

And truly this ensuing parallel between sins and devils will give some further light into the illustration of the reason in hand, viz. why a company of smaller sinful acts should in value with God countervail, yea, exceed some one great one; for look as in each and every such devil, there is by sin a spoil of an whole individual intelligent nature made by God to glorify him, which sin hath undone, and turned to the contrary, and at that rate, the sins in a few of the lowest rank of that black guard will amount into a greater loss and detriment unto God and his glory, than a far greater degree of wickedness in the greatest devil of all. For why? In him alone, but one single intelligent nature is spoiled (though of a greater degree of excellency, and therefore now of a greater size of sinfulness); thus parallel it is in point of sin: a great iniquity in one act of sin, though of a great magnitude, is yet but the spoil of one act or action, whereas the sinfulness of many acts multiplied, though of a smaller sort, are the destruction of so many several acts of an immortal and intelligent soul, made to have glorified God in each and every of its actings And unto what an account might and would that have arisen unto? And also unto what and how great an improvement and advance of an high contrary holiness and glorifying God might each of so many acts of such a soul have amounted to? This we cannot imagine, so that though in positive iniquity one great sin doth far surmount what is also positive in many of a lesser degree, yet privatively, and in the way of diversion from, and exclusive of so many glorious acts as may be supposed might have been produced, in that respect, a few of smaller sins may be justly conceived to exceed the other.

Reason 2. There is yet a more special and further peculiarity of reason which properly concerneth sins and crimes against God, that when they are multiplied to an excess of number, there should arise from thence, and by reason thereof, a superadded greatness of provocation and exacerbation in the breast of God against the sinner. In some other things, when they are many, it is but barely their aggregation or collection together, which renders them great merely by cumulation (as we say), as in a heap of sands or stones gathered together, there is simply a bulk or *moles* thence arising, such as mere quantity affords (and upon that account it was that the former reason only did proceed). But some sorts of things there are even in nature, the accumulation of which together in one bulk have thereby, besides the increase of their quantity or greatness as such, also a physical force and virtue wonderfully augmented thereby, and so virtually become stronger and more efficacious through the multiplication of them, and addition of one to the other. As take but as vast a company of the dusts of lime, and cast them into one heap, and let a little water be put to them, yea, often of themselves, how do they grow up into a vehement fire and burning heat, and over what greatness, or what, simply as an aggregated body, their lump ariseth to in respect of quantity. Now thus are sins to be further considered through their multitude to work in the heart of God an inflammation of wrath against the sinner, a provocation, as the Scripture styles it. In poisonous liquors, the matter is more evident. Besides what the continual addition of many drops will increase unto in single quantity, every drop superadds a new virtual strength of venom unto the whole mass it is put unto, which we see evident in their operation on men's bodies; one new grain superadded to a many of the same kind causeth a working manifold as much as those former grains (though many more) would alone have done until that new addition came. We see it also in those doses or potions of drugs which physicians

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give for physic; the adding of a little more of the same adds withal a mighty virtue and spirit to the whole. As this holds in things that have a physical virtue in nature, so in actions moral; multiplication of them doth in their kind the very same. Thus the multiplication of injuries from one to another in men's hearts. That disciple who asked Christ the question, 'Shall I forgive my brother till seven times?' Mat. xviii. 22, judged that an addition of one injury (an eighth, suppose) more might justly have provoked beyond forgiveness. Yea, a small injury heaped upon many preceding ones, revives the remembrance of all the former, and then they altogether work in the virtue thereof, and contribute a mutual diffused and increased strength one to the other. Men use to say, You have offered me such and such affronts already, but if you offer me one more, &c. And thus it is and must needs be in God's heart also. 1. The multiplying of sins do increase and have a provocative virtue or strength in them to stir the anger of the Lord: Jer. v. 6, 'Because their transgressions are many, and their backslidings are strong' (so in the Hebrew and margin); that is, their multitude increaseth a strong provocation. And elsewhere, it is said to cause in the heart of God a great hatred, as it is in Hosea ix. 7, 'The days of visitation and recompence are come, for the multitude of their iniquity, and the great hatred;' which is to be understood of that hatred which God's heart had from that multitude of their sins conceived against them, as well as meant of the hatred of their hearts against God in sinning; for here it signifies their being an hatred to God, or of their being objects of God's hatred, which the same word and expression used in the very next verse shews, and is also commonly used in other languages to express the object hated. Again, you find God reckons 'How oft have they provoked me?' Ps. lxxviii. 40; yea, and the times of reiterating the same sins as the cause of his being provoked, 'They have provoked me these ten times,' Numb. xiv. 22, which yet is but a definite number to express how infinitely many more. As likewise in Eccles. viii. 12, 'If a sinner sin an hundred times;' he reckons this number not definitely, but merely to shew how much continuation and reiteration of sinnings do provoke the patience of God, as both the 11th verse and the following speech there do shew. And, 2, in Scripture also you find that a new adding of further sins puts a new additional virtue into all the former, to set God's heart a-working against the sinner; and therefore it is said of Herod, having spoken of his sins in the verse afore, that 'he added yet above all, that he shut up John in prison.' It is added in reference unto God his being provoked thereby.

Reason 3. Add to this, when these sinnings have been committed without interruption or intermission, for many years' continuance, or for a long time. In that Gen. vi. 5, the Lord heaps up three things, as those which caused their very thoughts (though small sins) to have been so highly provocative (1) that every thought (2) was only evil (3) continually. If they had been evil but now and then, as in greater sinnings it falls out, it had been far less; but that continually, though in small sins, this proved the heightening exaggeration. In other things this is also seen: 'As a continual dropping in a very rainy day, so is a contentious woman.' A continual contention, what a sore vexation proves it to a man's heart that lives with such an one. And such must needs be to God's heart the continual sinnings of a sinner. A continual 'contradiction of sinners,' though in never so small things, what a grating must it needs be! This is a continued bearing up of a quarrel or contention with God; for which cause God calls every sinner that continues in his sins a contentious person with him, and that is it increaseth the wrath: 'Unto them that are *contentious*, indignation and *wrath*,' Rom. ii. 8. See

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this in its contrary; how much continuing in prayer without ceasing or intermission prevails with God we often read, and the parable shews, Luke xviii. 1. And therefore the church makes an argument of it to God to overcome him with: Lam. iii. 49, 'Mine eye trickleth down, and ceaseth not, without any intermission. Till the Lord,' &c. Thus it fares in sinning. Yea, hence it is that the Lord allegeth from how long a sinner hath continued thus to sin, 'This city hath been to me a provocation of mine anger and my fury, from the day that it was built unto this day,' Jer. xxxii. 31. And of the wicked, he counts up from how long they have begun thus continually to sin: Ps. lviii. 3, 'The wicked are estranged from the womb; they go astray as soon as they be born.' To conclude this head; if not to have 'continued in all things to do' what the law requires, and but to fail in any one, the smallest, duty brings a curse, forfeits all, Gal. iii. and Ezek. xviii. 24, then, on the contrary, how will a sinner his having continued to transgress the law in all things some way or other, from his very infancy to this hour, provoke to an infinity!

Conclusion. I shut up this part of the discourse with this. All these things put together, no wonder if we find in Scripture all dimensions of 'height, breadth, length, depth,' ascribed unto men's sins, even of particular men, and that in respect to their number.

1. *Height.* How high, I shewed you afore. Ezra took the elevation of that: chap. ix. 6, having first said, 'Our iniquities are increased over our heads,' he adds, 'and our trespass grows up to heaven.' And in that coherence it evidently relates to the multitude of them, and is not only spoken in relation to that one great particular trespass of marrying strange wives, which they stood in the guilt of, for he distinctly after speaks of that particular, ver. 7. And both those his expressions, ver. 6, seem to be an allusion to that overflow of the waters at the general flood; and yet of that it is but said, that 'the waters prevailed fifteen cubits upwards over the hills and mountains that were under the whole heavens.' But those sins were so many, as they prevailed and increased upwards to heaven itself.

2. *Depth.* In that fore-cited place, Hosea ix. (the multitude of their sins having been first specified, verse 7), in the 9th verse, it is added, 'they have deeply corrupted themselves;' Hebr., 'They have deepened, they have corrupted.' And David, Ps. lxix. 2, 'I sink in deep mire, where there is no standing;' that is, so deep, as it hath no bottom. 'I am come into depths of waters;' which is spoken of his sins, as verse 5, 'O Lord, thou knowest my foolishness, and my sins are not hid from thee.' Again, 'Out of the *depths* have I cried,' Ps. cxxx. 1, still spoken of sins, and also with a respect to the multitude of them: verse 3, 'If thou shouldst mark iniquities,' &c., and therefore oppositely pleads, 'There is plenteous, or a multitude of redemption with thee,' verse 7. It was the number that made that depth.

3. *Breadth and length*, or expanse, they 'cannot be measured' for vastness and wideness of extent (as of the sands it is said), which accrues merely from their number, for it is added, 'nor can be numbered.' The words are, 'that cannot be measured nor numbered,' Hosea i. 10, as also Jer. xxxii. 22. And if David says of the holy law, that it is so 'exceeding broad,' that there is no end or bounds of it, Ps. cxix., then are sins of an exceeding breadth also; for there is not a law in the book but there is a sin in the heart opposite to it: 'the law of the members' in us is as large in commanding sin, as the law of God is in forbidding, Rom. vii. 21, 22, 23, 25.

So as indeed there is nothing can match it in all these respects but that love and grace in God and Christ's heart (who also subdued these numberless iniquities by a plenteous redemption for them), unto which love of his

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all these dimensions also are attributed. Oh what then is 'the height, the breadth, the length, and depth of the love of Christ, which passeth knowledge,' and prevails as far above all our sins, which yet reach unto heaven, as far as the heavens, and as the heavens do above mole-hills here on earth. God's coming to judgment is compared unto a vintage, Joel iii. 12, and such a vintage as for the abundance is like that of clustered grapes, which through their number, when pressed in the wine-vat, make the wine-press full, and all the vessels to flow over. This allusion doth God apply unto their wickedness; 'their wickedness is great,' or ample, large, and unmeasurable: ver. 13, 'Oh the multitudes, the multitudes!' which doubled exclamation is spoken both of persons, and that but more remotely, ver. 12, but in the next coherence it is sins that are to be judged, ver. 13, and both at that day, ver. 14.

If, therefore, thy heart be not moved with the heinous greatness of thy sins, even the least, but that seems small, add this to the consideration thereof, the number, 'Oh the multitudes, the multitudes, in the valley of decision!' But then withal, further, add to that infinite number of smaller sins thy heinous enormities also (whereof one, perhaps, is in weight as much as millions of small), but when you shall have put both together, to what an infinite guilt will the total rise up unto! Therefore let every soul take heed of dying in their sins.

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BOOK XII.

An unregenerate man's guiltiness by reason of the aggravations of his sinfulness.

[This Book was published separately by the author himself, and is contained in Vol. IV. of the present edition, under the titles, 'Aggravation of Sin; Aggravations of Sinning against Knowledge; and Aggravations of Sinning against Mercy.'—Ed.]

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BOOK XIII.

Of the punishment of sin in hell.—That the wrath of God is the immediate cause of that punishment.

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.—HEB. x. 30, 31.

In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—2 THES. i. 8, 9.

What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction?—ROMANS IX. 22.

CHAPTER I.

The subject and general division of the discourse.

We have seen how sinful and guilty every man is in his unregenerate condition; what last remains, is to consider the greatness of that punishment, which all this sinfulness deserves: a punishment so great that it cannot be comprehended by our thoughts, nor ever be sufficiently expressed. For what hell and destruction are, is a mystery, as well as what heaven is: and the true and proper notion or conception of either, are a riddle to the most of men. As 'eye hath not seen, ear not heard, nor hath it entered into the heart of man' (the natural man), 'what God hath prepared for those that love him;' so, nor what God hath prepared for them that hate him. For it is the same, and no other punishment but that which is 'prepared for the devil and his angels,' as Christ says. And what it can be that should torment them, or be the immediate executioner of vengeance on them, the imagination of man, confined to worldly agents and instruments, cannot divine or take in.

Other scriptures go metaphorically to work in setting out this punishment by things outwardly, sensibly dreadful. But these scriptures (of all other) that are my texts, do more plainly, and without parables, declare it to us, in its immediate causes, and from them do leave us to infer the fearfulness.

For instance, other scriptures set it out to us as a 'prison,' 1 Peter iii. 19, large enough, to be sure, to hold men and devils: 'The wicked shall be turned into hell, and all the nations that forget God,' Ps. ix. 17. As also by their being retained in chains of darkness, 2 Peter ii. 4, where men must lie till they have paid the utmost farthing, Mat. v. 26; where is nothing but 'darkness, utter darkness,' 'blackness of darkness,' Jude 4, that is, an emptiness of all good, not a beam of light to all eternity; also a 'place

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of torment,' Luke xvi. 28, where there is not admitted 'one drop to cool one's tongue,' in the midst of the most raging scorchings. Also, I find it elsewhere expressed by the most horrid punishments and tortures that were found amongst the nations, cutting men in pieces, dividing them in the midst (διχοτομήσει, Mat. xxiv. 49, 51), tearing them in pieces, Ps. l. 22; 'cutting them up to the backbone,' Heb. iv. 12, 13;* 'drowning men in perdition,' 1 Tim. vi. 9, and that with 'millstones about their necks,' as Christ adds, Mat. xviii. 6, to make sure they never rise again; also unto a being cast 'bound hand and foot,' Mat. xxii. 13, 'into fire,' to be burnt alive; 'a furnace of fire,' twice in one chapter, Mat. xiii. 42, 49, 50; 'a lake of fire,' and so drowned over head and ears for ever; a lake 'fed with a stream of brimstone,' which (of all matter that feedeth fire) is the most fierce; then again, 'eternal fire,' and that never to be slacked or extinguished. And you may with the like analogy go over whatever else of torment is most exquisite to outward sense.

But these and all else you can imagine, are but shadows and similitudes (as I myself heard one upon the rack of terror of conscience cry out, in a like comparison, These are but metaphors to what I feel), and indeed unto what the thing itself is. As to say of heaven, there are rivers of pleasures, a city whereof the streets are of gold, the gates of pearl, and such like, they are but metaphorical descriptions; for it is God himself that is the fountain of life. And oppositely it is said of the wrath to come, that 'God is a consuming fire,' Heb. xii. 20.

But these scriptures which I have read, they all speak essences, quintessences. And as hell is said to be 'naked before the Lord, and without a covering,' Job xvi. 16, so do these words lay hell open nakedly, not unto our senses, but to the understanding of us, and then they leave us to infer how fearful! And although these scriptures consist of words that differ, yet they conspire together in the same scope and matter, viz., to set out damnation to us in the true and proper causes, and the real horridness thereof argued from those causes.

I shall confine myself to two heads; and in handling thereof, what the one of these scriptures is wanting in, the other will supply; in what the one is dark, the other explains.

The heads themselves I shall take as I find them in the first of these Scriptures, Heb. x. 31.

First, That God himself, by his own hands, that is, the power of his wrath, is the immediate inflicter of that punishment or destruction of men's souls in hell. It is a 'falling into the hands of God.'

Secondly, The dreadfulness of that punishment inferred and argued therefrom: 'It is a *fearful thing* to fall into the hands of the living God.'

Which two are the doctrinal parts of this discourse.

For the first, that God himself is the immediate inflicter, &c.

For explication. We must distinguish how that God performs two parts herein: 1. Of a judge, to give forth the sentence of his authority. 2. Of an avenger, a party injured and provoked, and, as such, the inflicter. My scope in this distinction is, that we may, in reading the scriptures that speak of this punishment, know how to put a difference, and not transfer the whole of God's agency in this matter unto that of sentencing it as a judge only. And besides that many scriptures do apart shew this distinction, there are some that still carry along with them both these agencies, or hand of God in it together, and yet as distinct; the one under the term of wrath and vengeance,

* See for this the interpretation hereof in the *Child of Light*, &c., p. 49, 50. [Vol. III. of this edition.—ED.]

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the other under the notion of its being a judgment, the judgment of God and the judgment of hell-fire,* as Mat. xxiii. 33. Thus first the text Heb. x. terms it somewhile 'vengeance and fiery indignation,' ver. 30, 27; then again judgment, as ver. 27, 'a fearful looking for of judgment,' and ver. 30, 'the Lord will judge,' &c. The like, Rom. ii. 5, 8, 9, where all is reduced in like manner to these two, God's righteous judgment, and his wrath and indignation treasured up. Also, 2 Thes. i., 'The righteous judgment of God,' vers. 5,6, there is the sentence, and 'destroyed from the glory of his power' as the inflicting cause, ver. 9; likewise Rom. ix., as sovereign Lord he shews ἐξουσίαν, authority in this punishment, ver. 21, and then as the immediate inflicter, wrath and τὸ δυνατὸν, the 'power of his wrath,' ver. 22. That speech of our Saviour about this matter, one evangelist, Luke xii. 5, records it, 'Who is able, Ἐξουσίαν ἔχοντα, to cast into hell,' namely, as a judge who casts a malefactor into prison. The other, Mat. x. 28, 'Who is able, Τὸν δυνάμενον, to kill the soul, and to destroy body and soul in hell.' Noting thereby that he useth his intrinsic power and force as the inflicter.

I shall be large in handling and proving this latter, as a great truth, concerning which I further premise, that I would not be understood to exclude other miseries, as inflicted by creatures used as God's instruments, accompanying this; but that which I contend for is, that principally and eminently above all such, it is the wrath and indignation of God himself, working immediately in and upon men's souls and consciences, that is intended in these and other scriptures. This is the subject of the first section of this discourse.

And let it be noticed now at the entrance, that the same scriptures and reasons that shall be brought to prove this in this first section, will be found again to serve as new arguments by way of inference, to set out and infer the latter also; that is, the dreadfulness of it, as will appear in the second section.

CHAPTER II.

The first sort of proofs from Scriptures: first, those three prefixed as the texts.

Let us first see what the Scriptures speak more directly to this great point. Heb. x. 28–31, *He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.*

In order to the proofs from hence, observe the occasion of the apostle's mention of this punishment here, to be his having treated of the highest sin and kind of sinners, the sin against the Holy Ghost. By the occasion of which, he gives us to understand what for the substance is indeed the recompence of all manner of other actual sins, small and great; the punishment being *in solido*, one and the same to all, though with a vast difference of degrees. And therefore it is said unto all that are found wicked at that day, whether of greater or lesser proportions and sizes of wickedness, 'Go into

* Quid à justo Dei infligitur.—*Gerard de inferno*, sect. 30.

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fire prepared for the devil and his angels.' The devil is the greatest of sinners, yet all go with him into the same torment, that is, for substance the same. And upon the like ground, what is here spoken by way of eminency concerning the punishment of these, the highest sort of sinners of the sons of men, is true of all others, there being but one common fire or punishment, in the subatsnce of it, for all.

2. Observe the manner of his setting forth the dreadfulness of that punishment to us. It is only by way of insinuation; for seeing he could not express the soreness of it, he thought fit to suggest only who is the immediate author and inflicter of it, and so leaves it to our thoughts to infer how dreadful it is! This is general.

To argue the point in hand out of this text, let us take these things along with us.

1. You see he here brings in the great God, as an enraged enemy, challenging the execution hereof to himself. This 'vengeance belongeth to me,' or, as Rom. xii. 19, 'Vengeance is mine, I will recompense;' as if he had said, Let me alone with it.

2. In that when he would set out the severeness of this punishment (which is his professed aim, ver. 29) as infinitely exceeding all those kinds of corporal deaths in Moses' law, he inferreth the soreness of this from God himself as the avenger. 'We *know him* that hath thus said, Vengeance is mine,' that is, what a great and powerful God he is. The saints only know God by faith in himself and his greatness, as Heb. xi., and that so as no other men in this life do. And by what we know of him, and the apprehensions we have of him, we cannot but forewarn what that punishment must needs be, when God himself shall thus solemnly profess himself to be the avenger. It is argued, you see, both from what this God is, and from that knowledge the saints have of him. They, and they alone, know him in his love, and have tasted and found that his immediate 'loving-kindness is better than life;' and from the law of countraries, they know that his wrath must be more bitter than death. They are able to measure what he is in his wrath, by what he is in his love. And some of the primitive saints, especially the apostles, who 'had the first fruits of the Spirit,' knew and had tasted how good the Lord is in his love, by immediate impressions of it on their souls, in communion with himself. The like tenor of speech has that in 2 Cor. v. 11, 'We knowing the terror of the Lord.' It is termed *his* terror, as noting out that which is proper to him and his greatness, in his being able to punish and destroy sinners.

Moses, who in the Old Testament had seen the glory of God the most immediately of any man (and was therein a type of Christ), was thereby made sensible of this very thing as touching this punishment, and therefore complains in the very like language, Ps. xc, 'Who knows the power of thine anger?' lamenting how the generality of men did not know it, because indeed they knew not God. But we, says the apostle, have known him, &c.

3. And thereupon he further calls this punishment a falling into God's hands. That very phrase often notes out immediate execution, as in ordinary speech it doth. When a father or a master threatens a child or a young servant, already corrected by other hands at their appointment, yet when either would threaten more severely, they will say, Take heed how you fall into my hands, or come under my fingers, when they mean to correct them themselves.

4. And then that the apostle thereupon infers from this the dreadfulness thereof even from this, 'It is a fearful thing to fall into the hands of God.' Reason tells us that the soreness of any torment, the fearfulness of any

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death, ariseth from the power, force, violence, or efficacy of that which is the immediate agent or cause inflicting it. As why do we argue burning or dying by fire a more terrible death in respect of torment than drowning in water? But that fire, being the immediate agent or instrument applied to that execution, hath a more fierce and violent working than water hath, which despatcheth a man more easily. Now, therefore, the fearfulness and soreness of this punishment (and that with difference from that by creatures, compare for this vers. 28, 29) being here argued, that it is a falling into God's hands; and we knowing this withal, that he is in himself able to work by his fierce wrath more powerfully and exquisitely upon the reasonable soul of man sinful than all created agents whatever, and the soul itself being also capable of such a working upon by him; this doth strongly argue his own immediate execution by his own hands to have been intended.

5. In ver. 27, he termeth the immediate cause inflicting this punishment a 'fiery indignation devouring the adversaries.' Indignation or wrath is of some intelligent nature provoked. And whom should this refer to? or whose indignation can it be supposed but of this God, 'who himself' (as the apostle expounds, and comments upon it) 'hath said, Vengeance is mine, saith the Lord'? And this indignation is called *fiery*, because it works as fire; is in tormenting like to fire; or as a flaming sword, red hot, when it is made the instrument of one's death, which wounds and kills, and doth torment with a superadded anguish. For the further opening of which I shall at present only say two things.

(1.) That God compares himself in this respect unto a devouring or consuming fire in this very epistle: Heb. xii. 29, 'Our God is a consuming fire.' There are two creatures which God assimilates himself unto in contrary respects. 1. To light, as often, and 'God is love,' 1 John iv.; and both these are spoken of him in respect of what he is to the saints in glory. Light is of all creatures the most comfortable, and 'in his light it is we see light.' And the state of glory is therefore termed 'the inheritance of the saints in light,' Col. i. The second is to fire, and this on the contrary in relation to what he is to men in hell. And the parallel runs upon what he is immediately unto both, by analogy of reason. Of all creatures, fire is the most dreadful, the most raging, subtle, and piercing in its operation; and so God in his wrath must be understood under that similitude to be, and therefore it is his wrath is termed 'fiery indignation.'

(2.) Those words in their coherence are an allusion to those extraordinary punishments executed under the old law. For in ver. 28 he enforceth his argument (the scope of which was to aggravate this punishment as *à minori*) from the instances of those punishments that did befall men that died for despising Moses's law. Some of them we read were destroyed by fire, and therein he more especially refers us to those examples of Nadab and Abihu, who 'perished through fire,' Lev. x. 1, 2, where the very words the apostle here used to set out this punishment by are used by Moses, and so more evidently shew the allusion to be made thereunto. 'There went out fire from the Lord, and devoured them,' says that text; and yet he argues from thence the surpassing soreness of this punishment above that from that fire, though it were a fire even from heaven itself that killed them. But more of this hereafter.

I come, secondly, to that other scripture, 2 Thes. i. 8, 9, 'in flaming fire, taking vengeance of them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' Where it is to be observed, that though he mentions 'flaming fire,' and the

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ministry of his mighty angels, which accompany Christ's appearing, yet he clearly resolves the ultimate and immediate cause of wicked men's destruction into the immediate presence and glory of Christ's power: ver. 9, 'Who shall be punished with everlasting destruction *from the presence of the Lord, and from the glory of his power.*' So as herein is set forth,

First, The punishment.

Secondly, The causes of that punishment.

1. For the punishment, there is, 1st, the nature of it; it is termed destruction; 2dly, the duration of it, everlasting destruction.

2. The causes of it; from or by 'the presence of the Lord, and the glory of his power.' That particle ἀπό, which we translate *from*, is causal, imports the efficient cause, as in all those salutations, 'grace and peace *from* the Father, and from Jesus Christ,' it doth, Rom. i. 7, 2 Cor. i. 2, that is, as from the fountain, the principal and sole authors and efficients of grace and peace. And thus the word is used in multitudes of places else. And accordingly we find in other scriptures also that God and Christ are the immediate causes of peace. Thus 2 Thes. iii. 16, 'Now the Lord of peace *himself* give you peace,' &c., and chap. ii. 16, 17, 'The Lord Jesus *himself* comfort your hearts.' Now, on the contrary, when in like manner he says, 'Everlasting destruction *from* his face, presence, and the glory of his power,' it may and is to be understood the Lord himself, personally by his own mere presence, and by the strength of his own power, inflicteth their destruction for ever: they die by no other hand. This particle *from* (as in speech we often use it) hath led some from the true intent of the apostle. They thereupon supposing this the meaning, that they are punished with destruction *from* the presence, that is, *out of* the presence of Christ; as if this were the fulfilling that speech of Christ, 'Depart from me, into everlasting torment.' This, though it be true of this destruction spoken of here, in respect of Christ's local presence, consider him as he is man; yet, as Slater upon the place well says, to him that attentively considers the words, the causes of destruction are held forth herein. For, 1st, he says not simply, or alone, that they are punished *from his presence*, but further adds, *from the glory of his power*, the same particle ἀπό, or *from*, being therefore in common to be applied to the one as well as the other. Now the intent of the latter, *from his glorious power*, cannot note forth that they were punished *out of*, or *from without* his glorious power, as in respect of absence, but the contrary, that the presence and efficacy of it is to be that which is the author of their punishment, so that it imports nothing less than absence, or a withdrawment by God, or a throwing them out of his presence; but positively an efficiency or energy put forth by him, and so carries with it the relation and influence of an efficient cause. If indeed he had added, instead hereof, either *from his glory*, or *from his blessedness*, unto that other *from his presence*, it might have carried both unto *pœna damni*, the punishment of loss; that is, to note out what they had lost, and wanted the communication of, and so their exclusion from the participation of God's face and blessedness (which is more ordinarily termed his presence), and together therewith had noted out an exclusion also of this sense which I argue for; but his saying also *from the glory of his power*, manifestly notes power put forth in execution, and inflicting that destruction, and glorifying himself on them thereby.

And, 2, further know that the word here used is not *potestas*, as of a judge, that is, authority, whereof John v. 27, 'The Father hath given the Son of man authority to execute judgment;' and in relation unto which, in ver. 5 of this chapter, he had termed it, 'The righteous judgment of God;' but the word is ἰσχὺς, which signifies inward personal strength, vigour, *robur*,

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such as a giant hath in his own limbs.* And, therefore, when their destruction is said to be *from his power*, as thus denoting personal strength, the intendment must needs be to denote a putting forth of that strength which is in himself to destroy them. Parallel with that in Rom. ix. 22, 'What if God, willing to shew his wrath, and make his *power* known, on the vessels of wrath fitted to destruction;' of which anon.

Yea, and 3, even this other phrase, *destroyed from his presence*, doth likewise as fully close with this sense, to note the efficient cause of their destruction. The word in the original is, *from his face*, ἀπὸ τοῦ προσώπου: now God's anger and wrath is as well, and very frequently expressed by his *face* in Scripture, as his favour useth to be; for the face as well holds forth anger and wrath, as favour and grace. Thus Lev. xx. 6, 'I will set my face against that soul, and will cut him off;' that is, I will put forth mine anger to destroy him. And Lam. iv. 26, where it is translated 'the anger of the Lord,' in the Hebrew, and in your margins it is, 'the face of the Lord.' As there is 'the light of God's countenance,' in which 'is life,' so the 'rebuke of God's countenance, at which we perish,' Ps. lxxx. 16, even as the wax is said to melt 'at the presence of the fire,' Ps. lxviii. 2, and often elsewhere.

So, then, to be destroyed *from his face and presence*, is all one as to say, *from his anger and wrath*. And we have both exegetically met in one scripture: Rev. vi. 16, 'They said to the mountains, Fall on us, to hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;' and suitably this destruction here, in 2 Thes. i., is said to be both from God and Christ, even as the happiness of heaven is immediately from the presence of God and Christ: Rev. xxi. 23, 'And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.' Thus, on the contrary, is it in hell; and so at the day of judgment it is 'the face of God,' and 'the face of the Lamb,' that the wicked most of all do dread, as that which is the inflicter of their torment.

As for any objection from those words, 'in flaming fire,' &c., I shall answer it afterwards.

CHAPTER III.

The passage in Rom. ix. 22 *explicated, only so far as concerns the execution.—Several particulars in the words that shew the power of God's wrath to be the inflicting cause, and immediately inflicting this punishment.—An explication of a fourth scripture, Rom.* ii. 8, 9, *added, for the confirmation of all.*

What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?—ROM. IX. 22.

I shall insist on this passage but so far as respects the execution of this destruction in hell, after much long-suffering past, and not to touch at all upon anything of that point of rejection from eternity, whether intended or not. But that the words should respect the execution in hell (which is the point only before us), I take that as clear, and much for granted. And the reason is, because it is the glory of heaven, which in the next words the

* Ipsa vis naturæ per se considerata.—*Illyricus.*

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apostle joins with it, and sets by it, as parallels illustrating each the other: so ver. 23, 'And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory:' in heaven, namely. The only thing which by the way I observe is, that the sin of the creature is that which prepareth or fitteth the creature for the execution of this punishment; and a difference may be observed in this (though otherwise a parallel), as put in cautiously by the apostle, that God himself prepareth the saints to glory, ver. 23; but the other are fitted, that is, by themselves, unto destruction, ver. 22, ere he destroyeth them.

The point before me is, that God's wrath and his power are to be the immediate inflicters of that destruction. There are several particulars in the words, which, taken singly, might perhaps be sufficient to prove this, but, laid all together, will become a strong eviction thereof.

1. That God's wrath and his power, or the power of his wrath, are spoken of as the inflicting or executing causes, is evident; for it is a power of efficiency here spoken of, as whereby God produceth this destruction, as a cause doth its proper effect; and accordingly he is said to make known and shew his power and wrath therein, like as the force and virtue of an efficient cause is made known and demonstrated, in and by the effect it produceth. And so is spoken to the same effect with what, in chap. i. 20, he had said, that his 'power and Godhead' is 'clearly seen from the creation of the world,' and 'understood by the things that are made.' He that is, *ὁ δυνατός*, 'the mighty one' (as the blessed virgin there, by way of eminency, styles him), Luke i. 49, is said to 'shew strength with his arm,' ver. 51. And here, 'to make known,' *τὸ δυνατὸν ἀυτοῦ* (a word suited to that other), his *τὸ posse*, or what is possible to be done by him. It is then a power of strength, and energy, or efficacy, with his own hands and arm, and that according to the utmost of his ability, as the word imports. And so the power here spoken of is an inflicting power, that works and effects this destruction; and not that of authority only, or a power of liberty to do as one pleaseth, as the potter with the clay; for that kind of power he had before ascribed to God in this matter, in the foregoing verse, which this word here is distinct from. And this is one step; unto which add,

2. It is his power joined with his wrath; that is, the power of his wrath, or his wrath in the power of it. For thus Moses, the man of God, Ps. xc. 11, had long afore put them together, when he speaks of this very wrath in hell, of which here the apostle doth. For after he had, 1, set out the time and condition of man in this life, 'The days of our years are threescore years and ten,' &c.; and then, 2, 'we fly away', so expressing death, and our going into another world; then, 3, follows, 'Who knows the power of thine anger?' as that which succeedeth and seizeth after death upon the most of mankind dying in their sins. The apostle here mentions power and wrath apart; but Moses there maketh power an attribute of his wrath, and so considered, it hath a double meaning, and both serving our purpose: 1. That wrath stirs up his power, and draws it out unto this execution; and therefore wrath is the first of the two here mentioned. Yea, further, that it is his power, as it becomes heated, inflamed, and intended* by wrath, that inflicteth this; and as a man in his anger strikes a greater blow, so may God be supposed to do, when represented as thus smiting in his sore displeasure. And 2. That God's very wrath and anger, if but shewn and revealed by him to men's souls, hath such a power in it, that that alone is enough to destroy them. The nearest resemblance that the Scriptures make of this wrath is

* That is, 'stretched' or 'intensified.'—ED.

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that of fire (of which anon), and that as fire melting wax by the very presence of it. As therefore when we would express the power of fire, we say, *the power of the heat* that is in the fire, that thus melts and consumes, &c., its heat being in itself so fierce and vehement a quality, that when but applied it thus works; so here it is the power of his wrath, if it be 'kindled but a little,' that destroys, if but made known once or discovered. And as in the text, it is a shewing his wrath, and thereby his power in destroying is made known. It is but his being angry, and shewing it. And this is the greatness of God, that his very wrath discovered, should have this power; and how receptive the conscience is of it, I shall after shew. As 'in his favour' (if but manifested to men's souls) 'is life,' Ps. xxx. 5, so, in his anger, when discovered by himself, there is death. If the 'wrath of a king' be 'as the roaring of a lion,' and 'where the word of a king is, there is power,' then what is the terror and power of the wrath of the great God, that alone strikes dead! And thus understood, it is an argument of itself alone, that the power of his wrath doth speak an immediateness of God's execution.

A second particular is, that that which makes God willing, by reason of sin, to execute this, is thereby to obtain a glory unto his power by shewing his wrath. So as that although he hath already shewn his power in creating the world at first, and upholding it by the word of his power, and other effects, that yet over and above, and besides all this, he takes the advantage of sin to shew, as the riches of his mercy in saving from sin, so the greatness of his power another way, namely, in destroying for sin. And accordingly, in that 2 Thes. i. 9, there is a peculiar glory attributed unto that power of his, from or by which men are destroyed, 'punished from the glory,' says that text,' of his power,' or from his power, giving a demonstration, or shewing his glory therein; that is, unto that end, that it might be known how great and powerful a God he is in himself, by the judgment which he executes, as the psalmist speaks.

Now then from hence, ere we add the other two particulars, the argument riseth thus: that if God should execute this by creatures only, and not immediately by himself, he attained not the full of this his end, and that upon a double account.

1. Because, when all had been done that could have been by his powerful arming and setting on of creatures to punish the sinner, yet still himself being able to give a greater demonstration of power this way, if himself would take it in hand, and the soul of man being fully capable of his immediate workings upon it, and sin also deserving it, and the wrath of God being first or last to come upon impenitent sinners to the uttermost, therefore until this demonstration were given, he had not made a full proof of his power, which the apostle here professeth to be his aim.

And, 2, in that after all other instances and demonstrations of power given in creation, miracles, in conversion of souls, that is, take his creating part in it, &c., all which he hath done immediately himself, without the intervention of created influences, that he should, last of all, be willing to give forth anew, or shew forth his power afresh in this work also, and yet should not then give a demonstration of like immediate power, but execute it only at second hand by creatures alone; this would fall short, and hold no proportion with that power already shewn forth in those fore-passed works. And then this being the last, or one of the last, after all his other works ended, purposely to shew forth his power in, it had not been such a demonstration of power, as in his last work (wherein he professeth to shew forth any attribute) he useth comparatively to give. For still his manner is, in

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the shewing forth of any attribute, to give greater demonstrations thereof in his latter works than in the former; of which more afterwards.

Add this to it, which heightens the argument, that the apostle specially singleth forth this attribute of power, and by way of eminency mentioneth it in speaking of this punishment, as that attribute, whereof God is willing to give fullest demonstration in this work, above any other attribute, or attributes in himself therein. In all the great works of God, some one special attribute hath still the honour given it, as being in a way of eminency put forth: as in man's salvation, 'mercy and grace,' Eph. ii. 9; in man's glorification, 'riches of glory and mercy,' as here, ver. 23. But look down into hell, and it is his power which (as here in difference from those other) is said to be the predominant attribute that he would shew forth, and which appeareth there. And the comparing of these two, salvation and damnation, as they stand in an opposite parallel, this in ver. 22, and the other in ver. 23, doth confirm this observation, taking in withal that other passage in 2 Thes. i. 9, where they are said to be punished 'from the glory of his power,' which manifestly gives the glory unto his power in this work, above any attribute. His sovereignty is seen in salvation as much (if not more) as it is in destruction: 'I *will* have mercy on whom I *will*,' &c. But his power or omnipotency, that is said to be seen in destroying for sin. Whereof perhaps one reason is, because there is shewn in this, a duplicated power, a contrary stream of power running cross and thwart in its effects in this. For at the same instant (and that lengthened out for ever) God sets himself by his power to destroy the creature utterly, in respect of its well-being; whilst yet again, on the other hand, as great a power is requisite to uphold it in being and sense, and to prevent its sinking into its first nothing, or from failing before him, in respect of being to bear it. And in respect to continue the creature to be, &c., and to endure the weight of God's power in wrath, to be dry stubble in a flame never consumed, this is more than for God to create. This puts the great God upon a double expense of power.

A third particular, in this Rom. ix. 22, that contributes to this is, that as the cause inflicting is termed the power of his wrath, so the miserable subjects hereof are denominated 'vessels of wrath,' even as on the other side those saved are termed 'vessels of mercy.' Common use of speech tells us, that vessels ordained to be filled with such or such materials have their denomination from that matter they are ordained to contain, and are filled withal. You say this is a vessel of oil, that a vessel of wine. These here, you see, are said to be vessels of wrath. If you demand whose wrath? God's. 'What if God, willing to make known his wrath.' Now as touching its opposite here, *vessels of mercy*, all will acknowledge that when it is spoken of as in relation to heaven (as here it is) it importeth souls, their being set apart to be immediately filled with the love and mercy of God; that as God is love, so that they, as vessels, swim in that ocean for ever, that they dwell in God immediately, and are filled with fulness of him. And why should not then this other, of being vessels of wrath, be intended in the same sense also, and that sense be urged accordingly? especially seeing it is evident that one scope of the apostle here, was to make a parallel between the eternal glorification of the one, and eternal destruction of the other, and accordingly between what are to be the causes of them. And if so, the law of this parallel will also carry it to this, that as the saints in heaven have an immediate participation of God, that likewise in hell there shall be oppositely an immediate participation of God's wrath. In heaven, they are not said to be vessels of mercy because God shews them mercy

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only by created benefits or gifts bestowed, or because they have God's mercy communicated by creatures (though it must be affirmed that there is a confluence of these), but because God himself appears all in love, mercy, and kindness to them.

And it is not nothing, that according to the same analogy of speech, unto this particular, in multitudes of scriptures in the New Testament, this destruction is ὀνομαστικῶς, by way of singularity, eminency, and simply styled wrath, and the wrath of God. And so it bears away that denomination from all other punishments by creatures (except that by magistrates in God's stead, and who bear the image of God, Rom. xiii. 5), so bearing the name of its immediate cause.

The Baptist he began that style in the New Testament,—'the wrath to come,' Mat. iii.,—by way of distinction from all that is executed in this life. And the whole New Testament afterwards much useth that phrase. As when the day of judgment is styled 'the day of wrath,' Rom. ii., and elsewhere. It is equivalent to say, 'a child of hell,' Mat. xxiii. 15, and 'a child of wrath,' Eph. ii. 8; to say, 'fitted to destruction,' as Rom. ix., and 'ordained to wrath,' 1 Thes. v. 9; to say, 'damnation hasteneth,' 2 Peter ii. 8, and 'the wrath of God cometh on the children of disobedience,' Col. iii. 6. As in like manner, on the contrary, 'saved from wrath,' Rom. v., 'delivered from wrath through Christ,' 1 Thes. i. 10, is all one, and 'saved from death and hell,' elsewhere. And this is usually termed the 'wrath of God;' so John iii. 36, Col. iii. 6, and Eph. v. 6, Rom. ix. 22.

That which I would observe from both is, that according to the general analogy or common speech in all languages, the punishment, as the effect, bearing the denomination of that which is the immediate instrument of the principal agent in that punishment (thus the torture by the rack is called *the rack;* whipping, *the rod;* so in deaths, crucifying was termed *the cross;* hanging, *the gallows;* thus it is in the punishments which men execute); that in like analogy of speech, this punishment should so generally be termed wrath, and the wrath of God, by way of eminency and difference from all other forerunning effects of wrath, executed by creatures in this life; this still strengthens the former notion, that is indeed the wrath of this God itself, in a way of eminent difference from what by creatures he doth in wrath pour out, that is the inflicter of that punishment.

I shall for the close of this cast in one Scripture testimony more, both to confirm this interpretation of wrath given upon Rom. ix., and the whole of the point in hand. It is

Rom. ii. 8, 9, *Indignation and wrath, tribulation and anguish unto every soul of man that doth evil, &c.*

I observed afore from the second verse of this chapter, how that this punishment was termed both the 'judgment of God,' ver. 2, as denoting God to be the judge, and also 'wrath,' as of God the avenger. Now, in these words, ver. 8, 9, the apostle pursueth the latter more fully, when he says, 'Indignation and wrath, tribulation and anguish to every soul of man.' These are two pairs or conjugates of causes and effects: 1, 'indignation and wrath,' as the causes; 2, 'tribulation and anguish,' as the two effects; and that on the 'souls of men,' which are the vessels of this wrath and indignation, and subjects of that tribulation and anguish thence arising. And truly his instancing in the soul, which, though it often signifies the whole person, yet here seems purposely done, as being that in or of man, which alone is immediately capable of this indignation and wrath of God, and the impressions or effects of anguish therefrom, and is the proper seat of that anguish and tribulation; and that phrase of wrath, its being said to be 'treasured up,' in

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the 5th verse, suits this. For what is the treasury or magazine thereof, but the heart and bosom of God himself, in which it lies hid, as treasures use to do in some secret place? Even as the saints' life is said to be 'hid in God,' Col. iii. 8, compare Deut. xxxii. 24.

I shall but further superadd that noticed saying of Luther (which, out of deep experience of the wrath of God in his soul, at his first humiliation and conversion he had learned), The wrath of God is hell, the hell of devils and all damned spirits.

CHAPTER IV.

That this immediate wrath of God is in Scripture set forth unto us under the similitude of fire, and fiery indignation.—The examples of persons devoured by fire in the Old Testament, shadows of this punishment by the immediate wrath of God.—This the fire wherein the devil and his angels are tormented.

There hath been nothing more divertive of the thoughts of men from apprehending, or so much as imagining God's immediate wrath to be a cause of that punishment in hell, than that the Scriptures do so often make mention of fire, &c., as the instrument thereof, and so men's conceptions do terminate therein, and go no further.

But I shall rather on the other hand make an argument of it, namely, that indeed the Scriptures do set out this immediate wrath of God under the similitude, resemblance, and representation of fire, and that sometimes, when hell-fire is spoken of, the wrath of God is intended thereby.

Unto which I yet preface this, that I must not, nor dare I say that there is no material fire in hell ordained for punishment to men's bodies, but that it is rational, that the body having sinned as well as the soul, it should have a meet recompence of reward suited thereto, as well as that the soul should. But yet so, as either of them have this meted out to them, according to their vastly differing share, and hand, and acting which they had in sinning; in which the soul is always the principal actor, and in some sins the sole agent and subject. To be sure, in heaven there is a confluence of created excellencies, suited to the bodies of saints, made spiritual, as well as God himself, the happiness of their souls; and sure I am that, on the contrary, it is distinctly said of each apart, that God destroys 'both body and soul' in hell, Mat. x. 28; and accordingly each of them, with a punishment suited unto each.

The passage of Scripture unto which the gathering will be of several others, for the proof of this my present assertion (which is the subject of this chapter) is that of our apostle in the 28th verse of this Heb. x., a little afore my text; he there setting forth the judgment to come, in the causes and effects of it to be,

A 'fiery indignation, devouring the adversaries.'

I did but touch upon it before, when I drew out other arguments from this text, but then reserved a fuller handling of this by itself.

The original hath it, *the indignation of fire*. But indignation is in and from the heart of an intelligent person provoked, which is God, as the text shews. Grotius therefore interprets it, 'the anger of God,' but adds, 'putting forth itself by fire.' I suppose he means by corporeal fire, as its instrument. But why not rather the anger of God himself, devouring his adversaries as fire, and so to relate to the manner of his anger its working, as represented under the similitude of fire, seeing God himself is in this epistle styled a consuming fire, which interprets this?

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And in this expression of *fiery indignation which devoureth*, he hath particular reference unto those, of all other the most extraordinary judgments upon Nadab and Abihu: Lev. x. 2, '¡There came out *fire* from the Lord, and *devoured* them.' They are *in terminis* the very words of the apostle here; and we may take in also (that so we may have two witnesses too, to confirm this our interpretation of the apostle's allusion) 'That two hundred and fifty princes perished by fire from the Lord in the rebellion of Korah,' Num. xvi. 35. This as for what examples is referred unto.

Now, to raise up our thoughts unto how much a sorer punishment the fiery indignation that remained for those gospel adversaries should be, he suggests how transcendently the gospel exceeds the ministration of Moses's law, in these words that follow: 'He that despised Moses's law died without mercy under two or three witnesses: of how much sorer punishment, think ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?' Moses's law (the old covenant, as joined with the law ceremonial), was sprinkled or consecrated with the blood of beasts, chap. ix. 19–21. But the gospel of the new covenant, and the persons enlightened thereby, have been sanctified by the blood of the Son of God. If, then, such an extraordinary fiery judgment befell the despisers of this Moses's law, thus sprinkled, &c., what fiery indignation proportionably must it be that shall befall the treaders down, both of the book, covenant, and sacred blood of Christ! And in this lies the weight and strength of the apostle's argument.

That maxim of the judicial law which is annexed, that despisers 'died without mercy under two or three witnesses,' is brought in for that grand circumstance's sake, whereby the apostle heighteneth both the iniquity of those persons destroyed by fire, who sinned before many thousand witnesses, the whole congregation of Israel; as likewise this other far transcending guilt of these adversaries, who had renounced Christ and his blood only, before the whole world and Christian church. So chap. vi. 6, it is said they did put the Lord Jesus to an open shame, and they are the same persons whom he threatens this against here, and speaks of there.

But still, by what surpassing proportion may we estimate, or suppose (as the apostle calls us to do) how much this fiery indignation is sorer than that outward devouring them by fire. It is certain that Moses's law, and that sprinkling with beasts' blood, &c., which he argues from, held but the proportion of types, figures, and shadows; but the new covenant, and Christ's blood, &c., of the substance and reality comparatively to these. Then in like manner, his intent in proposing these examples of judgments by fire, was as of those that hold the proportion but of a type, a figure of this fiery indignation that is to come upon the treaders down of the blood of Christ. For indeed a mere bodily death, the sharpest (as those by fire were), is but as the shadow of death, unto the second death (the thing intended here), which is utterly another kind of thing.

In Heb. x. ver. 1, he says of the good things of the gospel, that what the law held forth were but the shadows of those good things to come, as Canaan of heaven, chap. iv. &c.; the like, Col. ii. 17. And why may it not be also said, that as all the good things under the law, the best were but shadows of those good things to come, so that the highest and worst of outward evil things executed then, were in like manner but shadows of those evil things which the gospel brings to light, as the punishment of sin? And we may see in his succeeding discourse in this same chapter, how he, having first instanced in the good, he after instanceth in the highest of evil, in these words

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I am upon, vers. 27–31. And in like manner the like extraordinary judgments then are expressly said to have 'happened to them as types;' so in Greek* and margin, 1 Cor. x. 11: types not merely monitory of like events, but withal prefigurative of punishment of an higher kind, &c. What death could be outwardly sorer than to be destroyed of serpents? ver. 9, and those fiery too, Num. xxi. 6, the effects of whose stings are described to be as dolorous as being burnt alive.† But under the gospel, sin and the law, and so God's wrath, these as the substance are set out to be the sting of that death to come, 1 Cor. xv. 55. Again, ver. 10, 'destroyed of the destroyer.' Who was the destroyer then? Angels: so Heb. xi. 38. And what destruction or destroyer under the gospel is it that is typified out by these? Even God himself, who, as by Christ, is said to 'kill the soul,' and 'destroy body and soul in hell.' So, ere the apostle took off his pen from prosecuting that argument, in the very same chapter he in full effect says as much, in setting before them how it was God's power and wrath, instead of those other destroyers, with which sinners have now to do. Ver. 22, 'Do you provoke the Lord to jealousy? are you stronger than he?' I might confirm this notion from other types, 1 Cor. xv. 44, 45. This forelaid;—

To approach nearer to our purpose in hand, there are two things further to be done. 1. As touching the type itself, what kind of fire that was which devoured them; and the manner of their deaths.

The fire was another manner of fire than this our elementary common fire. This was fire from heaven, and therefore said to be a fire *from the Lord* that devoured them; it was such a fire, as blasts of lightning are, which strike, and blast, and shrivel the spirits of a living body in an instant, which is evident by the manner of their deaths. The Hebrew doctors say of it, that it was a fire which burnt their souls, not their bodies; their meaning is, their bodies were not consumed or devoured by it: for Lev. x. 5, it is said, They carried their bodies and coats into the tent, as untouched. It was therefore such a fire (as lightning is from heaven) which useth to strike, and lick up men's spirits in an instant, when yet in the mean time it consumes not, breaks not so much as skin or flesh, which our elementary fire preys first and most upon. It was therefore a far subtiler fire than culinary or kitchen fire, which suitably served as the fittest and nearest type of this fiery indignation, and of the vengeance which it executes. And this was but the shadow.

The second is, What the substance answering to these types should be? This I shall set out by two things:

1. What is the thing or subject devoured by this fiery indignation? It is the immortal souls of men. These are the fuel which this fire doth prey upon. As to the truth of the thing itself, I need not insist on it; but the analogy of that as the shadow, and this as typified thereby, that is the matter afore me. Let it be considered, that the death and destruction of the immortal soul in man could not any other way be more lively shadowed forth than by such a devouring (as Moses's word is) or licking up the vital and animal spirits that run in the body, when yet the body itself remains unburnt; thereby demonstrating that it was such a fire as struck immediately at that which is the fountain of life itself in the body, and at that which is the bond, the *vinculum*, the tie of union between soul and body; for such are those spirits. And yet not so much as to singe the outward bulk or carcase of the body. There could have been nothing invented in the whole compass of nature, to have borne a resemblance so near to shadow forth the immortal soul, as those

* Ὡς ἐν τύπῳ, rudiores imagines perfectioris.

† See Lucan, of the effects of the stingings by African serpents upon Cato's soldiers, lib. ix.

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spirits running in man's blood and arteries do, which some affirm to be the very animal and vital soul in man. Sure I am, they are as the oil whereby life is preserved and fed; and in the blood is the life, says Moses, our best interpreter in this. Neither doth this shadow hold a similitude in this particular only, but in another like case as evidently. The pouring forth of the blood of the beasts that were sacrificed under the old law was particularly ordained to signify Christ his 'pouring forth his soul unto death,' as Isaiah speaks; as well as in general, that the sacrifice of these beasts did typify forth Christ's sacrifice in the whole of it. And this was as near a representation of that particular as could any way be made, by what was corporeal in beasts, or else in the whole creation (for a sacrifice of mankind, or the blood of men, God liked not to be made to him in his worship) could possibly have been found to pourtray it forth.

The second thing is, that the substance shadowed forth by that fire was no other than the indignation or wrath of the great God himself, which is termed fiery indignation here.

For proof of which, I insist not, that some *shim* thereof this shadow itself doth cast, in Moses his saying again and again *in terminis*, that 'a fire *from the Lord*,' &c., which hath a great emphasis and resemblance of this in it. But for proof I ask,

First, Where shall we find, or how shall we imagine any created fire so to exceed that fire from heaven, recorded in that story; and so far exceeding it as the substance doth a shadow, or such as should melt down immortal souls? You may sooner invent or imagine a fire so much comparatively hotter than that of the sun itself (which is the contract of fire and light), and so much exceeding it, as should be able to shrivel up this sun into a burnt black coal, as to imagine any such created fire, so transcending this of lightning from heaven, as shall thus devour reasonable souls and immortal spirits, that in the substance of them (as being spirits) do bear the image of God. In what furnace will you think to find such a fire? Nowhere but in the bosom of him who hath here said, Vengeance is mine, even of God himself.

2. To confirm this. What created fire can be conceived more subtile or powerful, than the angels themselves are conceived to be? whom, as Heb. i. 7, out of the Psalms, the apostle compareth to flames of fire, that is, in our European language, to lightning. Now then I ask, when Christ says, Mat. xxv. 41, 'Go into the fire prepared for the devil and his angels' (shewing that man's punishment shall be from the same hand that the punishment of those evil angels is), what fire can be supposed such, that can work on angelical natures, who themselves have power over fire; of fire of lightning from heaven, as in Job's case was seen. None other but that, which, as the apostle resolves us (if we will rest in it), that 'our God is a consuming fire,' Heb. xii. 29. So that consideration, the state and condition of the devil, I cannot but celebrate that fore-cited conclusive speech of Luther's, *Ira Dei est infernus diaboli et omnium damnatorum*, it is the wrath of God that is the hell of the devil, and of all the damned: for there can be no other fire in which the devils can be tormented. Outward washings may as soon reach conscience, as Heb. ix. 9, 1 Peter iii. 21, as such created fire to torment an angel.

3. Let us consider other scriptures, which, as I said, do gather about this, to give testimony to this interpretation.

First, That of the prophet Isaiah, chap. xxxiii. 14, 'The sinners in Zion are afraid, fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting

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burnings?' I shall afterwards have occasion to take notice of this scripture by way of use. In the mean time, observe, that it is God himself who is meant by this devouring fire here; for in a smart and quick retortion (and it is a most elegant one), the prophet gives answer, 'He that walketh righteously, and speaketh uprightly, he shall dwell with him' (whom you, that are hypocrites, so much dread, and have cause enough to do so); with him shall an upright man dwell, who is, and will be unto you, in the state you are in, a devouring fire. And thus they are reproved, and taught what it is to be hypocrites, by the opposite condition of the upright, and the differing event of being such. And further, that it is God himself there the prophet intendeth, as with whom the upright should dwell, the words following do also shew: ver. 16, 'He shall dwell on high' (namely, with that 'high and lofty One, that dwells in the high and holy place,' &c.). Do but punctually compare that Isa. lvii. 15 with this here; likewise ver. 17, 'Thine eye' (O thou upright soul) 'shall see the King in his beauty;' that is (as Christ says), 'the pure in heart shall see God.' The result is, that the same God, who appears all in flames, and as a devouring fire, unto hypocrites in hell, is all light and beauty to the upright in heaven. Like as unto a sound and vigorous eye, 'it is a pleasant thing to behold the sun,' as Solomon speaks, but to sore eyes it is a terror.

Add to this Ps. xxi. 8, 9, 'Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.' This the Chaldee paraphrast interprets of the fire of hell; and so you have all meet to interpret this fire to be meant of the wrath of God himself. 1st, God a consuming fire, Heb. xii. 29; then, 2dly, God himself to be that devouring fire, Isa. xxxiii. 14; and, 3dly, his wrath interpreted to be that fire by the psalmist. And lo, how these all meet in this one saying, 'The fiery indignation that devours the adversaries!' which the apostle himself also interprets of God himself afterwards, 'We know him that hath said, Vengeance is mine; and it is a fearful thing,' &c.

Particularly for that scripture, even now cited, Isa. xxxiii. 14, if we consult the context, the occasion of bringing in that horrid outcry, 'Who among us,' &c. (as interpreters agree), was that the prophet had set forth in the verses before, that most wonderful and prodigious slaughter of the king of Assyria's host, when an hundred fourscore and five thousand (as 2 Kings xix. 35) were in one night destroyed by an angel. And thereupon the prophet, in this passage, is to be understood either to have related what an impression of dread this so unparalleled a judgment had made upon, and struck the hearts of the hypocrites in Zion with; as that which had made them to cry out thereupon, 'Oh how then shall we dwell with everlasting burnings?' that is, with God himself; for they may well be supposed to have reasoned thus with themselves: If one angel, that is but a ministering spirit to God, is able to blast and consume such a multitude in one night, how shall we have to do with God himself, who is that infinite immense devouring fire, and all those angels but as sparks, and his ministers? And so, according to this meaning, themselves are brought in, speaking by the prophet, as the men of Bethshemesh did upon the like judgments: 1 Sam. vi. 20, 'Who is able to stand before this holy Lord God?' Or else those words may be supposed to have been the prophet's own meditation and use of instruction, deduced from that example; which he uttereth, as forewarning the sinners in Zion to consider, that if God be so terrible in the judgments he executes by others, his angels, who are flames of fire, how will you endure to dwell

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with God himself, and have immediately to do with him for ever, who is a devouring fire and everlasting burnings? &c. And our Saviour's speech is not remote from this of Isaiah, when, speaking of hell, it is the 'fire prepared for hypocrites,' says he, Mat. xxiv. 51. Even as here Isaiah professeth to speak this of, and unto the hypocrites in Zion, as the persons above all others forewarned when hell is threatened. Again, as in Isaiah, God himself is called the devouring and everlasting fire, so here in the text, his wrath is termed 'fiery indignation devouring.' And the word translated *adversaries* here, falls out also to be a word deciphering hypocrites or false professors, *ὑπεναντίους, under-hand enemies*, who are also said to look for, in their trembling consciences, this fiery indignation; even as of those hypocrites Isaiah also speaks, as being the expectants of hell. And again, our apostle, chap. xii. 29, 'Our God is a consuming fire.' So as upon several accounts it is, that God himself and his wrath is, more eminently, that fire in hell the Scriptures sometimes speak of.

If it be objected out of my text, 2 Thes. i. 8, 9, is it not said, 'He cometh in flaming fire with his mighty angels'? Will he not then use corporeal fire, as also the might of his angels, and both as instruments of his execution, and their destruction; and to that very end mentions the might of his angels?

I answer, 1, This fire here is not mentioned as that which is the cause of their everlasting destruction, but as that which is a concomitant of Christ's appearing; and also a forerunner or harbinger to that judgment he comes to pronounce sentence of, whereof the destruction that follows is the final execution. Judges use for terror, and for a demonstration of their authority, work, and office they are employed in, to have visible instruments of death carried before them, as ensigns of their power; a company of halberds, or the like, for their guard to go before, and environ them round; which yet are not to be the immediate instruments of the execution of malefactors itself, but accompany their persons at the examination and sentence. And as to this or the like use, is this guard of angels, and of flaming fire mentioned, to be understood to serve; both these referring evidently unto that his appearing. 'Who shall be revealed from heaven with his mighty angels in flaming fire,' but not spoken of, as the causes of the destruction itself that follows.

The angels further serve to gather men from all the four corners of the world, Mat. xiii. 41, 42, to hale and bring them before the Judge; and after sentence to cast them into the place of torment, called there a furnace of fire; but not of their making, but God's. They do but deliver them into the dreadful place, wherein execution is acted and performed.

2. This fire which he appears with is to burn up this visible world, as a fore-running sign, to shew the fierceness of the fire of that wrath which shall after prey and seize upon the invisible world; that is, men souls and devils for ever. Not that men's souls are to be burnt up with no other fire than what the world is burnt withal, but that which burns the visible world, is an example and demonstration of that other fire that is kindled in his anger, that shall in the end 'burn to the bottom of hell,' Deut. xxxii. 22. This as to what may be objected out of that place.

3. I deny not from other scriptures a created fire in hell. Let but that also be allowed which some of the ancients also speak of, that there is a double fire there: one inward in men's souls, another outward. Gerson aptly applieth that place of the psalmist fore-cited, Ps. xxi. 19, unto that of this inward fire, 'Thou shalt make them as a fiery oven; the Lord shall swallow them up in his wrath, and the fire shall devour them.' The fire of

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an oven is a fit similitude of a fire within, as into which fire is put to heat it, and the heat made more intense by the cavity or hollowness of the place. Whereas, to be cast into a furnace of fire, as Christ speaks, or into a lake of fire, as Rev. xix., xx., xxi., imports a fire without, into which the matter or persons to be burnt are cast.

And thus much for bare Scripture testimonies. Many other there are which might be collected to confirm this, but are scattered in several parts of this discourse in a duer place.

CHAPTER V.

A second sort of proofs.—Demonstrations from instances both of wicked men and holy men, who have felt in this life impressions of God's immediate wrath.—And that such impressions are evidences of what, in the fulness, is in hell.

A second sort of proofs are demonstrations from instances in Scripture, of persons in this life, who have felt impressions of this wrath of God in their souls, upon God's rebuking them for sin. And these instances of experience upon record, being added to those foregone Scripture testimonies, will serve as ruled cases, joined unto maxims in law, alleged both of them for the proof of one and the same thing, and will give yet more clear demonstration what is meant by wrath, and what hell is in the fulness of it, and, being joined to the former, do altogether give an abundant evidence of this great truth.

I say, 1, of men in this life. And if any should deny the truth hereof, or that which we have been prosecuting, themselves, perhaps, ere they die, may be made miserable examples, verifying of both, and out of their own woful experience, live to confess and acknowledge the truth herein; for God doth in this life single out some, both of his children and others, to whom he gives a taste what the one should for ever have undergone, but that Christ did it for them, and of what the other must undergo for ever without repentance; whereof those instances that follow are undeniable evidences.

And, 2, these terrors are wrought by God's immediate hand, and from immediate impressions and representations of his wrath, made by him on their souls, and to their consciences; for, as God puts joy into the hearts of his children in this life, by the immediate light of his countenance, as Ps. iv. 6, 'Lord, lift up the light of thy countenance upon us;' and verse 7, 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increaseth;' and again, 'Whom though we see not, yet believing, we rejoice with joy unspeakable and glorious,' as the apostle speaks of those primitive saints; even so when he is pleased to rebuke man for sin, he doth the like, in a way of contraries, on men both good and bad; correcting them, by and with anguishments from the like immediate stroke of his own anger. God is the Father of all spirits, and of the spirits of his own children upon a double creation. And if the fathers of our bodies corrected us, Heb. xii. 9, and had power to do it with bodily punishment, by bodily instruments, do we think that our souls, which lie naked before God, Heb. iv. 13, are not as immediately subject and exposed to his correction, as a 'Father of spirits'? and if so, that then he may and doth sometimes choose to correct even his own children with no other rods but of his own, which are the immediate emanations, streamings, and dartings of his own displeasure, which, when they feel, they wax pale and wan, and wander up and down like unto ghosts in hell, as if they were cut off by his hand; and that those anguishments which either of these feel are from God's immediate hand

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alone, those that have felt the smart thereof do readily acknowledge, for it is not in the power of any creature to strike so hard a stroke.

And you shall hear some of themselves by and by, speak out so much, whilst they were under the present sense thereof. These things premised,

There are two things to make this demonstration complete.

First. The instances themselves of persons in this life, on the evidence of which the main stress lies, for the proof of the assertion.

The *second* is, that such immediate impressions of divine wrath are evidences of what kind of torment it is, which in the fulness of it befalleth men in hell, and that both proceed from the same immediate cause.

The instances are of two sorts, that so we still may have under two or three witnesses this word established.

First, Of good and holy men.

Secondly, Of bad and wicked men.

1. For instances of holy men, there are divers of them. As of Job, see his complaints; chap. vi. ver. 2–12, 'The arrows of the Almighty are within me, the poison whereof drinks up my spirit: the terrors of God do set themselves in array against me. Oh that it would please God to destroy me; that he would loose his hand and cut me off.' Which, with other passages in that chapter, I shall after open at large. Again, chap. xiii. 24, 26, 'Thou holdest me for thine enemy, thou writest bitter things against me, and makest me to possess the sins of my youth;' also, chap. xvi. vers. 12–15, 'God, he also hath taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me about, he cleaveth my reins asunder, and doth not spare; he breaketh me with breach upon breach, he runneth upon me as a giant.' I shall here only single out that of Heman, which is a most full one, and alone sufficient, and reserve the explicating that of Job's case wholly unto the setting forth the dreadfulness, which is the subject of the second section.

Heman complains at the third verse of that Ps. lxxxviii., 'My soul is full of trouble,' &c. And what was the matter of that trouble, and the inflicting cause thereof? Ver. 7, 'Thy wrath lies hard upon me, and thou hast afflicted me with all thy waves. Selah.' Those words, *thy wrath lies hard*, &c., others read, *sustains itself*, or *bears up itself upon me*, which is as if a giant should with his whole weight stay himself upon a child. 'And thou hast afflicted me with all thy waves.' The waves of that immense ocean of wrath (for unto such waves he again compares these terrors in ver. 16, 17) he says they came over him continually, and overwhelmed his soul, as billows of the sea wallowing and tumbling upon a Jonah cast into them. And vers. 14–16, he sets out his condition such as wherein there was not only a privation of God's favour, and that God seemed to reject his soul as if he never meant more to look upon it, or regard it: so ver. 14, 'Why castest thou off my soul?' But further, positively, ver. 15, 'I suffer thy terrors;' and ver. 16, 'Thy fierce wrath goes over me, thy terrors have cut me off.' The blows which God gave his soul were so hard and sharp, that to his feeling they not only wounded or cut into, but cut off his soul at every stroke. The like follows ver. 17, and this put him into the condition of men in hell. 'I am free among the dead,' ver. 5, that is, of that society, number, and company; and as one of them that are 'cut off from thy hand,' or, as the margin renders it, 'by thy hand.' All which are as if he had said, They are not the strokes of creatures I feel, or of thine anger as conveyed by creature distresses, but of thine own immediate hand, and such as those that are in hell itself do feel from thee. These are notes and degrees beyond, and higher than the *Ela* of dolours from or by the hands of creatures, though set

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on by God. They are strains of another key, the doleful air of which doth sound another hand and stroke (purely divine) that did immediately strike upon their heart-strings that spake these things. These are the resoundings of blows and strokes which God's own immediate hand gave upon the bare spirit of one wounded by him; he that attentively listens to them will soon perceive and esteem (as they said) this man stricken and smitten of God himself. Creature distresses give a far less report.

But that it was God's own immediate hand is more plainly by himself expressed, ver. 16, 'Thy terrors have cut me off,' and ver. 15, 'While I suffer thy terrors I am distracted, and ready to die from my youth up,' as in the same verse. *Thy terrors*, so he termeth them (he speaking to God), or the terror *of thee;* that is, 1st, from thee efficiently, and from thy hand setting them on; and, 2dly, of thee, as arising in me from and with dreadful apprehensions and thoughts of thee objectively, and of thy sore displeasure represented to my soul by thee. And so God's terrors are every way set forth in distinction from distresses from creatures, or such as are made mediately by or from creature-afflictings, although they also be from God. Thus, in like phrase of speech, it is appositely said, 1 Peter iii. 14, 'Be not afraid of their terror;' he speaks it of men that were persecutors and threatened the saints. *Their terror, objective*, that is, the terror of them, or that terror which the apprehension of their power, greatness, strength, threatenings, &c., may possibly work in you. In a like sense *thy terror* here is spoken of God. And the other great apostle, speaking of this ultimate punishment of hell, he in like phrase termeth it 'the terror of the Lord,' 2 Cor. v. 11, that is, that terror which is peculiar and proper to him, in and to the souls of men, who is the terrible God (as he styles himself in Moses), and, says Nahum, 'Who can abide, or stand in the fierceness of his anger?'

There are, further, two effects which Heman there relateth, of this his having suffered these terrors, or that befell his spirit whilst these terrors were upon him. 1. That he was continually ready to die; the wrath that lay on him was so heavy as it even well nigh thrust his soul out every moment, and made the spirit to fail. And, 2, it made him not himself (as we say), put him out of his right mind. 'Whilst I suffer thy terrors I am distracted;' for the intention of a soul taken up with, and extended by the wrath of God, is such, and is wound up so high, as the string is ready to crack. You usually term this in such persons deeply wounded *trouble of conscience* (but that is more common), whereas this dispensation requires a higher word; it is indeed the wrath of God, or the terror of God in conscience, making it as a fiery oven within itself, as the psalmist speaks. This for the instances of good men.

A second instance is of bad and wicked men. What was it caused Judas to hang himself? The prophecy of the psalmist, and the apostle's reference to it, have resolved us, that it was the curse or wrath of God entering into his soul. The psalm is the hundred and ninth, which was penned on purpose about him; the apostle's reference and application is in Acts i. 20. In the psalm it is said, ver. 18, 'as he loved cursing,' that is, sin, which is that accursed thing before God, so 'the curse of God came into his bowels (or inwards) like water, and like oil into his bones,' and filled all within him full of anguish and torment; and so was fulfilled that saying, 'indignation and wrath,' namely, of God, caused 'tribulation and anguish' in his soul. The similitudes or allusions there are elegant: that as there are spiritual oils which men's bodies being anointed withal, they soak into the bones, &c.; they cool, refresh, and repair spirits and strength, and allay fervent heats and pains, into which more inward parts, other medicines,

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more crass and druggish, cannot soak or come. In the way of a contrary virtue or effect, he compares the curse of God on his soul unto a spiritual oil, of a piercing, penetrating violence, that strikes in as quicksilver, into the bones and nervous parts, and fills them with unsufferable torments. He compareth also this curse, and the effects of it, unto such painful diseases as are caused by sharp corroding waters in the bowels, as of the gout in the bowels, which when it possesses those inwards, is mortal and intolerable. The apostle's allusion elsewhere is correspondent to both these of the psalmist, when he says, The word of God (through the power of the Spirit) is a 'savour of death unto death' in some men's hearts, as 'of life unto life,' in others, 2 Cor. ii. 16. The meaning whereof is, that look as venomous and sulphurous vapours and damps in mines and caverns, arising out of the earth, do strike up such scents or smells as often kill, by extinguishing the spirits of those that descend into them, such exhalations of hell and wrath doth the Spirit of God, by the word preached, exhale and draw forth, and cause to ascend in some men's consciences, which gives them the very scent of hell itself. They are the savour or odour of death aforehand, unto death and damnation, and so are vapours of the same kind, out of the same matter that is laid up in the mine or treasury itself, as those out of the earth use to be.

The second thing requisite to be added for the completing the demonstration is, that such immediate impressions of divine wrath in this life are sure and certain evidences, I say not as to what persons, but of what kind of torment it is, which in the fulness of it befalleth men in hell, and that both do proceed from the same immediate cause. This needs not much probation, for the instances afore given carry their own evidence with them of this thing to any intelligent reader. And this general reason for it will readily occur to any one's thoughts, that surely God will not punish them in hell with a punishment of a lesser sort or kind (for we speak not now of comparisons of degrees) than what his dispensation reacheth forth unto some men in this life,—for that is the proper day and time and season of wrath, and of the fierceness of his wrath,—in which the fruits of their own doings are every way in their full ripeness and maturity to be returned to them; and these inflictions in this life are but the buds and blooms that precede, yet both from the same root and cause. Now to be punished by God's wrath but mediately, through the force only of created instruments, &c., as of material fire, or the like (if that were all the punishment there), this were certainly by a lower kind or sort, than to be punished immediately from the wrath of God itself, as will abundantly appear in the second section, when I shall set out the dreadfulness of such a punishment.

But let us particularly weigh the instances themselves, as we have singly and apart delivered them.

1. Those dispensations to wicked and bad men, as Judas, &c.

2. The same as they are exemplified in good and holy men, as Heman, &c.

And either of them will afford an argument for the proof of this proposition in hand.

These direful impressions of God's immediate wrath, when they do befall wicked men, what are they to them? Not only pledges or fore-runners of that punishment to come (for such all sorts of afflictions are unto wicked men), but further, these are spices and grudgings, and lesser intermitting fits of those future fiery, burning, and continued calentures and fevers; yea, earnest-pennies of hell, and so of the same kind with what in full men shall there receive.

As we use to say and speak of those glorious joys, which some saints afore-

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hand have the privilege to partake of, that they are pure drops of those rivers of pleasure, flowing immediately from the same fountain of life: so we may as confidently say of those breakings forth of wrath upon wicked men's souls here, that they are the sippings of that 'cup of wrath without mixture,' (as the Revelation distinguisheth it from those in this life, Rev. xiv. 10), whereof the wicked must 'drink the dregs,' though it be to eternity, unto the bottom. And therefore we may make a true and warrantable measure of what all such men are to look for in hell, by what some few of them do partake of here.

And the argument is strong every way, from the one of these unto the other. For as heaven and hell are parallel in a way of contraries, as out of Romans ix. 22, 23 hath been shewn, so those unspeakable glorious joys, and these contrary extraordinary horrors and anguishes, on the other hand, do hold parallel also, in being (in their several kinds) prelibations and tastes of what is to come in the other world. And in this very posture and tendency doth the apostle set these two dispensations together in this life, in a parallel way (as in Romans ix. he doth the other), whilst in the same scripture, 2 Cor. ii. 15, 16, he compares those joys, common in those times, in them that are saved, to the breakings forth, at the opening of the gospel, as of spikenard, of 'a sweet odour or savour of life unto life' (namely of the life to come) aforehand, sensing* their souls with some of those perfumes that are fetched from that country, and only grow there; and on the contrary such also he declares those precursory savours or odours of death in their kind to be, which do arise from the threatenings of the same word in horrors upon many that perish, which he pronounceth to be the very evaporations of that 'lake of fire and brimstone, which is the second death,' in styling them the odour or 'savour of death unto death;' so speaks he. These men often smell the scent of hell in their consciences, and the spirits of it do strike up into their souls. The very ashes and smoke of that Vesuvius or Etna of hell (I allude unto the last words of Deut. xxxii. 22) do fall upon them, which lighting upon men in this life, do, as those ashes of the furnace (Exod. ix. 8, 9, 10) miraculously did, they cause sores and blains upon men's consciences. And however, if the apostle did therewithal intend the more common dispensations by the word, and so both the ordinary and extraordinary, of which we now speak, yet still take and compare those extraordinary joys in the one, as a savour of life, with the extraordinary horrors, that are the savour of death unto the other, and in their proportion there is still the like reason of both, as to the matter in hand; and an alike presignificancy in either of those two eternal estates.

Again, that each of these are alike by and from God, and by his more immediate hand dispensed. This I take from Philip. i. 28, and submit the interpretation of it: where, exhorting Christians unto an holy courage and confidence in their appearings, for the cause of Christ, before their persecutors' tribunals, 'In nothing be terrified by our adversaries,' says he. And upon such a bold undauntedness on their part, two effects, he tells them, do often follow; and both from God alike, as two wonderful contrary effects. First, in themselves, God elevateth and raiseth up that their confidence of faith into a glorious assurance and taste of heaven and salvation, whither they are a-going; so, in these words, 'which is a token to you' (yourselves) 'of salvation;' but, on the contrary, which is 'an evident token' (namely, in their persecutors' consciences) 'of perdition,' if they repent not, 'and that' (namely, both these effects) 'of God.'

Two things I observe:

1. That these two contrary effects run parallel still, and that in order to,

* Qu. 'censing'?—ED.

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and of their being tokens either of salvation or perdition, as in that other place, 2 Cor. ii. And so that as the joys put into the hearts of these confessors are the 'first-fruits of the Spirit,' Rom. viii., and therefore of the same kind with what fruit and harvest they reap in heaven; and thereupon also a spirit of glory is said to 'rest upon them' in such a case, 1 Peter iv. 14; it being itself initial glory, and the first-fruits of glory, in a way of glory. Thus, on the contrary, those terrors God strikes their adversaries' hearts withal, are like tokens and evidences of hell, no other than the suburbs, the first-fruits of hell, and shadow of death.

And, 2, I observe (which is that for which I quote it) that both these extraordinary effects are alike wrought in the hearts of either, by the same or like hand, namely, impressions from God. The apostle therefore adds *ἀπὸ τοῦ κοίνου* unto both, 'and that of God,' he being the immediate author of the one as well as of the other; and both unto a like, though contrary, purpose. And the reason why God thus often takes that season and occasion to put forth his immediate power in the consciences of either at such a time is, because his glory is in no passages of providence in and upon earth so highly interested and engaged as upon such trials, wherein both his truth and children are brought to the bar at once, and therefore is then pleased to discover something more than ordinary (though secretly) in the spirits of men: 'Have they no fear,' says the psalmist, 'that eat up my people like bread?' one would think so, they look so big, and fall to so heartily to devour them. Yes, says the psalmist, answering it, 'there were they in great fear.' *There;* that is, upon such an occasion, at such a time. And yet the same psalmist tells us that there was no cause of fear (compare for that Ps. xiv. 4 with Ps. liv. 4), that is, not from creatures. What was the matter, then, or whence comes this great fear? 'God is in the generation of the righteous,' says the psalmist; thence was their fear, and 'that of God.' So the apostle in that very case. God takes part with his children, and so strikes and terrifies their adversaries' souls, as he comforts theirs. And this is to them an 'evident token,' and as the first baptisms, washings, or sprinklings 'of that perdition' which their souls will be everlastingly drowned in (as the apostle's allusion is in Timothy) if they turn not.

The truth and real verification of both these so immediate effects by God and from God (he as with a double-edged sword striking contrary ways at once), multitudes of instances of both kinds the story of the martyrs doth relate; and particularly in the examples of those persecuting emperors Galerius and Maximinus, as Eusebius hath recorded them. Insomuch as that lamentable outcry in the sixth seal, Rev. vi. 16, 'Which the kings of the earth, and mighty men' (the persecutors) are brought in so loudly uttering, in 'saying to the mountains, Fall on us, and hide us from the wrath of the Lamb,' Mr Mede and others have applied (as the time and order of the visions of that prophecy require) unto those great persecutors in the Roman empire, whom authentic antiquity hath related to have been terrified and struck with horror by God and the Lamb, in prodigious extraordinary ways of confusion; and those terrors, such as stories have related them, as were the liveliest representations of that great day of wrath, ver. 17; and are therefore set out under the notion thereof, as having been to them the very imperfect beginnings of it. This for the argument from the instances of wicked men.

II. The argument is as strong, though not so direct, from the instances of holy men.

For, 1, this dispensation to them is not only an argument in common with other afflictions of this world, in their being a 'manifest token of the judg-

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ment of God,' 2 Thes. i. 9; and that therefore a sure and certain judgment is to come upon the wicked, as he there argues. But this kind being a judgment of a spiritual nature (as immediate inflictions of wrath are), and properly belonging unto souls as they are the subjects of the other world, it argues therefore upon a more proper account, that the punishment to come is of the same kind therewith. And such they must needs be, unless we will suppose that God whips his own children in this world with scorpions, but wicked men in the other world, but as with rods in comparison of them. For it must be acknowledged that these, God's own blows, from his own immediate hand, are sorer, and cause wounds of a deeper blue than what are given by him through creatures. Surely God hath not laid up gentler rods for the wicked in hell than he puts in use towards his children: 'Have I smote them as I smote thee?' Isa. xxvii. 7. 'I will correct thee in measure,' Jer. xxx. 1; not so them. The equity of those ruled cases (which the reader may consult), Jer. xxv. 15, 16, 17, 28, 29, Luke xxiii. 31, and 1 Peter iv. 12, 17, do hold in this, and give us warrant in like manner to argue, that if his own children do drink of so bitter a cup here, then surely you, the wicked of the earth, shall much more drink of the very same. And these scriptures alleged, and the strength of this our inference, are all resolved into that of Ps. lxxviii. 8, 'In the hand of the Lord is a cup, whereof the wicked of the earth shall' (finally) 'drink the dregs.' And the force therefore lies in this, that if such kind of judgments and fiery trials as these (I allude unto that speech of the apostle), thus falling upon their spirits from God himself, do begin at some of 'the household of God,' then 'where will the ungodly and sinners appear?' For his own people do but begin in this cup to them who are to drink the dregs, whereof themselves have but the droppings.

2. This dispensation of impressions of wrath, when it doth befall either the godly or the wicked, although there are differing ends and purposes from God towards either; yet as they are one and the same in substance (as other afflictions are), so also they meet in this one and the same issue, namely, to be an evidence and demonstration what hell itself in the extremity of it is. For as in the wicked they are imperfect testimonies of what they shall undergo, to the end they may repent, so in the godly they are evidences of what they have deserved, in common with those and all wicked men; and to shew that they are alike 'children of wrath, even as others,' Eph. ii. 1; also unto them, they are sensible experiments of what they should have undergone, but that Christ hath saved them from the wrath to come, that so they may be thankful, and love much. And many other holy ends there are; yet still so as these contrary lines do centre in this, that hell is prelibated and tasted by the one as well as the other.

But for a clear eviction that these terrors in the godly are no other than the very shadow of death, or vive and lively resemblances of what men feel in hell; hear what themselves say of it, whilst under the sense thereof. First Heman, for all the rest, while you find him as with his mouth put in hell, into the very dust of death, bemoaning himself thus, Ps. lxxxviii. 5, 'I am free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and that are cut off from' (or by) 'thy hand.' When he says *slain*, it is in language the same which Christ useth of that execution, Luke xix. 27, 'Slay them before me.' And the whole of it is all one as to say, My condition is like unto a man's that is in hell, and in some respects the same. Not that it had the same consequents, all effects of despair that wrath hath upon the damned; but in respect it is God's hand that inflicteth it, and also the same wrath itself he felt. And David, who

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had experimented them, expressly terms them 'the pains and sorrows of hell,' Ps. xviii. 5, and cxvi. 3, and elsewhere. And Jonah says the like whilst he was in the whale's belly for his rebellion against God; compare for this Heman's speeches, Ps. lxxxviii. 6, 7, 16, 17, with these of Jonah, chap. ii. 2, 4. And so you have out of their own mouths this assertion verified, and the consequence we have insisted on confirmed.

CHAPTER VI.

A third sort of proofs from reasons:—1. God's justice.—2. Avenging wrath otherwise not satisfied.—A demonstration added.

I come now to the reasons of it, which will shew the necessity of this course, namely, of God's taking it into his own hands. It might be wondered at that the great God, having an host or army of creatures ready to be his avengers, should, over and above what they might do, himself set his hand to this. But God and Christ are so far from esteeming this a staining of their glory, as earthly judges think it would be to execute any themselves, that this being a trophy of regaining honour debased by the creature, they account it a part of their glory. Thus God here challengeth it to himself, 'Vengeance is mine,' as a glory he would not give to any other. And Christ is so far from accounting that he 'staineth his raiment with their blood,' Isa. lxiii., as that he glories to 'tread the wine-press of his Father's wrath alone.' He glories in it.

There are two reasons drawn from the final causes of this punishment, which makes this dispensation necessary: 1. It is for the glory of his justice; 2. It is an act of avenging wrath, retributing vengeance. Which two do centre in this as a third, that it is to be destruction to the persons it falls upon as the issue of both; all which can never be attained but by an execution made by God's own immediate wrath.

I shall found these reasons, as I did the other proofs, upon what I find foundations for in these very texts I have chosen.

1. It is an act of justice; so in this Heb. x., 'I will repay;' and 2 Thes. i. 6, 'It is a righteous thing in God, Τὸ δίκαιον ἀνταποδοῦναι, to repay again,' or recompense, and ver. 9. Οἵτινες δίκην τίσουσιν, who shall 'pay or lay down a punishment justly sentenced,' which in Heb. ii. 2 is called a 'just recompence of reward;' and Rom. vi. 23, the wages or reward of sin. And this is the last payment, and all that for ever, sin in them, or God for sin, shall have, and therefore that whereby the glory of God is to be fully recovered.

2. It is an act of avenging wrath, as in both these places is expressed.

Let us see what evidence of reason each of these apart do afford, much more put together.

1. Justice. Concerning that the assertion is, that if there be a satisfaction made for man's sin unto God's justice, but so far as it may be attained upon the creature to be punished in hell, God himself will set his immediate hand to it; and justice requires this.

(1.) I say, a satisfaction, so far as may be attained upon the creature that hath sinned, and which is to be the subject of this punishment. I put this in, because otherwise it must be affirmed of Christ alone, that he gave full satisfaction unto God's justice, in whom there was ἔνδειξις δικαιοσύνης Θεοῦ, a 'manifestation or demonstration of God's justice for sins that were past,' Rom. iii. 25; yet still, as although a full satisfaction can never be had from or upon the creature (therefore in hell they always suffer), yet God doth

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recover what can be had, and payeth himself out of them as far as it will go; as those phrases, 'paying the utmost farthing,' Mat. v. 26, and, selling them, and all they had, to make money thereof, Mat. xviii. 25, do shew.

(2.) In this case that which justice will require unto any tolerable equitable satisfaction in this punishment is, that as exact a proportion be observed as possibly there may be, and as the subject is capable of. The justice of God, as it is 'according to truth,' so exactness and equity; and the work of God is perfect in every kind, and performed in due weight, number, and measure, but above all else, where justice is professed. You may hear justice speak in Isaiah, chap. lix., '*According* to their deeds, *accordingly* he will repay, recompense to his enemies.' There is an *according* and an *accordingly* to that, so as all due measures and rules of proportion every way shall be observed. Which measures being set out in this matter will evidently demonstrate that God's immediate hand is necessarily required thereto.

[1.] Let the demerit of sin be weighed. And for that in the general, I refer unto the first of these treatises of the heinousness of sin, and we shall find, that although the crasser part of sin is an inordinate lusting after, or enjoyment of things created, or sinful comforts in creatures, yet that the great and foundation-evil of it lieth in an aversion or turning off from God, and therein and thereby there is a reflecting upon God an immediate slight or undervalue, to an infiniteness of dishonour and contempt cast upon his goodness, blessedness, that is to be had in him; as also to his sovereignty, prerogative, supremacy, holiness, &c., which are shewn forth and laid at stake of every of his laws, whereof sin is the transgression. Now if indeed it could have been supposed that sin were nothing else but that gross and crass part spoken of, the enjoyment of creatures, then a punishment by creatures only, might equivalently have been even with that its obliquity of debasing its own excellency unto creatures; but it being an immediate reflection upon God himself, none can fill up the proportion of a meet and full punishment, which justice doth require for this, but God himself. I may make use of Eli's speech: 1 Sam. ii. 25, 'If one man sin against another, the judge shall judge him and revenge it; but if against God, who shall entreat for him?' thus he. And upon the same or like ground of reason, I infer, if one creature wrong another, a creature of the same kind can revenge it. If a man shed man's blood, so far as it is wrong to the bare creature, 'by man shall his blood be shed;' so says the law in relation to man's day in this world; but if man sin against God, who shall recompence it when God's day comes wherein he is to be glorified? None, so as to give satisfaction to his most exact justice, but God himself.

Yea, further, if we retained to that opinion of many learned men, that Adam's enjoyment of God for ever, in that holy estate of innocency, should have been of God, but as manifested in and by creatures and his holy law, and not as in himself or as in heaven, &c., yet this would not serve for a rule whereby to estimate or make proportion, that therefore this punishment should oppositely be only from God by and through creatures. For whatever his enjoyment should have been, whether of God mediately, or of God as in himself immediately, I dispute not; yet, to be sure, when God was cast off by him, or is by us immediately and directly reflected upon, even *God as God*, which is that whereby every man's sin is heightened, in Rom. i. 21, the meaning whereof is, that God as in himself is debased by sin. So that, as the apostle says in the like case, Rom. v. 15, 'Not as the offence, so is the free gift.' On the contrary, upon the like ground, not as was the case or merit of Adam's righteousness, so is the demerit of sin; and so, nor of punishment. Because there is so transcendent an undueness, yea, an

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injury done to the great God himself by the creature in sinning, over and above the proportion of all created grace or obedience. For all obedience was due, and all man's reward in obeying was from the mere goodness of God, which he and his obedience and all depended upon; and so the proportion thereof is no way to be looked at, either as the measure of the evil of sin, or of what is to be the punishment thereof. Sin, we are sure, is so great an evil, as no mere creature, but Christ God-man, and his obedience or suffering, could have satisfied God for in the behalf of another. And why may it not also be said, that as none but he, that was *subjectivè* God, could satisfy God for the demerit of sin, committed against God *objectivè*, so that sin is such an evil as cannot, in the sinner himself, be thoroughly punished unto the satisfaction of justice but by God himself efficiently; that is, God to be the inflicter thereof immediately?

[2.] A second equitable rule of proportion, that justice, requiring the fullest satisfaction that may be had, will exact, is, that the principal author and actor in the sin should principally bear the punishment. This not only vengeance (which is the second topic) doth in a more eminent manner aim at and affect, but justice doth call for it also; the justice both of God and men. Now the principal in sin is known to be the soul of man. Which I shall urge when I come to show how vengeance also seeketh to wreak itself thereon. That which serves to my present purpose (which is this, that in the point of satisfaction, to be made unto God's justice, it is most proper for God himself to punish sin in the soul) in order thereunto, is,

1st, To inquire what it is in the soul or spirit of man, which God, when he comes to deal strictly and downrightly, as a judge of men's souls, hath principally to do withal? All must acknowledge that it is conscience that hath to do with God as a judge; for it must be that in man, which is the most proper seat of the guilt of sin, which guilt is the obligation unto judgment and punishment; and this to be men's consciences, the Scriptures hold forth, and every man's own soul feels. Hence also to be purged from an evil conscience, is all one, and to be perfectly acquitted from the guilt of sin. And for God no more to remember our sins, or to be atoned with us as a judge, is all one as to say that we on our parts have no more conscience of sins, Heb. x. 2, 8, 10, 11, 17, verses compared. Conscience is that part of the soul, whereby God as the judge, arraigneth every man. It is the hand which a guilty soul holds up at God's bar for all the rest of man, and is God's witness within man against himself, Rom. ii. 15, and that in order unto judgment, as follows in ver. 16.

Again, 2dly, I inquire, when it shall come to the execution of the punishment sentenced, what is it in the soul or spirit of man that is most directly and naturally capable of anguish and torment, and what that part is, which God may most properly strike a man's soul in, when he would rebuke him for sin? Certainly, still a man's conscience. All beasts have one tender part above any other that most grieves them if smitten. This, in guilty man, is conscience. We see it in Cain and Judas, God burnt them both in this hand; in the hand of conscience in this world.

Having by these two enquiries stated the principal, both in guilt and in being the seat of the execution, I shall for the proof hereof, as also in order to the clearer making forth the argument before us, namely, that justice requires God's immediate hand, &c., I shall in a more ample manner set together these five ensuing assertions.

1. That conscience and the intellectual, or understanding power in man's soul, are God's *engages*, and the principal in a double respect: 1st, conscience is responsible for the whole in man; or, if you will, principal in the

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obligation, as being that which, by its own acknowledgment of a judgment made unto God when he shall come to judge, binds over itself, and with itself, the whole soul for the payment; and upon that account is to be reckoned the chief *obligee:* and therefore the execution is justly to be served upon it, and through it upon the whole soul. 2dly, If we take in together with conscience, the understanding part in man, the *intelligentia*, or the spirit of the mind in the summity of it; that is really to be accounted also the principal, in respect of its share in the very acts of sinning, so as justly the guilt of every act is refunded upon it as the principal actor. For it is betrusted by God with the steering and management of the whole soul, with the conduct of it as the general. By reason of that light God at first seated in it, it was appointed for ever to be the guide and leader of the will and affections. And therefore God justly requireth the account, or the defaults and miscarriages of the whole, at its hands. According to the inquiry of those rules declared concerning rulers of the people: Jer. v. 4, 5, 'These have known the way of the Lord,' &c. As also from that other like to it, given forth touching the priests, and which we find so often inculcated in Ezekiel, 'I will require their blood at the priest's hands.' And all these founded upon one and the same common ground, common unto conscience with these, namely, conscience and knowledge there being the guides; and yet, in that conscience gives but an ineffectual weak warning against sin (which should powerfully sway the whole) and the spirit of the mind, or the practic understanding, doth still wickedly give secrect consent unto sin, &c.; hence therefore that denunciation in Ezekiel holds, that God will 'require the blood of the soul at his hands;' although the soul (the will and affections) do perish too, in their iniquity, as it is there spoken. And, for this cause it becomes justice to punish this chief agent and offender, or this great minister of state in sinning, and to make these the seat of the execution, above any or all other faculties.

2. It will furthermore agree with the rules of justice, yea, it will be a special trophy unto justice, to have sin itself in the guilt of it, made as far as possibly, to be its own tormentor and instrument of the highest punishment in and unto the soul that hath sinned. There is no sword like unto that, will justice say, to slay a sinner withal. It is of all other the most proper and exquisite way of punishing. For the sinner to eat (for ever) of the fruit of his own ways, and to be filled with their own devices, and their iniquity to slay them, Prov. i. 32. This is the justest and highest doom which wisdom itself can invent, or God's power execute. The very same doth Jeremiah also speak, chap. ii. 19, 'Thine own wickedness shall correct thee: know, therefore, and see, that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God.' Certainly for the sinner to feel, in the most intimate and immediate manner that may be, the bitterness of the guilt of sin, and to find that *that*, above all other punishments that can be inflicted, is the sharpest and severest, this is a transcendent strain of justice indeed. Now this is most exquisitely accomplished through that proper capacity which conscience and the intellectual part in man have as to this very thing. And in their being the seat of the guilt of sin, they are thereby further fitted to become the vessel or receptacle of this the highest punishment. This is in a great measure verified by that in Isa. lix. 11, 12, 'We roar all like bears.' And what was it that caused this? 'For our transgressions are multiplied before thee, and our sins testify against us, for our transgression are with us,' they dwell with and possess us, and we possess them; as Job also speaks, 'And as for our iniquities, we know them.' It was their very knowing of their sins, as set on by God, that made them thus roar, which is the loudest

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and wildest tone of grief and note of insufferable torment. And observe, how that that knowledge had two things in contemplation, which caused the roaring. 1st, Sin, together with the wrath of God, 'our transgressions are multiplied before thee.' And so they had God in their eye as a judge, which those words shew, 'We look for salvation, but it is far from us,' ver. 11; and, 2dly, 'They testify against us.' This was the accusation of their own consciences themselves. So as it was conscience which was the seat, the habitation as it were, where these two took up their dwellings, continually quartered upon and possessed. Jeremiah says the same, to 'see and know how bitter a thing it is to sin,' &c. And though these scriptures speak not immediately of hell, yet they do clearly point out to us what and wherein the most exquisite punishment of sin lieth, and by what effected, namely, knowledge of sin and wrath, whether it be in men in forerunning anguish in this life, or hereafter in hell in the fullness of it.

8. It is not, nor can it be the mere spiritual evil that is in sin, as sin is sin, and an opposite to true holiness, and as it stands in a contrariety to the holiness and goodness of God; that is not it which men in hell shall spiritually know and see, so as to lay to heart the evil thereof in that respect. No, for that is the peculiar effect of grace, and proper to the saints, even as to see the beauty that is in holiness as it is holiness, likewise is—it is therefore sin in the bitter effects thereof only, whereby souls still remaining wholly sinful (as those in hell do), can come to know this bitterness of sin.

Now, to prosecute this; the evil of sin is not sufficiently or perfectly felt, no, not in the effects of it, by the conscience of a sinner (so as it may be), until it be felt in that which is the highest, and most transcendent, and proper, most immediate and first-born effect thereof, of all other. And that is no other than the wrath and indignation of the all-powerful God. For that his wrath shall break in upon the sinner, and so considered, it is the most proper effect of all other of the demerit of sin, God being stirred up and provoked thereunto by sin. 'Do you provoke the Lord to jealousy?' 1 Cor. x. 22. The like, Jer. vii. 19. Sins are as a heap of charcoal, wicked men's consciences the oven, and God's wrath the fire. Let this fire be put into this coal, and let both meet in a guilty conscience, and it instantly becomes a fiery oven within itself. And as concerning all other punishments, I may say it, that all other, of what kind, or from whomsoever, although they are all the effects and deserts of sin, according to that in Jeremiah: 'Thy way and thy doings have procured these things to thee, and this is thy wickedness'; as it follows therein, Jer. iv. 18. Yet still these are all of them deficient, and fall short in representing unto the heart and conscience the demerit of sin, even so far as by the effects it may be known, and the soul yet further is capable to feel. But if once the wrath and indignation of the great God come into the soul and conscience, this, when felt, doth bear some answerable proportion, as an effect, unto so great an evil as sin is, which it hath deserved; and when revealed unto and impressed upon the sinner's conscience, it hath also the fullest dimensions of such an evil (even to the sinner also), as sin justly deserveth, as far as any way the creature is capable. Then it is that the sinner feels and takes in the evil of sin, not as in secondary outward effects only (and such all other punishments whatsoever are in comparison to the wrath of God, and therefore fall short), but in this case it feels immediately the demerit of sin, in that which is the cause, the only cause, the highest cause of all other secondary punishments which sin hath also deserved, whereof it also is the cause. And this dispensation of immediate wrath riseth up unto the exactest demonstration of the evil that is in sin, which any way from effects can be made or given unto the creature.

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4. Of this immediate wrath (as it is an evil of punishment), the conscience and intellectual part in man's soul is not only capable to be made the vessel, the receptacle thereof, but it lies immediately exposed unto it. It is bare and naked unto him with whom we have to do, Heb. iv. 13, as in respect to God's knowledge, so of God's punishing, as I have elsewhere shewn. Conscience is an open door or inlet; or as an open window is to the sun, so is it to God, for him to come in at any time, that whenever God will but take upon him to perform and execute the part of a judge and avenger, a conscience that is guilty, lies exposed nakedly and barely unto his anger, to receive the strokes and impressions of it. For I ask, What is God's justice against sin, but his just anger against sin (as Rom. iii. 5, the original hath it)? And what is a guilty conscience, but that in man that is naturally suscipient or apprehensive of it? And these two are suited as faculty and object, and are (as it were) made one for the other; there needs no third or other thing (if God but please to hold forth his anger, and apply the corrosive to the sore, so this unto the soul) to convey his own displeasure by; conscience hath an ear to hear what God will speak, without any medium to convey the voice. Look as faith is a principle peculiarly fitted to take in God's free grace, and Christ's righteousness, such is conscience (when guilty) unto God's wrath, immediately susceptive of it. If God will but set a man's sins in order before him, and withal say unto conscience, I am angry; yea, look but angrily, and present himself as such; then conscience instantly, like the sensible plant, is struck, shrinks, and falls down. For if God be angry but a little, as Ps. ii. 12, and rebuke us in his anger, Ps. vi. 1, then, at the very rebuke of his countenance we perish, Ps. lxxx. And it is most certain that God can reveal his anger to the soul immediately, as well as his favour. And what is this punishment we are speaking of, but the revelation of the righteous judgment of God, revealed, as before others, so principally to a man's own soul? as ver. 9. And what is that judgment, but God's judgment expressed, as in sentencing, so in shewing his anger and wrath against sin? as the whole stream of that Scripture shews. It is therefore the wrath and face of God and the Lamb, when discovered, which a guilty conscience flies from, Rev. vi. 16. That, as Luther says, *Animus sibi malè conscius potius ad diabolum ipsum ferretur, quam ad Deum accederet;* it had rather be brought before the devil, and see his face, than see God's. Terror of conscience, what is it, but all one with God's wrath in conscience? See it in its contrary. Peace (which we call peace of conscience), which passeth understanding, is rather denominated the *peace of God* which passeth understanding, Philip. iv. 7, than peace of conscience, although conscience be the subject pacified, and whose peace and *quietus est* it is. And in like manner, terror is styled the terror of the Lord, 2 Cor. v. 11. And these things may perhaps afford as true a light towards the understanding of that maxim of the apostle, Rom. ii. 8, 9, indignation and wrath (viz. of God), tribulation and anguish unto every soul (as the seat of their anguish), of man that doth evil, as any other; and withal shew how it comes to pass, that this tribulation is executed from that wrath, even by the reception of conscience. For of conscience also the following words, ver. 15, do there speak, and that as in order unto judgment, ver. 16.

5. I add, as a corollary from this, that conscience, though it be thus naked and open to God and his wrath, yet it is so great a secluse, so fast and privy a cabinet, so intimate a power and principle in and unto the soul itself, and so entirely reserved unto God himself, who is the Lord thereof, as it is not immediately subjicible to, or to be broke open by, creatures; no, not those who are superior spirits to it, either angels or devils; they are not

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able to terrify the conscience, until it hath been first made raw and tender by God. God only made the heart, and God only knows the heart, and God only can come at and strike at the root of the heart. The devils or angels can come but into an outward room, the fancy, and cast in images thereinto; the fancy being the soul's looking-glass, wherein it vieweth its own thoughts, and from which it takes off into itself the species that are cast in there. Also they may stir bodily passions (both which I have elsewhere shewn), but they cannot enter into the closet of the soul. God only is *intimior intimo nostro*, as the ancients express it; God only is greater than our hearts, as the apostle expresseth it. Conscience is a book so fast clasped, as it is God's prerogative alone to open it, which he then at that day will do; and thereunto that likewise may be applied, 'He openeth, and none shuts; and he shuts, and none opens.' That speech holds as true of conscience, as of any other thing. And as it is a book which he alone can open, so in which he alone can write over every man's sins, not with ink, but with wrath, which, like *aquafortis*, every letter of it shall eat into the soul, according unto that in Job, 'Thou writest bitter things against me, and causest me to possess the sins of my youth,' Job xiii. 26. Let no man therefore imagine that devils are the greatest tormentors of men, or of their consciences in hell; or if any would affirm it, I would demand, who it is that torments the consciences of devils themselves? Certainly none but God. They now believing there is a God, do tremble; but in hell they fear him, and for ever have to do with him. And it is as sure, that the same God, with whom those spirits and their consciences have for ever to do, the consciences of men shall also.

And as for all other mediate or outward ways of judgments executed, in which the wrath of God is revealed from heaven but as at the second hand, take the sorest and severest of them that ever God executed by creatures; yea, suppose all of the several kinds of providential judgments (I call them such which are executed upon men in this world aforehand), which God hath, as judge of all the world, in his riding circuit through all ages since the fall, revealed his wrath from heaven by, against all sorts of unrighteousness of men (as the apostle, speaking of these judgments, says in Rom. i. 18), suppose, I say, they were let fly upon any one sinner all at once, yet would they not reach or touch that man's conscience, further than as God should, over and above the efficacy of them, strike the conscience itself with his anger and displeasure, revealed more or less by himself therewith. And although in all such judgments, his goings forth are as of a judge, and he accompanies such judgments more or less, but as with some ordinary light and glimmerings of an angry deity, yet his coming as a judge upon men's consciences, at the day of wrath, and revelation of the righteous judgment of God (as if he had never revealed his wrath before), this is another manner of coming, and shewing himself a judge indeed, rendering indignation and wrath upon the souls of men; and of that judgment it is the same apostle in the second chapter treats, as of that other in the former.

And I may say of all the former, in comparison to this latter, that they all are but as the batteries of the out-works, and as bullets shot against the walls in a seige, which may indeed terrify the inhabitants, and make them tremble, Deut. xxxii.; and so these the soul, as by remote effects in the suburbs of it, Rom. ii. But the latter is as shooting in of grenadoes, which have been laid up with him in his treasury, carrying fire from thence in them, the fire of his fierce and sorest indignation; and these himself alone can shoot into the inwards of men's souls. And this is as shooting fire into the very magazine, into that which is the most inward in the soul, and forti-

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fied against the entrance of all created powers; the magazine where all the gunpowder lies, that is, the guilt of a man's sins; so as there needeth nothing else to blow up all. If his wrath doth but touch, it takes and sets all on fire.

Yea, give me leave upon the same ground, and by the like reason, further to say, that all the material fire in hell, by which the soul shall and will suffer, by way of a compatibility (as it is termed), or suffering by and with the body an unspeakable torment, and this for the sins a man is guilty of; yet these flames nor these punishments (taken materially, and abstracted from this revelation of God's wrath), would not break into conscience, not until God did therewithal break in with the fire of his wrath, and make the conscience and intellectual spirit of the mind a fiery oven within itself, as the psalmist expresseth it in Ps. xxi. 9, almost in these very words.

This being the state of matters between God the judge of all, and the souls and consciences of sinners, as touching that due and equitable punishment for sin, and the execution thereof, which men's souls are capable of, I shall now complete the reason why the justice of God should move him to be willing; yea, and that there is in respect unto divine justice a kind of requisiteness (if not necessity), for the great God to take this course, to punish the sinner by the revelation of his own immediate wrath; and this I shall do, by gathering together what hath been said, from which the arguments for both these two assertions that follow lie fair.

1. That God for his justice' sake should be willing; for conscience being the principal engagee obliged unto God as a judge, and the understanding power in man the eminent transgressor, and both lying so naked and immediately exposed unto God's wrath, and capable to receive the revelation of it, an anguish made thereby in his soul is the most proper, natural, suitable reward unto sin, to pay the sinner home in his own coin, as also the most ready, direct, and short way for God to take.

If therefore we suppose justice be left to have but its free and full course, if justice (according to the prophet's language, and God's own rule and direction given unto us) run down as waters, and righteousness as a mighty stream, in its proper natural channel, and so as to fall into that most capacious vessel or receptacle that is in man to receive it; again, if divine justice hath a will to put and lay its charge and execution where principally it is to be laid, even against the principal, whether in the obligation for sin, or in the guilt of the act of sinning; or if it be deemed that divine justice will take a recovery where the fullest and fairest advantage lies, and recover his principal debt of that which is the principal debtor, and from that in man which is capable to afford the most due satisfaction and punishment, as being that which is the treasury of all the guilt of sin, and most exquisitely capable to suffer, and thereby to make fullest payment for all: then we may conclude that assuredly God is willing to wreak his just anger, and in his wrath to break forth upon the conscience and intellectual faculty of the sinner in hell, by the immediate revelation of his wrath, and that upon all the accounts forementioned thereby to punish it. And we may well suppose that his justice is willing to do this, because 'God is' (as the psalmist with an emphasis) 'judge himself,' Ps. l. 6, and judgeth for himself, Prov. xvi. 4, and for the recovery of his own glory, and revelation of his righteous judgment. And this course of immediate wrath being a way above all other so natural, so ready, so direct, so compendious, and so suited to the demerit of sin (as hath been shewn), we may well think that God will be rather willing to shew his wrath (as the apostle speaks) this way (if we could suppose there might be another), because this so falls in with, and agrees unto the

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rules and proportions of justice fore-mentioned, which are most near and sacred to him.

2. The second assertion, that it is also requisite, yea, necessary (I speak it, as in relation to justice attaining its ends). For all mediate punishments executed by creatures being deficient, as unto that wherein the very essence of this punishment lies, they all not reaching the inwards of the spirit of the mind and conscience; and seeing that without God's wrath revealed therewith by God himself, all such punishments would not complete the justice of God in a punishment in any tolerable measure suitable: then if justice will have its perfect work, and bring its suit against the sinner unto the ultimate issue, it is requisite God himself put his immediate hand to the execution, otherwise this work of justice will not be perfect (as yet every of his works in their kind are said to be), and so he should not only fall short of satisfying his justice, but also by not doing that towards it which is in his power to do, and which he is Lord of, he should not in any tolerable measure content it. Especially if we further consider, that when all is done that can be, this punishment will not arise to a perfect satisfaction (for the creature's punishment will not afford it, and therefore it doth for ever suffer), but only unto what may be had out of them towards it. I shut this point up therefore with this, that if God be judge himself, he will do this work himself, which none else can perform for him, and without which all else would be utterly imperfect and defective. For, upon what hath been afore argued, I may say of all other punishments and punishers, although set by God upon a man, what the apostle says of those legal ordinances, though instituted by God for his worship, that they could not make the service perfect, as pertaining to the conscience. So, nor all outward torments, take them alone without God's wrath accompanying them, they cannot make a perfect or complete punishment as pertaining to the conscience.

And all this also shews one sufficient reason of difference, why earthly kings and judges leave the execution of traitors and offenders wholly unto others, because they have no more power, as in respect of execution, to inflict a condign punishment than other men; but others can do it as exquisitely, and their justice be as fully satisfied thereby; but it is not so here. And for these causes God is so far from staining his glory thereby (which other judges would esteem to be so) as that is the only way fully to recover his glory. And so much for that argument drawn from satisfying of justice.

A second reason is drawn from satisfying of vengeance, or avenging wrath as against enemies, which heightens justice. Thus in many places in the Old and New Testament, Deut. xxxii., Rom. xii. 19, 2 Cor. x. 6, Rev. vi. 10, in which last place God is styled both a judge and an avenger; 'judge and avenge,' say the saints there. A judge most commonly doth acts of justice in the behalf of others; but an avenger is one that doth, or seeks justice in his own cause, and in his own behalf and interest; therefore the next a-kin, seeking the life of a murderer, was termed an avenger of blood. Now God is more nearly concerned in this, than any creature can be, in what may concern vengeance in them for whatever injury. This is therefore *pœna vindictæ*, as of one enraged and provoked; patience having been abused, as Rom. ix. 22, and so is turned into fury.

Now there are two properties of vengeance, from whence I argue this, being put together.

First, That it is the property of revenge to vent itself upon that which is principal in the injury, and to make that the vessel of its wrath; it will never be satisfied else. Now that is the soul of man, which is the chief seat and

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subject of the corruption of sin, the chief cause of the act proceeding from thence, and that in which the guilt arising from both doth principally abide. The body is but instrumental in what the soul doth; yea, and in some, and the greatest sins, the soul hath the sole and immediate hand. This soul therefore, which is the chiefest vessel of sin, must be the chief vessel of wrath. 'Indignation and wrath upon every soul of man that doth evil,' Rom. ii. 8, whereof this undeniable instance is given by God, that the soul is it that suffers for the whole man until the resurrection, as the instance of the rich man shews; and it must be no less an immediate sufferer, although not the alone sufferer; but much more, after the day of judgment, unto eternity.

A second thing which vengeance affecteth is, that the person that wrought the injury die by the hand of himself, that is, the avenger: It loves to do that work itself. And this especially holds good in this cause of God, and seeing it is to recover glory to God by shewing vengeance, he comes to be glorified, rendering vengeance from the glory of his power.

I need not go about to form up any argument from hence, for these two things, especially the latter, do speak home unto the point, and, being added unto what hath been spoken in the former head of justice, may be sufficient.

There is a third thing which (as I said) both divine justice and vengeance do conspire in, and that is, the utter destruction of that which is the principal offender (which is the soul), it is the nature of vengeance to work the destruction of that it is set against. And in this case of sin, God's justice also doth the same; the demerit of sin is such, as it exciteth vengeance to it. And therefore in both these places which are my texts, destruction is mentioned as the issue and product of this revenge and wrath. So in 2 Thes. i. 6, 7, 'to render vengeance on them, who shall be punished with everlasting destruction.' And Rom. ix. 22, 'to make known the power of his wrath on those vessels of wrath fitted to destruction.' Destroyed they shall be, though not in regard of being, for they are to be vessels of wrath, and therefore to be still kept whole, in respect of being, else they could hold no wrath; and that is another property of vengeance, to have the party made sensible of its misery, and that his enemy is even with him; and therefore God upholds their being, but destroys their souls in regard of well-being. Now that is never, till it be stripped of every comfort, and every corner of the soul be filled with misery; for if any corner be empty, it is not destroyed, it will not die.

Now, this third or last thing doth of itself afford at least a demonstration, *ab effectis*, from the event and effects of this punishment, that therefore it is God's immediate hand that inflicts this punishment; which demonstration is to be added unto the former reason, which was drawn from the causes of it. For I argue, asking this question, What is able to fill the soul of man with good or evil? The soul, which was created in so large a capacity as to be filled with God, and with none but God himself, he only is able to fill the vast corners of it with either. Creatures like itself may afflict and torment it much, especially whilst in the body, so much as to cause it to desire death and a being out of the body, but the soul they are never able to destroy. The soul is a castle so strong built, as it can bear the assaults of all its fellow-creatures, and sustain itself and not sink into destruction. Nothing can destroy the well-being of the soul but God's power; for it is said, They may kill the body, but God only can kill the soul. And else, according to that argument of Christ, 'Fear not them that can kill the body only,' &c., they were to be feared as God himself is, if they could kill the soul as God can do; for Christ says, God is therefore to be feared, and only to be feared,

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because he can destroy both body and soul. And he redoubleth it with an emphasis: 'Fear him, yea, I say unto you, Fear him,' Luke xii. 5. Indeed, one evangelist says, 'Fear him, which after he hath killed, hath power to cast into hell,' which expresseth no more but an act of authority to sentence and cast into hell as the judge doth into prison. Yet the other evangelist puts it upon this, because he is able to kill the soul, and that only he is able to destroy both body and soul in hell. He says, not barely to cast into hell, as by way of authority, but adds, kills and destroys in hell when they are cast thither; for God is both judge and avenger, and therefore if it be destruction, it is evident he only can and must do the execution. And, therefore, in the text, 2 Thes. i. 8, 9, their being punished with everlasting destruction is attributed to the glory of his power. These are some of the reasons of this great point.

CHAPTER VII.

A fourth sort of additional confirmations, drawn from the harmonies that are between it and other divine truths.

I shall in the last place cast in some harmonies, or congruities and correspondencies, which this holds and makes up with other divine truths; and in such harmonies and concords, there is much of reason, at least to confirm, if not demonstrate, truths in divinity.

1. To begin where I left. Hereby it comes to pass, that as the souls of men and other spirits were immediately made and created by God, who is therefore in a peculiar respect, and with an opposite distinction to the fathers of our bodies, said to be the Father of spirits, and the God of the spirits of all flesh, so that their last termination or end should be into and by his immediate hands also, this makes up a congruous and suitable dispensation. That look as they receive their first being from him, likewise they should return to him, as Ecclesiastes speaks, as to their sole and immediate author and creator; and so receive from him, as a Father of spirits, their portion at his immediate hands. And man's ultimate end, either way, is called their portion, Ps. xi. 6, Mat. xxiv. 51, whether it be in blessedness, as their inheritance out of his love, or misery as the wages of their sin. And thus hereby God himself is made the end, and the beginning or terminus, the Alpha and Omega of souls, to whom be glory for ever!

2. Thereby also there comes to pass an answerableness and a proportion held between the two conditions of heaven and hell, which the apostle seems to make the ultimate aim and determination of God's counsels, unto which all in this world are but preparations, as he calls them. Thus Rom. ix. 22, 23, for the shewing forth of his own immediate glory: 'What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?'

3. And thirdly, also, it is said, that after that Christ the judge of all, hath delivered up his administration and kingdom unto his Father, then God should become all in all, 1 Cor. xv. 28; not in respect of being, that is, not as if the being of all things shall return into God again, as some have wickedly dreamed, or that God's blessed being and the creatures should become one; that can never be. It is a contradiction to say a creature made out of nothing should come to be of itself; and such God in his being

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is, but all in all in respect of immediate dispensation. And so look as to the vessels of mercy, he will then be all in all, so that they shall not need the light of the sun and the moon, &c. (that is, the comfort of any creature, though all created excellencies in the spirit and quintessence of them shall be there), why should it not be also meant that the same God, which makes up a parallel, seeing men's sins deserve it, shall be all in all in hell too, in a contrary way to the other?

4. And the rather this may be thought, because when God shall have caused this visible world to pass away, the earth and the heavens we now behold, as some judicious divines have inclined to think from Job xiv. 12, and other scriptures, either by turning them into nothing or into their first chaos; and so there being none, that is, of this old word left, but pure heaven and hell, which are as two spiritual places or worlds, and therein these two sorts of creatures rational, either those who are wholly spirits, as angels good and bad, or the spirits of men, whose bodies are raised spiritual and so fitted for that other kind of world, both of which are capable of happiness or woe from him; that then these two sorts of intelligent natures, God and they being left thus alone, the brutish part of the world being done away, should have to do with him for ever immediately, either in a way of wrath or blessedness. And so God shall be all in all in either worlds; and this is to be the final ending and catastrophe of all. But these I urge not, but only mention.

CHAPTER VIII.

The dreadfulness of this punishment argued from all and each of the particulars treated of in the former chapters.—That it is a falling into the hands of God immediately.—That it is the destruction of the soul.—That it is for the glory of God, and the manifestation of his power.—That it is satisfaction of God's justice and avenging wrath.—The dreadfulness of it argued also from those instances of good and bad men, their having suffered those kinds of terrors in this life.—And lastly, that it is a falling into the hands of the living God.

It is a fearful thing to fall into the hands of the living God.—HEB. X. 31.

The second thing at first propounded to be handled, was the dreadfulness of this punishment. 'It is a fearful thing to fall into the hands of the living God.' Which being an inference from the foregoing words, and not a simple affirmation only, do come in with an amazing kind of implication, wherein the apostle leaveth it to our own thoughts to conceive of, and is as if he had said, How dreadful must it needs be! which I leave to your own thoughts to conceive of, I not being able, says he, to utter or express the terror of it.

Hence the genuine and natural way of handling this part, is to set it forth by way of inference or corollary from that former point, which we have despatched. I shall therefore accordingly draw forth demonstrations of the dreadfulness thereof from those fore-cited scriptures, or grounds already laid in the fore-gone chapter, which doth afford sufficient topics unto this head.

First, Let us take the main doctrine itself, as in the general it is uttered here, that it is a falling into the hands of God himself, and not of creatures only; and a being punished from his presence and the glory of his power immediately, as 2 Thes. i. 9. And then extend and widen your apprehensions to take in how fearful this must be, which I shall demonstrate by a comparative gradation, raised thus:

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I. If it were but a giving us up into the hands of mere creatures to afflict, and they assisted by God, but with the common and ordinary concurrence of his power, which joins with and upholds the agency of all things in their workings, whether in comforting us or in distressing of us: this the lowest degree of supposition. And yet consider how dreadful this supposition would render to our thoughts such a punishment to be, if God should be but as the looker-on, and withal the setter of them on; or, as in the Scripture phrase, Mat. xviii. 34, but only deliver us up to these tormentors. As when it is termed a being cast into a lake of fire and brimstone, suppose it were a lake of material corporeal fire only, wherein thy body is cast, and thy soul, no otherwise to suffer than by what the spirits of that body it is united to and dwells in, is by that fire made sensible of. And suppose, withal, the spirits thereof were kept up, in their utmost sensibleness, of what torment that fire could inflict, and thy body continually flaming (as the bush in Exodus) and yet never burnt up, how terrible is it for flesh and blood to think but this of it! Or, to use another comparison, if a man were bound hand and foot, with his mouth set open, and were cast into a pit, wherein, as in the apostle's sheet let down from heaven, were all manner of creeping things, toads, serpents of all sorts, fiery scorpions, cockatrices, vipers, adders, snakes, &c., flies, hornets, lice, pismires, and frogs, &c.; and that these should bite and sting thee with exquisite pain and torment, also creep in at thy mouth, down into thy inwards, gnaw and swell thee there. How did but one sort of these creatures, when sent by God, afflict Pharaoh and all the Egyptians! A man in this case should endure not only the pains mentioned, but beyond them the torture which antipathy, contrariety, and natural abhorrency works, which is of all other most exquisite, and turns nature backward (as of Jordan it is said) into a recoil, and wresteth it against itself and throws it off its hinges. I need not instance how, by this way of antipathy, a cock makes a lion roar, a mouse the elephant to tremble, a serpent or a toad, a spider, sets the whole of nature in man into an inconsistency; a man knows not how to bear up, sustain himself, or be himself. But, besides, what pains or torments these, or any of these, can inflict;—

II. Let us proceed in our supposition a step further. If God should so far further assist as to set his wisdom a-work, and that only to find out and invent, what mixture of torments from creatures would be most exquisite of all others. As if a king (whose wrath is compared to the roaring of a lion, who yet sets but others to torment) should but order ten men to invent torments for one poor man, as the Sicilian tyrants did. Hence, *Majus tormentum Siculi non invenire tyranni.* And then consider, for the exaggeration of this unto your thoughts,

1. That the nature of man is so framed as it is capable to receive discomfort as well as comfort from every creature. The least creature hath a sting in it as well as honey, unto something or other in man's nature, if it be applied and turned against it.

2. God knows all the ingredients in the creatures' natures; as also, it is said, he knows our frame, and so therewith the suitableness of sense in man's nature thereunto. Think, then, what punishment from their mixture can he invent and temper, and put all the venoms (the dregs) into one cup, as the psalmist speaks. And as by some lesser proportion we may estimate this by what those that know the secrets of nature can effect, above what other men, as Solomon did.

3. Now, raise up your apprehensions from these two steps of comparison thus first laid. If, as the psalmist says, he that made the eye shall not he see? speaking of that infinite omniscience in God himself above what is in the

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creatures, say I then—in this case, if the creatures that God hath made may thus be supposed able to work anguish to a man, dolour and misery, what then can God, the great God that made all these himself, immediately inflict! As the prophet Isaiah slighteth the Egyptians and their assistance, Isa xxxi. 3; thus, their horses are flesh, not spirit, and the Egyptians that ride them are men, and not God; so we may of all these suppositions, and still say, these are but of what creatures can do, who are creatures, and not God; flesh, and not spirit.

III. That we may yet heighten the dreadfulness of this immediate hand of God, let us make a third supposition beyond the former, that God not only should use his ordinary concurrence with creatures, but (as sometimes he hath done), arm those creatures with his own wrath, over and above the activity of their ordinary sphere of workings, heating that sword of created powers he strikes with red-hot in the furnace of his fiery indignation, and so intending the power of creatures beyond their strength, yet still so as to use them as the sole instruments of that anguish wrought, conveying his anger with them but as at second-hand; and so, as the man so afflicted is sensible, not of the stroke of the creatures only, but of God, and his wrath accompanying and seconding it through them. This would be yet more dreadful than the former, and yet still fall short of what the doctrine hath held forth, that himself is the avenger, and strikes immediately.

1. This latter is more dreadful to suppose than the former, yea, is not a bare supposition; for if God conveys his wrath with the least affliction, and in his providences fights against a man, and the heart is thereby made sensible of his wrath therein, this, as it often falls out, so it useth wonderfully to inflame and rage in man's spirit, even as a poisoned arrow useth to do the flesh, which itself alone would only pierce and wound, but as it is an arrow; but if further dipped in poison, or, as the apostle's comparison is, Eph. vi., made a fiery dart, it works a further anguish and torment. Now there is no creature but if armed with God's wrath, or if it be but a messenger and a representer of God's anger, but it is infinitely more dreadful than of itself otherwise it is. What is less than the shaking of a leaf, which seems itself to tremble? But if God send faintness of heart and terror with it, and by it, into a man's heart, the very 'sound of the shaking of a leaf chaseth them,' Lev. xxvi. 36. Every grass-blade, burnished with God's wrath, strikes terror into the heart, as that flaming cherub did into Adam's. This is experimented in men troubled in mind, unto whom, *Iratumque refert quælibet herba Deum.* Every creature presents an angry God, and strikes trembling of heart into them. 'They fear where no fear is.' The light, which of all creatures is the most amiable and pleasantest, yet to a spirit wounded the beams thereof are dreadful; and when it is day, he wisheth it were night, and that darkness might for ever cover him; and why should the light arise, says he, to disclose my rebellion against my maker? Thus Job iv. 20, 'Wherefore is the light given to him that is in misery?' even as on the contrary to a soul God's face shines on, every creature strikes up comfort and gladness into it. He hears the thunder (which made Caligula tremble), It is my Father's voice, says he; views the stars, These are mine, saith he. The greatest afflictions to such an one do turn into joy, knowing he hath a treasury of love in the bosom of his Father that sent them. The perfect contrary is here.

2. This latter supposal of God's arming the creatures with his displeasure, and conveying it by them, falls yet lower, and is less than God's immediate wrath from himself, even as God's love, conveyed by ordinances and means, is a far lower dispensation than the immediate communication thereof from

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himself. God's power, though never so great, yet in working by and through an instrument, is abated, lessened, stinted in working. You may have read and heard (perhaps) the comparison between God's power and the creatures, in respect of torment, thus expressed, that the one is but as if a child should strike a blow in comparison of a giant. But to the case in hand; I have used to raise it thus: A giant that can of himself give a great blow immediately, if he yet should take but a straw to strike withal, the stroke would prove but small, and yet it would be greater than if a child should strike with it. Why? Because his power is limited and enervated by the instrument he strikes withal. Now, what are all the creatures, though in God's hand, but as straws in a giant's? And yet how terrible is his wrath when conveyed by them! I conclude this with allusion to that speech of Rehoboam, 1 Kings xii. 10. The weight of God's little finger is heavier than that of the whole creation; and if they be able, or God by them, to scourge us with whips, then God himself immediately with scorpions.

Having thus considered how the immediateness of God's working doth comparatively exceed that of the creatures, or of himself by the creatures, in the

Fourth place, let us go on more sadly, in a positive way, to consider what his immediate power is, what the strength of those hands is which men must fall into. And how may this amaze you! As it is said of God's wisdom, 'There is no end of it, no searching of his understanding,' so nor of his power. And how can I discover or unbare that arm before you? I begin to do it thus: God had begun to enter into a contest with Job, and touched him but with his little finger, and Job soon felt him, and cries out, 'If I speak of strength,' or think that way to grapple with him, 'he is strong,' Job ix. 19. If but his little finger be so strong, as Job found it, what is his fist, which Ezekiel next sets forth the strokes of his wrath by? And what God himself there speaks against covetous and bloody men, Ezek. xxii. 13, 14, do you apply to every sin you live and go on in. Says God, 'I will strike with my fist at thy dishonest gain. And can thy heart endure, or thy hands be made strong, in the day in which I shall have to do with thee?' Let every one that heareth or readeth this, who yet go on in their sins, consider with themselves, Am I able to stand it out and encounter this God? And encounter him thou must, if thou goest on in thy sins. Or, Can my heart endure? sayest thou. The apostle puts the very same consideration upon the Corinthians' spirits, when guilty of idolatry. (And it is the same case of uncleanness, or any other known sin). 'Do you provoke the Lord to jealousy? are you stronger than he?' 1 Cor. x. 22; as if he had said, Do you not consider what a powerful God you have to do withal, and that immediately? Can you grapple with him, think you, or make your part good with him? Hear yet further by what way it is that the apostle sets forth to us the strength of God; and let us make a further estimate thereby as to the matter in hand. The apostle, in the same epistle, though upon another occasion, chap. i. 25, had said that 'the weakness of God is stronger than the strength of men;' in which speech he evidently puts our thoughts upon making of a measure of what is to be accounted more or less stronger or weaker in God, in respect of the putting forth his power by what the Scriptures do express of him, after the similitude of man, as in Job the comparison is of his little finger, and in Ezekiel of his fist; whereof the one is weaker (in man) and the other stronger. Now, in man, what is weaker than his breath, which will scarce blow away a straw? (and his weakness is usually expressed by this, that 'his breath is in his nostrils.') Now, estimate the strength of God according unto what is said in the Scriptures of God (and

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that as to this point of destroying us) after the manner of men. 'By the very breath of his nostrils we are consumed,' Job iv. 9. His power is such that he needs put forth no more (as it were) to destroy us. His very weakness is enough. Job had in the same verse first said, 'By the blast of him we perish,' but because a blast imports some forcibleness, the utmost might of what is in a man's breath, and it is a man's putting forth his breath with a more than ordinary violence; therefore, by way of diminution and correction, he adds, 'by the breath of his nostrils;' that is (still measuring it as spoken after the similitude and manner of men), by the most ordinary and weakest putting forth of his power. And yet we see if he puts forth no more, he blows us to destruction when his intent is to destroy. And why? For of us the Scriptures use a comparison suitable thereto, in saying that we are but 'as the dust of the balance:' Isa. xl. 15, 'Yea, all the nations (put all together) are but as the small dust of the balance;' as that little that is left in the balance, when what is weighed is taken forth, which is easily blown away with a man's breath. Again, yet lower, in man, his nod is of less force than his breath; and yet, 'lo, at the rebuke of his countenance we perish,' Ps. lxxx. 16; 'He can look on one that is proud, and abase him, and his eye can cast about rage and destruction,' Job xl. 11–13. He had said before, verse 9, 'Hast thou an arm like God?' He riseth from the power of his nod, the weakness of his power, unto the power of his arm; and so may we, from his looks to his breath, from that to his little finger, from that to his fist, from that to his arm and hands, in which his strength is said to lie, Luke i. 51. Oh think how dreadful, then, it must needs be to 'fall into those hands' (as here in the text); into those hands, I say, that 'measure the waters in the hollow of them,' that 'span the heavens,' and at the same time comprehend also 'all the dust of the earth' in one grasp, as one of us doth a little pebble; and verse 15, 'takes up the isles as a very little thing,' as you would do hazel nutshells out of a pail of water. Now for thee, a poor grasshopper, to be taken into those hands, and to be gripped, and crushed, and squeezed with the might thereof; but the Scripture expressions go further yet: to have this God, like a mill-stone, fall upon thee with his whole weight, which is Christ's comparison, Mat. xxi. 44. 'Thy wrath lies hard upon me,' said Heman. You see in summer little green flies creeping upon green leaves, which, if a man doth but touch, they die. Such a slight creature art thou in comparison to this God. Or further (as Job's comparison is), that this great and mighty God should run upon thee as a mighty giant with his full force, the utmost of his force, as a man doth upon his enemy; yet so Job speaks of it, chap. xvi. 14. And in another place, the same Job, that he should 'take thee about the neck' and throttle thee. Oh what do we, poor 'potsherds of the earth, striving with our Maker!' as Isaiah speaks, chap. xlv. 9; or, as Christ spake from heaven, will flesh think to kick and spurn against such iron pricks and pikes, which run up into the soul whilst it strikes upon them.

And that we may yet further have a thorough sensibleness of our obnoxiousness and exposedness to this great God, let us withal consider his absolute sovereignty over us, as well as his power. What an inconsiderable portion doth any one soul (and every one is singly to deal with him for his own particular) bear unto this infinity of being and glory! To whom not one nation, but all nations; and not only all nations that are now extant in the world, but that ever have been, or shall be, are counted 'as nothing,' yea, 'less than nothing.' What a little thing is this island of ours to the whole body of nations! And yet all isles are to him but a little thing, as

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Isaiah speaks. Lord, think thou, what am I to thee, or any man, that thou shouldst regard him! Yea, and being sinful, why should any man (as he is of himself) think that God should have any stick or demur within him, to withhold himself from destroying him every moment! For, lo, even the greatest of men, that have been of greatest wisdom, parts (being sinners), he hath in his distance and greatness laid them aside, and regarded them not at all: Job xxxvii. 24, 'He regards not the wise in heart.' What is all or any excellency in thee to him!

There is therefore no way but to turn unto him, and seeing you must fall into his hands, prevent him by putting yourselves into his hands. This great arm of his may be held: Isa. xxvii. 5, 'Let them take hold of my strength; fury is not in me.' There is an arm also of another one, that is, Christ, who can deal with God for thee, and overcome him. Isa. liii. 1, 'To whom is the arm of the Lord (so he termeth Christ) revealed?' Thus you have seen and heard something of the greatness of this God, and that but in general, as he is the author of this punishment, and thereby this punishment aggrandised unto us, and yet how little do we know of him! as Job speaks.

Secondly, Subjoin hereunto the consideration of what is the eminent subject of this punishment, the soul of man, and that the issue of this punishment is no less than the destruction of that soul. And these two (which I join together) will afford further reflections, to help us to conceive of the fearfulness of this punishment. And the consideration hereof cometh in most pertinently next unto the foregoing, wherein the power of the agent was spoken to, but now in this the capacity of the subject or patient, and the receptivity thereof of impressions from this worker.

That the soul is the immediate vessel of this wrath, that I spake to before: Mat. x. 28, 'Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' The former part of which words evidently import, 1, that the soul alone, and immediately in itself, and not only in respect of what it suffers with or from the body's suffering, is the subject of this punishment, though the body also is; and, 2, Christ concludes, that it is the destruction of both body and soul.

You know also the rule, that the measure of every agent's working upon another must be taken from the capacity of the subject which the impression is made upon, as well as from the power of the agent that works. Fire works more fiercely upon oil and brimstone, than upon stones, or upon dust or sands. You may discern this in the parts of your own body. Rheum falling upon the lungs doth not torture so, as falling upon a tooth, a joint, or eye. How also are the inward parts capable of more exquisite torment, as by the stone, &c., bred in them, than the outward are, by any cuttings or wounds?

Now, the soul of a man is capable of more exquisite impressions from God's hand, in that it is an intelligent spirit, and in the substantial faculties of it assimilated to him, made in his image, a spirit as God is, that hath an understanding, and other faculties to receive and take in from him what he is pleased to pour forth into it by them, and is accordingly more sensible thereof, than the senses of the body are or can be supposed to be from creatures. The prophet Nahum seems to have considered this, chap. i. ver. 5, 6, when, setting out God's wrath to men in the effects of it, he first considers how it works upon inanimate creatures, that are at such a distance (in respect of the kind of their being) from God's: 'It kindleth a fire,' says he, 'which maketh the hills to melt, and the earth is burnt up at his

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presence; yea, the world, and all that dwell therein' (which he will one day burn up with fire). Now from these the prophet infers and raiseth up our thoughts. Doth he work thus upon insensible creatures, as the hills, and the earth, and the whole world? Do the elements melt with fervent heat? Are the heavens shrivelled up as a scroll of parchment before him, by the violence of that fire which he sends forth? Consider, then, oh consider, ye sons of men, how will the fire of his wrath work upon your intellectual souls! And as unto this scope and coherence with the former, I understand what follows, ver. 6, 'Who can stand before his indignation? who can abide in the fierceness of his anger?' He here turneth his speech, and applieth it to men. For the souls of men being in their beings and kind nearer of kin to him, spirits, as he is the great Spirit, and the Father of spirits, which were made 'only for God, and to be filled with God, have accordingly a more intimate sense of his workings on them. And it is as if he had said, If, then, he sends forth such a fire as melts and dissolves the earth, mountains of iron or brass, how much more will it be able to melt wax! And such are men's souls to God, comparatively to other creatures. Christ speaking of his soul, when he had thus to do with God, in the day of his anger, Ps. xxii. 14 (that psalm was all made of him) 'My heart is melted like wax, it is melted in the midst of my bowels.' And towards this sense doth Sanctius seem to understand that complaint of Job's, uttered to his friends, concerning those terrors of God which he felt within him: Job vi. 4, 11 verses compared, 'Is my strength the strength of stones? or is my flesh,' my nature or constitution, 'of brass,' that I should be able to encounter with this indignation of the Almighty? Stones and brass have no sense in them (or but a dull sense, if their opinion should hold true, *de sensu rerum*), they have no blood nor spirits to make them sensible of these arrows of God's anger he had spoken of, ver. 4. Ay, but Job meaneth to say, I have a soul made of other metal, suited to God, the great Spirit, whose arrows I feel, which is exquisitely sensible of all his actings. Take the statue of a man made of brass, or cut out of stone, and slash and cut him, and he feels it not; but cut the same limbs that answer to these in a living man, made of flesh and blood, with the same knife, and what torture is it! You may see this, and aggravate it to yourselves, by what inferior spirits to this great Father of spirits, as angels and devils can work upon man's soul, that is a spirit like themselves, being yet inferior to them. When Saul had but one evil spirit sent from the Lord, how distracted and terrified was he, though in the midst of the enjoyments of a kingdom! 1 Sam. xiv. 14. Also that great apostle, that had his spirit fortified, as having been newly feasted with the joys of heaven, and that not as at a distance only, but as a spectator, that stood by, present there, 2 Cor. xii.; yet one angel, 'Satan, buffeting him,' he was so disturbed and put to it, as he knew not what to do, or how to bear it; only God told him, 'My grace is sufficient for thee.' Well, but do men's souls in hell 'fight with flesh and blood,' yea, or 'with principalities and powers' chiefly? No; that is but whilst they are the 'rulers of this world,' as there it is added. And yet if these spirits have such power over our spirits to buffet and terrify them, what hath God, the Father of them?

Again, consider how the soul is capable of more joys and sorrows than the bodily senses are, and this by how much it doth exceed them in its eminency and capacity. The soul is able to drink up all the pleasures the whole creation can afford the bodily senses, or they bring in; to drink them up (I say) even at one draught, and yet would in the midst of it still cry, Give, Give. Now, as it is in the body of a man, look whatever part is capable of more pleasure, it is also capable of more pains. So the soul proportionably; look how

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capable it is of greater joys (as it is from God), it is as much of sorrows also, unto the same extension and intension of them.

Add, II., as to this point, that as the soul is thus vastly capable of more sorrow and anguish, so further, that these souls to be punished are filled with sin, and in that respect termed 'vessels of wrath fitted to destruction,' Rom. ix. 22. Take a barrel of wood, and of itself it will burn as it is wood; but if withal it be pitched within, and full of tar and combustible matter, it will burn more ragingly. Of unfruitful branches, apostatising from Christ, it is said, John xv. 6, that they are 'cast into the fire, and they are burned;' that is, they burn to purpose, make a mighty fire. That clause, 'and they are burned,' is added by way of *auxesis* or emphasis; else it needed not. We see when sins were but laid upon Christ by imputation, who in himself was separate from sinners, and had no conscience of sin, how yet the anger of God against sin dealt with him, as undertaking to be a surety for sin. And 'can you drink,' says Christ, 'the cup that I am to drink of?' that is, so as to bear it and not be overcome with it. Now, in Luke xxiii. 31, you may see how Christ infers from his sufferings, as being the sufferings of one who had not been himself personally guilty of sin, what therefore, with difference, those in whom sin is inherent must expect. 'Weep for yourselves,' says he, 'for if they do those things to the green tree, what will be done in the dry?' that is, who are fit combustible matter for the fire, and, as the prophet says, 'are as stubble fully dry,' Nahum i. 10: and of the terribleness of God's anger he had before discoursed (as was even now observed) in all that chapter.

Again, III., in the soul, some faculties are more capable of anguish from his wrath than other, even as in the body some parts are more of pain. If a man would avoid a scalding drop to be let fall upon any part, of all other he would fence his eye. You see how a mote, a fly troubleth it; a scalding drop of oil would much more. So it is in the faculties of the soul. You read there is the 'spirit of the mind,' Eph. iv. 23. Now God will wound even that, and aims at it in this punishment. 'A wounded spirit who can bear?' says Solomon. If a man's flesh be torn and cut, he may yet bear up himself, but if his bones be broken, 'who can stand?' Now the immediate strokes of God are so compared by David, as unto the breaking of the bones, in comparison of other dealings of God with, and inflictions from God towards us.

The next thing which I mention, but as an appendix to this head, is, that it is the destruction of the soul. So Christ and the apostle again and again. They are said to be lost; and though men may metaphysically dispute that it is better to be, though in hell, than not to be, yet Christ hath said, 'it were better not to have been born.' I shall say no more as to this head than what the apostle expresseth this by, in 1 Tim. vi. 9, in saying, that men are 'drowned in perdition and destruction.' One would think for him to have expressed death and destruction, it might have been enough to have said that a man were drowned, or sunk down to the bottom of waters, or the like materials that would suffocate a man; but to say he is 'drowned in perdition' itself, or that 'perdition and destruction' are the pit, the lake he is plunged into, what can be said beyond it? And yet here he is not content with one single word to express that by either, as to have said, 'drowned in *perdition*,' but must double it, and add another word, *destruction*, also. Destroyed, therefore, over and over; drowned over head and ears, as we say, and all that is in them drowned and sunk into perdition; the whole soul, yea, the whole man. No part above water: destroyed with a double destruc-

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tion; both for object double, and also for the subject of it, both body and soul. So Christ says.

The third head that affords matter of exaggeration to our thoughts, whereby to infer the fearfulness of this punishment, is taken from the ends or final causes mentioned in that first section: the ends, I say, which God hath in, and is provoked by unto this punishment. And as I then singly argued from each of them the immediateness of God's hand therein, so now I shall from each of the same, the dreadfulness hereof. There were three attributes of God in special, and his glory in common, which God aimeth at the manifestation of, in this ultimate guerdon or reward for sin. 1. The manifestation of the glory (that is in common); then particularly, 1st, of his power; 2dly, the satisfying of his justice; 3dly, of his wrath. The scriptures I then had recourse to, do specify all these. I shall speak to these in this section, and to the other in the following.

1. In general, that he aimeth at his glory in it (which is God's general aim, and is common to these and all other attributes) is evident. His glory (as it is to be manifested to us) is but the result or shine of all or any of his attributes, manifested in that place of Prov. xvi. 4, 'The Lord hath made all things for himself,' that is, for his glory (for that is himself, 'My glory I will not give to another') it follows, 'yea, even the wicked for the day of evil.' The day of evil there is the day of punishment, the wicked themselves also making and preparing themselves by sin thereto; but so as thereupon God manifests his glory upon them, as well as upon all things else, which he hath made in their several seasons and kinds. And Solomon doth mention this of punishment, as one eminent instance of all things else whatever that are for his glory, and which will be ordered then by him thereunto in a special manner; and because (it being so great an evil) men might think otherwise, yea, but, says Solomon, God seeks and will have a glory out of this punishment, as well as out of all things else, of which ye all acknowledge that God made them for himself. And so in that 2 Thes. i. 9, they are said to be 'punished from the glory of his power;' that is, from his power, glorifying himself on them, as I before expounded it. And as it is for the glory of this his power, so by the same reason of all or any of those other attributes, he is pleased to put forth therein.

I shall premise two maxims, from whence forelaid the inference for the dreadfulness of this will more readily rise, in an infinite height, unto our more serious and sober apprehensions.

1. The first, that all things which God doth for his own glory, he will perform them like himself, that is, like God, and so make the utmost of everything that that subject matter, whatever it be, will afford of glory to him. This rule is ascertained to us, as from the nature of God, so from that saying of the apostle, Rom. i. 21, where he condemns the Gentiles, that they 'glorified him not as God,' that is, in such a manner as was worthy of him; they came not up to that height of glory, so great a God must have given unto him from creatures. Now, if it be the sin of creatures that they fall short in glorifying God as God, then be assured that if God himself undertakes and professeth to do a thing for his glory, he will, in the whole of it, and issue thereof, either glorify himself as God, or never begin to essay or meddle with it, but would have let it alone for ever.

2. From hence take this also along with you, to carry it in your view through each particular that follows: that then, if God seeks to glorify himself in a way of punishment, that punishment must be answerably great and proportioned to raise up a glory unto God, such as shall 'glorify him *as God*' in that way. For it is the punishment or the judgment itself which

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he executes (as the psalmist says) out of which this glory must spring. This punishment, as it is a punishment, is that wherein God will be glorified as God; that is, it is the soil which this crop of his glory is to grow up out of, and the crop or harvest of glory can be but what the fertility of that soil, as such, affords. These things in general forelaid.

Now, 3, the greatness or vast comings in of that glory God reckons upon from this may rise up in your view by these particulars.

(1.) Had it not been that, in comparison of other works of his, an infinitely exceeding revenue of glory would have arisen unto him from this, God would never have set his heart or hand to this work of all other; I say it again, he would never have set his hand to this work of all other. For as he is Creator, he hath a love to all, and hates nothing that he hath made; he loves no such bloody work for itself, nor would have ever imbrued his hands in the destruction of his creature, had it not been for an exceeding weight of glory; and as being justly provoked thereto, it becometh a just prize on that hand presented to him, which he will be sure withal to manage and perform with the utmost righteousness. It is certain that this is to him *opus alienum*, a work strange to his nature, as the prophet speaks. He does not naturally nor willingly (says the Lamentation) 'afflict or grieve the children of men,' Lam. iii. 33. Men's quarrellings and cavils hereabout did put him long since to his oath, and he hath cleared himself by oath in Ezekiel: 'As I live, I will not the death of a sinner;' that is, not simply, as if I delighted in it for itself, as a God that is cruel (which was objected); and therefore I say peremptorily it must be an infinite mass of glory, after much longsuffering and impenitency of men, that moves him to it. And if so, then, according to the principles even now mentioned, do you that are impenitent sinners look to it, for *ex vestro corio* (I allude to Job's speech, skin for skin), out of the blood of your souls, and their destruction, shall this tribute and tax of glory be raised, according unto what your sinfulness shall be found to have been. And oh, then, do you collect how fearful it is like to be! View it in a contrary, and indeed though an instance far transcending the proportion of this, yet in respect of holding some likeness to God's proceeding in this, will conduce to heighten our thoughts about this. It is a consideration that helps our faith (and it is a great one) that for God to deliver up his own Son to death, and for himself to bruise him (you have it all in a short saying, Isa. liii. 10, 'It pleased the Lord to bruise him'), and that this should be the object of his good pleasure, there must have been some incomprehensible vast design of glory to accrue therefrom, to be attained by doing it, some high end and far transcending design that was to be the issue and product of it; which, as you know, was the glory of his mercy and love in the salvation of men: 'Glory to God on high, good will to men.' And this is as great an evidence and argument to our faith that God is resolved to save sinners as can be given. For what hath been thus done to Christ is past recalling, not to be recompensed any other way than by saving many by the knowledge of him, as God there speaks. Now as this instance of the highest kind serves to evidence this thing to us, so, though in a far lesser proportion, you may take somewhat a like illustration, at least in the point in hand; that certainly it must be a great surpassing mass of glory that will come in unto him by this punishment for sin, which should any way gain him to be so much as willing to it, against which otherwise he hath so much in his own nature, who had it withal in his absolute power to have given effectual grace to all as well as to some; which latter all acknowledge he hath done, even as it was in his power to have saved the world without Christ's death, Mark xiv. 36. O ye sons of men, know and understand your God, and

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be moved thereby to turn unto him; and the more by this, that it must and will prove an infinite punishment that is coming upon you, because, were it not an immense sum of glory would accrue to him out of it, and that but upon your final impenitency; he that is a God so good in himself would never else bring it upon you. And according to that first maxim premised, it must be the soreness of the punishment from whence that glory must arise.

(2.) Consider herewith how that he hath reserved this, as his last work in that other world, when this world shall come to be folded up as a garment, and a final conclusion be put to all these other dispensations and works of glory that are now on foot. And as Solomon told us that he hath 'made the wicked for himself and for the day of evil,' so Job also tells us, that 'the wicked is reserved to the day of destruction, and shall be brought forth at (or to) the day of wrath.' *Reserved* by God till after all his other works of wonder are ended and gone, then to be brought forth as a trophy of his glory. Both themselves and all their sins are reserved till then, and laid up amongst God's treasures, to be then made public. The salvation of his elect and the destruction of the wicked are the last and only works that then remain, and do remain, and are purposely kept unto that time, when he means to shew himself to be God indeed, and to make all men and angels know that he is God. It is an argument of the fearfulness of that punishment the devils shall undergo, Jude 6, 2 Peter ii. 4, that he hath 'reserved them in everlasting chains unto the judgment of the great day.' It is a certain rule that God's latter works do still exceed and put down the former, so far as the former shall not in comparison be remembered, Isa. lxv. 17, Jer. iii. 16. When God would make his apostles (as to this world) the greatest spectacle of misery that (excepting what he made his own Son, who was the first born among many brethren), he ever put upon saints, prophets, or martyrs, that had preceded and were before them, how doth the apostle express his design in it, 1 Cor. iv. 9? 'I think,' says he, 'that God hath set forth us the apostles *last* as it were, men appointed to death, for we are made a spectacle unto the world, and to angels, and to men:' alluding to those gladiators brought up last upon the stage as a spectacle to the people. The thing I cite it for is, that the greatest work in that kind he appointed to be at last, as also was that which immediately preceded it, the coming of his Son in the last days. And but this of punishing the wicked in his last, and very last, of all that he will do for ever.

(3.) Especially let us withal consider besides how all his actings and works whereby to glory himself for ever shall be reduced and contracted to these two. He gives over all other of providence and spiritual dispensations by ordinances, and sets down and betakes himself to these two alone. God hath nothing else to do in the other world; and he hath no other revenue of manifested glory that remains extant; he lives and reigns eternally in or upon these two; and yet this is, then, when he is resolved to the utmost to be glorious. And yet all is but what comes out of these two works, the salvation of the elect and destruction of the wicked.

(4.) Again, consider these two are uniform works, and unvarying, and 'without shadow of turning.' In this world he makes a variety and interchange of providences, which are exercised in such works as he sometimes takes up and then lays down again at pleasure; he 'sets one thing against another,' as Solomon speaks. Every day and age produceth a variety and alteration. And this is because his glory, that appeareth but imperfectly in some one (as in this and that particular), may have an additional perfection in some other, that so all that variety may, like small pieces in tapestry,

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make that piece of work complete. And yet we see how in this mixture, and often but in some one single work or piece wrought and done but once, how much of God's glory appears to the wonderment of men and angels. Whereas now this last work of punishing wicked men (as likewise that other of salvation), are but as one continued dispensation, of one woof, and uniform for ever, without change, variety, or interruption. The whole stream of God's activity contracts itself unto and runs in these two channels, and no more, *in omne volubilis ævum*. And how strong must you needs suppose these two streams each of them to be, whenas the manifestation of the Deity doth now run so strongly in a thousand rivulets. This in general, from the manifestation of his glory.

I named three attributes in particular, which God doth more eminently shew forth in this great and last work of his

First, His power.

Secondly, Justice.

Thirdly, Avenging wrath, to the end to gain a glory to himself out of all these.

First, His power. That you have in two places: Rom. ix. 22, 'What if God, willing to shew his wrath, and make his power known?' His power, you see, is mentioned distinct from his wrath, though indeed it will provoke to be the power of his wrath; but I shall distinctly speak of it. You have it also mentioned as that attribute which shall be most glorified hereby in 2 Thes. i. 9, 'Who shall be punished with destruction from the glory of his power.' I afore spake some things of the greatness of God's power as in relation to this punishment, in shewing how fearful it is to fall into the hands of God, in the first head or demonstration in this section. I shall only here add,

1. This general rule concerning it, that the drawing forth of power or activity by God in any work, is still but what is proportionable and answerable to the work; that is, the effect shall be answerable in greatness to the power that is said to be put forth. It is certain God over-acts nothing. Now the effect wherein this power of his is put forth, is here said to be destruction; and therefore that destruction must be conceived proportioned to the power that is said to be exerted. There was never work which God ever did, wherein he professed to shew forth a transcendency of power, or of any other attribute, but it was wonderful and glorious in its kind. All his attributes are himself, and so as great as himself. This visible world, in its kind, what a glorious building is it, consisting of heaven and earth! and to what end was it that he professed he made it? You have it Rom. i. 20, that by the creation of the world might be 'understood his eternal power and Godhead.' And if he that created and raised up such beings out of nothing shall profess yet further to make his power known, and will use that power, and put it forth in destroying, to shew forth the glory of it, how great will that destruction be which must bear a proportion to such a manifestation! That after God hath in so great and so various works preceding this, sufficiently, as we might think, shewn himself God, in point of power, or what a powerful God he is; that yet after all, as if in all these he had not given so full proof or demonstration of power, and as not satisfied with all the former as not enough, he should be after all willing, as the apostle says here, at last to begin a new work, which should make the ears of the whole creation tingle, on purpose to make his power known: this is it swallows up my thoughts into astonishment, knowing both that, according to the rule before given, his last works ordained to shew forth any attribute, must infinitely exceed the former, that served to the making known thereof; and

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that again puts a new amazement into my thoughts, to think how, or wherein so much a greater proportion of power should be spent! If it were barely to annihilate, and bring the creature to its first nothing, there needs not an extension of power; it were but withdrawing that word of his power that holds up and bears up all things, Heb. i. 8, and these, as all, would fall to nothing. But over and above, you read here of such a destruction as draws out his power positively, and makes his power known afresh. Specially, when again I consider as to this particular, that to destroy the well-being of anything is, in the ordinary experience of us creatures, more easy than to give being. A man that cannot make alive the least of creatures, not the least fly or flea, can yet with an easy touch destroy them. I hinted before some respects wherein this destruction might exceed, in respect of power concurring to it, that of the creation. In the creation there was but a single expense of power, namely, of merely raising up out of nothing; but in this a double. For the wrath of God, exerted in the fierceness of it, hath a tendency to bring, and would, if no other power intervened, bring the sinner unto nothing; as that speech of Jeremiah doth imply, chap. x. 24, 'Correct me not in thine anger, lest thou bring me to nothing;' as also that of Nahum, 'Who can stand in the fierceness of his anger?' So as under this his pressure of the creature unto nothing, for God to uphold that creature in being, is equivalent unto a continual educing it out of nothing again. Oh what destruction must that then be in the execution of it, in which God will positively put forth more power than in creating, and thereby, after all other works of power shewn, get himself the name among the whole creation of being a powerful God indeed! But of this destruction, more hereafter. Thus much for that of power.

The second attribute is justice, which he will to the utmost shew forth in this punishment. So in the text, 'The Lord shall judge his people;' and 2 Thes. i. 9, (*δίκην τίσουσιν*) 'They shall lay down, or pay a punishment;' and ver. 6, 'It is a righteous thing in God to recompense tribulation,' &c. And indeed, God's power herein is not put forth simply out of sovereignty, or for itself, but is drawn out by justice and wrath, to execute what they are provoked unto. I before gave this as one reason why God himself must execute this punishment, because else the punishment will not come up to satisfy his justice; but now I make use of the same to infer the dreadfulness thereof: that it is the falling into the hands, as of a potent God, so of a just God recompensing for sin, and extending his mighty power to inflict a punishment, which should in justice hold proportion with the demerit of sin, that so the exactness of his justice might appear.

Now, to heighten our apprehensions of the dreadfulness of this punishment from this particular, consider,

1. The infinite demerit of sin. Which is not enough known or considered by the miserable subjects thereof, because indeed God himself, in his holiness, and in his greatness, is not known by them. Now, because men will not otherwise know, nor be sensible of sin, in the spiritual evil of it against God, therefore it is that God is put upon it thus to make men know it, and what God himself is; for men to sin against him by such dreadful effects, as in justice shall hold proportion with their sin and the desert thereof. And God professeth he will herein be exact, Heb. ii. 2, so as 'every transgression shall receive a just recompence of reward;' not such or such sins, some few more eminent sins only, but every transgression shall have a reward proportionate. 'He that is the Judge of all the world, shall not he be exact?' as Abraham in another case, Gen. xvii. Yes; in this ultimate punishment he will be sure to be, as Isaiah speaks, chap. xxviii. ver. 17, 'To lay judg-

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ment to the line, and righteousness to the plummet,' as carpenters do when they would fit things one to another, and make things uniform and correspondent, and square them adequately to an hair's breadth, as we say. And thus God will do in judging; he will bring his line and his plummet, take measure of the heinousness of every sin, and mete a punishment adequate thereto. And if so, then this punishment, how dreadful will it be! 'If thou wilt be severe to mark what is done amiss, who will be able to stand?' says the psalmist, Ps. cxxx. 3. The heinousness of sin is measured by the greatness of that glory whereof it is the debasement; and that debasement done to him, further measured by this, that it is by so mean things as we creatures are to God; and so is estimated by the worth of that person against whom it is committed, which therefore could by no other means be expiated, but by the debasement and emptying of as great a glory, due to the person of the Son of God, appearing in our nature as one person therewith. Sin, the apostle tells us, Rom. vii. 13, is 'above measure sinful.' And hence, accordingly, this punishment is estimated to be above measure fearful. Thus Jer. xxx. 11, and Isa. xxvii. 7, 8, God putting this very difference between his punishing godly men, his own children, and his punishing wicked men, 'Hath he smitten him as he smote those that smote him?' No; for he puts this difference in the 8th verse, he smites his own in measure. You may thus take the compass, the magnitude, and the depth of it by this, that therefore oppositely his punishing the other exceeds all measure. Sin is the creature's proper work, and punishment is God's work. 'Vengeance belongeth unto me,' says the text; he challengeth it as his. Now it is certain God will shew himself as perfect and as exact in his work as man and Satan have been in theirs; he will not be exceeded or outgone by them. 'The Lord is known,' says the psalmist, 'by the judgment that he executeth,' Ps. ix. 16. If the creature be so wicked as to bring forth so heinous an evil (*in genere moris*) as sin is, which is *malum catholicum*, a catholic evil, and accordingly hath the name of all evil given it, as virtually and transcendently containing all that God or man calls evil, then be assured that God who is so just will be as sure to bring forth, by way of return upon the creature, a punishment that shall be, *in genere pœnæ*, in its kind, *malum catholicum*, an universal evil also. And such Ezekiel terms it, speaking of the evil of punishment; it is 'an evil, and an only evil,' Ezek. vii. 5; that is, such an evil as shall be nothing but evil, and that shall contain the spirit, the quintessence of all evil in it. Therefore, Ps. lxxv. 8, 'In the hand of the Lord there is a cup, and it is full of mixture;' as if an artist that knows the nature of all simples should temper a cup that is full of all sorts of poisons, and which is a compound of the bitterest, loathsomest ingredients this earth puts forth. Even thus hath God strained the quintessence of all evils into one cup; and it follows there, 'the wicked of the earth must drink the dregs of it;' which phrase also argues such a mixure as this we speak of; the bitterest of all is at the bottom, and it is eternity to the bottom, and they must not nor shall not leave a drop, but suck out the dregs, as the prophet's phrase is, Ezek. xxiii. 34. Thou hast a 'cup of abomination,' and when thou hast 'filled up thy measure,' then will God take a measure of thy cup, and fill the same proportion of dregs and mixture to thee in a cup of his tempering.

2. Consider that in the manifestation of this attribute of justice there must, of all other (next unto that of mercy), be a more special glory intended and designed by God himself, unto which this punishment must bear an eminent proportion, as being the matter wherein it appears. I said before, that if God professed to manifest any attribute of his whatever, it still hath

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been done in such effects of wonder as all the creation is set admiring of. Now of all other attributes, these two of justice and mercy are the prime, which he sets the greatest value upon the manifestation of. And therefore still look how they are more eminent, or by how much the more eminently he intends to manifest them above other attributes, by so much must the effects in and by which he manifesteth them exceed and excel all other works.

Now that these are the brightest jewels in that crown of his glory, and which he intends most to embellish, may be seen in this: 1. That he hath chosen the choicest and most excellent of his creatures as the stuff or materials in which to set these forth; namely, angels and men, and Christ himself the head of all. That look as curious engravers, when they would shew their best art and chiefest workmanship, they cull out the choicest materials, as either precious stones, cedar, or marble, to work upon; and so embroiderers, the finest stuff or cloth for the groundwork they would embroider gold or pearls upon; thus hath God singled forth angels and men, the chief of, and more noble creatures (in the stuff they consist of) than the rest of his whole creation. Power and wisdom is seen in other creatures, but vindictive justice, as also grace and saving mercy, only on men and angels. And, 2, although he hath shewn forth more of wisdom and power in the frame and fabric of men and angels than in the whole of heaven and earth, yet still, comparatively, more of justice and mercy in these two, than that all or any of the other attributes shewn forth in and upon them comes unto; whereof this is sufficient evidence, that they have the name of 'vessels of mercy' and 'vessels of wrath,' Rom. ix. You read nowhere that they are termed vessels of power or vessels of wisdom, which is a token that they are filled with these, in that they carry away the denomination (which is usually *à principaliori*), as if no attributes else in comparison seemed to appear. And yet how much of power and wisdom is seen in the fabric of man, David tells us, 'I am wonderfully or fearfully made.' So then, those that shall prove to be the miserable vessels of this his wrath and justice, shall be so filled with the punishment whereby this justice is made known, as shall deservedly bear the name of wrath and judgment engraven upon it of all other attributes. 'The day in which he will judge the world,' Acts xvii. 31, is elsewhere called the day of destruction, the day of wrath, the day of judgment, &c. It beareth its denomination from this very work we speak of.

And further, consider how he hath given out beforehand, almost six thousand years before, concerning this work above all works else, and hath posted it upon Enoch's pillars (you know the tradition I allude to) as you use to do citations, Jude 14, 15, or as you do *indicere diem*, set a day for the most solemn works. 'Enoch, the seventh from Adam, prophesied hereof, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all,' &c. And further and besides, God speaks of preparations to have been all along made by him during the time of this world against that day. The persons are a-fitting, Rom. ix; the punishment a-preparing, 'prepared for the devil and his angels,' even from their very first fall. Now certainly God would never raise up in us, by such words given out by himself, so great expectations, if the reality, the execution, the thing itself, should not answer to all these. Yea, after all his other works of wonder finished and perfected, he professeth to come on purpose to be glorified. And in what? as well in rendering vengeance in the destruction of wicked men as in the glorifying his saints, 2 Thes. i. 6–10, 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you that are troubled rest with us, when the Lord Jesus

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shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day.' He carries on the glorifying himself and of his power in the one as well as in the other.

Yea, and to render the solemnity of this work and day yet greater, he calls a general assembly of all men and angels that are or have been, or of men that yet shall be, in either worlds, to be present and see the execution.

To conclude. It is therefore called 'the great day,' as that 'reserved to the judgment of the great day,' Jude 6, and other speeches. And why the great day, but from this work of that day that shall be done upon it, which this day shall then bring forth and produce; as days have their style and denomination from the work of the day, *opus diei in die suo*. So this (as was said) is called the day of destruction, wrath, &c. And if so, then that style of greatness must be from the greatness of the work that shall be done thereon. And so the judgment of the great day, because great will the judgment be that is to be executed on that day.

Lastly. God hath in the mean time suffered his glory to be debased, himself to be the least regarded in the world, sin and the devil to carry all before them, and sinners to have the glory; relieving himself in the mean time that he hath a treasure of glory to be broken up at that day, Rom. ii. 8, when he will come on purpose to be glorious. He hath suffered an eclipse of six thousand years, that in the end he may break forth with a redoubled glory. And all that glory must come in this way, even from this punishment he shall execute. And it must be a recovery of greater glory than he should have had by man's holiness in that first state by creation, or God would never have let sin have come into the world; he meant not to be a loser.

I come next to argue this from the third attribute, his wrath; or if you will, his power and justice, as intended and heightened to extremities by wrath; and though he will be just in what he doth, yet it is justice put on by wrath. He recompenseth sin, not only as *rector universi*, judge of all the world, and so upon the account of public rules given forth, to vindicate the equity and righteousness of which, he punisheth the transgressions of them; but over and above he doth it as resenting an injury, a personal affront given to himself, his person; and this draws forth his wrath and vengeance on his own behalf.

As it is termed vengeance, so zeal, in Heb. x. 27, and 1 Cor. x. 22, 'Do you provoke the Lord to jealousy?' In Nahum i. 2, see what a conglomeration there is of attributes and effects.

God is jealous; that is the first. He compares that in God unto that in man, which, Solomon tells us, is the 'rage of man,' Prov. vi. 34.

Again, 2, *The Lord revengeth, the Lord revengeth.* That is the effect, and he says it twice, as speaking of one who is inflamed with anger.

Then, 3, to shew how fiercely in revenging he executes it, even with fury, he adds, *The Lord revengeth and is furious;* who yet professeth elsewhere of of himself, 'Fury is not in me;' that is, of myself it is not, Isa. xxvii. 4. But as he is provoked by sin and impenitency, so fury is in him. 'The Lord is furious.'

Then, 4, follows the subject thereof, and what they are to him whom his fury waxeth so hot against, *enemies* and *adversaries:* 'The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.'

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Which accords with this text, 'Vengeance is mine, I will recompense the adversaries,' ver. 27,

And, 5, if any urge, Yea, but is not God merciful, and slow to anger? Yes, says he, ver. 8, *the Lord is slow to anger*. But he brings it into shew that in this case it is that very patience of his, which in the issue works up unto that fury, *Læsa patientia fit furor*.

And then, 6, he further warns them to consider, that in the execution of this fury to the utmost, his power comes to be engaged, *The Lord is great in power*.

And lastly, *He will not at all acquit the wicked* that lives and dies in his sins; which is a clause or proviso he still puts in, even when he speaks the greatest things of his mercy. See Exod. xxxiv. 6, 7.

And although the very reading this description of God as an avenger shews forth alone its own dreadfulness, yet further, to clear and enlarge upon it, consider,

1. How it is justice heightened by wrath to a fury, and all of these whetting on and drawing out the greatness of power. And to this purpose we find, as was observed, power and wrath joined, in Rom. ix. 22 and Ps. xc., 'Who hath known the power of thine anger?' His jealousy draws out his strength, and his power works in a way of wrath. Take a man; let his blood, his fury be up, and thereby all his spirits are intended and stirred, and he is able to strike a greater and heavier blow than at another time; as Samson, in his fury against the Philistines, he pulls down the pillars of the house. Now bring this to God, and though his power is the same, and not greater, when he executeth vengeance on his enemies, than at all other times; yet being attributed to him after the manner of men, it imports to us something of analogy (whereby the working of his power in such a case is set out) which it holds with what is in men in the like case.

And so shews (1.) that if ever he did or will upon any occasion, or can be supposed to shew forth power and strength, it will be in this, for he is in fury; and in that fury talks of the greatness of his power, which in men in their fury useth to be at the highest; and they shew forth their strength in no acts so much as those which they do in fury.

(2.) That comparatively therefore unto other works of his, wherein he shews forth power, he is to be supposed to shew forth more of power in this. Consider, therefore, if God shewed forth power in creating the world, &c., yet according to this analogy I may say of all those kinds of works whatever (speaking after the manner of men), that he did them coolly as it were; but this he doth in fury, and so may well be supposed to put forth more of power in these, in that respect, than in those other.

2. Avenging wrath is more than simple anger. A man is angry with a friend, and so is God often with his children; and then he 'stirs not up all his wrath,' as Ps. lxxviii. But the butt and mark which revenge shoots its arrows at, is an enemy, as both out of Nahum and the twenty-seventh verse of this chapter was observed. And not only so, but such as are irreconcileable enemies; for that is the state of men in hell, and the posture of their spirits there towards God, to be fixed in malice. Now when vengeance in God shall be extreme, who shall be able to bear it?

3. Justice hath a mixture of pity mingled with it; but when it is a case of revenge, there is a decorum put upon the extremity of justice. It is the revenge of an injury, which, though in the creature, who itself is a subject of God's (who only hath the sovereignty of power), it is therefore inglorious and unworthy; yet, in God, who is the supreme, in case of wrong and injury to himself, this hath a glory in it: 'Vengeance is mine, saith the Lord.' No

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wonder, then, if it be termed 'severity,' Rom. xi. 23; and James ii. 13, expressly, 'judgment without mercy;' and perhaps in that respect also it is, that, Rev. xiv. 10, it is termed, 'wrath without mixture;' that is, pure wrath which hath no mixture, not a drop to cool one's tongue. And again, 'wrath to the uttermost,' as 1 Thes. ii. 16, the apostle speaks of that wrath which, upon the destruction of Jerusalem (the type of the day of judgment), befell that nation. And so it is set forth in the language of the wrath at the great day, as Grotius hath observed, which is wrath to the uttermost; and as God is said to 'rest in his love' shewn to his children, Zeph. iii. 17, so his wrath satisfies itself in accomplishing vengeance: Ezek. vii. 8, 9, 'I will accomplish mine anger upon thee; and I will judge thee according to thy ways, and I will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity; I will recompense thee according to thy ways, and thine abominations that are in the midst of thee, and ye shall know that I am the Lord that smiteth;' and therefore is often called a sacrifice, as Mark ix. 49.

And this answers an objection may be made. Did not David expressly choose rather to 'fall into the hand of God than man?' 2 Sam. xxiv. 14. The answer is at hand in the same place: 'for his mercies are great;' that is David's reason for it there. And so indeed the difference lies in chastising anger, and avenging wrath, and David there speaks of God's chastising his children in this world; but in the world to come you see the case is altered. It is the falling into the hands of an avenger, who in that execution professeth to shew no mercy: 'He that made them will have no pity on them.'

Lastly, Consider how wrath sets all that is in God against a man, whets and sharpens the whole activity of every attribute. What is the reason that in the text, when this dreadful execution is spoken of, the attribute of the *living God* is mentioned rather than power? &c. The life of God speaks the whole of his attributes. The whole of his nature and Godhead, as it is active and working, this life imports. In hell, God draws out all his forces, all his attributes into the field, whereof wrath is the leader and general. All his perfections conspire either to stir up and enkindle wrath, or to assist him in the execution. How power is drawn forth and intended, I shewed before. Wisdom, that marshals all into order, 'sets both thy sins in order,' in the view of thy conscience, Ps. l. 21, and 'sets his terrors in battle array against thee;' it is Job's expression, chap. vi. 4, and the same word in both places. And as it marshals all, so whets on to vengeance: Prov. i. 25, 'Ye have set at nought all my counsel; I will therefore laugh at your calamity, I will mock when your fear cometh.' It is wisdom speaks this, ver. 20. 'Be not deceived,' saith the apostle, 'God is not mocked,' Gal. vi. 7. It imports two things:

1. That sinners think to illude and deceive God. As what is it else to think to defer repentance to the last, and then to come and flatter, and look to be saved, as if they had served him from the very first moment of their lives? They herein think to go beyond God.

2. That in such cases God's wisdom takes it and resents it to the height. Nothing adds unto provocation more, in a man that is wise, than to perceive how another man thinks to go beyond him, and impose upon his wisdom. And it is wisdom in a man that makes him he would not be mocked, deceived, or trifled withal; this principle riseth up in God's heart, the judge of all the world. Again, his holiness cries out to him against the sinner: Thou art a pure God, and I can endure to behold no iniquity; and the 'eyes of my glory have been provoked' by this sinner continually. Then says justice too, I must be satisfied to the utmost farthing, and have the last drop of

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blood that is in their souls; and this their punishment executed on their own persons is all I shall have or can recover for all the dishonour hath been done thee; for Christ, through their unbelief, hath not taken off one farthing of their debt, but all is left and remains upon their own score. And I can no other way recover glory, but by having it out of them; and therefore it is that an eternity is required, because, but by an eternity of suffering it is that they can come to satisfy: Prov. xxvii. 20, 'Hell and destruction are never full,' or satisfied, as the next words shew the meaning to be. Then says truth and righteousness, Their whole lives have been contrary to my love, the whole actings and courses of them have been but a making a lie, a web of hypocrisy, continually woven and vended: Rev. xxii. 15, that 'love and make a lie;' and Rom. iii. 13, 'their tongues are full of falsehood and deceit;' and again, 'give them their portion with hypocrites,' whom of all else I hate, says truth. Then boils up jealousy, Every creature hath been an idol, and made their god, and set up in God's stead, and they have been inflamed with them, as of idolaters the prophet speaks; 'idols of jealousy' have all their lusts been, and the glory due to me hath been given to them. But you will say, Will not mercy at last speak a good word for them? Will it not allay and moderate all these? No; but turn as fiercely against them as any other attribute, and plead, I indeed did a long while restrain all these other attributes that were provoked every moment, 'whom God endured with much long-suffering,' says Rom. ix. 22; and that they have lived so long free from wrath hath been by means of me, I waiting for their repentance, which hath cost me millions. I have spent riches on them, in forbearance of them, all which now is to be reckoned to them in wrath. You have it Rom. ii. 4, 5, 'They have despised the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth them to repentance; but, after their hardness and impenitent heart, treasure up unto themselves wrath,' &c. And says grace, I was presumed on, and made a stale to and defender of their lusts, and was 'turned into wantonness,' Jude 4.

And thus all in God is set (as it were) on fire against a sinner, and (as I may so speak) do turn all in him into fury. And look as to God's people, all in God is assimilated into love towards them, and they live and dwell in love, and see nothing else as it were in God but love. 'God is love,' says the apostle, namely, to his own, 1 John iv. 16. Nothing else appears, or rather, all that is in him appears in that hue, under that dye, with that tincture. So here, on the contrary, all in God is turned into fury: *læsa patientia fit furor.* Though he is not so of himself,—'Fury is not in me,' says he, Isa. xxvii.,—but sin hath made him such.

A fourth head of demonstrations is taken from the instances given both of good and bad men. Which instances, as I then alleged to prove the immediateness of God's inflicting it, so now I shall from thence present some inferences of the fearfulness hereof. Do but sit down a little with Job and Heman, who were the instances of good men; or go to that roll which the Scriptures have recorded of Cain, and Judas, and others, or which ecclesiastical stories or present examples of our age have afforded, of men in horror; weigh and perpend their cries and roarings, and consider what a sad spectacle such instances afford.

1. Of good men. Heman I insisted in before, and acquainted you with his complaints, as sad as man can utter. I reserved that of Job specially for this place, as I then professed all the while that he had but afflictions common to men; and although he was every way surrounded with them, as being visited with a loathsome disease, his body filled with dolours and pains, his

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children lost, servants destroyed by fire from heaven, his estate quite gone unto an extremity of poverty, his wife abhorring his breath, and tempting him to blasphemy, all this while the text tells us, chap. ii. 10, that 'in all this did not Job sin with his lips,' but was quiet and patient, as the Holy Ghost in the New Testament takes notice of him: James v., 'You have heard of the patience of Job.' Well, but God himself in the end came in upon him with his immediate wrath. And now will you hear of his impatience too? He was not pricked to the quick till now. But then he begins to curse the day of his birth, chap. iii. 1–3, and at that rate talks all along that chapter. For brevity, let us only consult his lamentations, in chap. vi. vers. 2–4, 'Oh that my grief were thoroughly weighed, and my calamity laid in the balances together, for now it would be heavier than the sand, therefore my words are swallowed up.' The rest that follows, I shall add by and by. What was it caused this sudden outcry and alteration in Job's spirit, from that still and sedate frame we left him in before? What was it? The thoughts of his lost estate, children, wife's unkindness, or the pains of his bones and body, &c., or his downfall from a petty kingdom? Did these begin now at length so sadly to return upon him, so as in the end his spirit should begin to take them in, and lay them at length to heart, which at first he in an holy gallantry had made so light of? Oh no; he had fully concocted and digested all that had been occasioned from all or any of these, and had quieted himself with one or two good cordials, namely, that 'the Lord hath given, and the Lord hath taken, and blessed be the name of the Lord,' chap. i. 21; and again, 'Shall we receive good from the hand of the Lord, and not evil?' chap. ii. 10, which had carried away all that sorrow might have been stirring in him from these. What might be the matter then that was the cause of these so high disturbances? The next words, ver. 4, do inform us, 'For the arrows of the Almighty are within me, the poison whereof drinks up my spirits; the terrors of God do set themselves in array against me.' Let us go on duly to weigh and consider these passages of his.

Heman, in his horrors, had complained, Ps. lxxxviii. 7, that 'God's wrath lay hard or heavy on him,' and says no more of it. But Job here, in like manner feeling the like weight thereof, goes about to express how heavy and how great the burden was of his grief, that was caused thereby. And he calls for a mighty scale to weigh it in, such a scale as might be large enough to contain all the sands of the sea. 'Oh that my grief were thoroughly weighed, and my calamities laid in the balance together; for now it would be heavier than the sand of the sea.' His meaning is, that to have his grief and calamity put in one of the scales, and the sand of the sea in the other, his calamity would be infinitely heavier. His invention was heightened by what he really felt; the greatness of it made him eloquent; for as love, so deep sense of misery useth so to do. And he pitcheth, as you see, upon the weightiness of sand, to express it by, which is of all things the weightiest, as Solomon tells us: Prov. xxvii. 8, 'A stone is heavy, and the sand is weighty.' Yea, and 'the sand of the sea;' which, take both those sands within the sea at the bottom of it, and those also scattered without on the shore, they do make an immense bulk and body condensated, if they were gathered together into one heap (as the waters were into one place when God made the sea). Job had a most sublime fancy, as the high strains of that whole book shew; and this is in view a comparison vast and great enough (one would think) as could be used. But yet further, observe how he breaks off that attempt of his to express it by this or by any such comparisons, though in appearance never so hyperbolical. Which breaking

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off his next speech utters, 'My words,' says he, 'are swallowed up!' As a small thing is swallowed up of a greater, as a drop of the ocean, as one small scattered sand would be in the bulk of all those sands of the sea when cast in amongst them, so were all these his vast expressions and comparisons he had used, although thus great (which yet from all rhetoricians would have had the name of hyperboles, far exceeding the reality), but yet in his sense and feeling were swallowed up by the thing itself. I feel my words fall short, says he; so Broughton paraphraseth on those words, and therefore he cuts himself off from using any more or higher decipherings of it of any kind, if any could have been found, as being all but mere metaphors, too light, and holding no weight with that far exceeding weight of misery he felt (as the apostle, on the contrary, comparing present afflictions and the glory to come together speaks), but Job here, he gives it clean over as a thing unexpressible. And instead of all essays that way, he chooseth rather to speak and shew the cause thereof, the same which I in this treatise have endeavoured to do. And thereby he sets forth in a reality the dreadfulness of it indeed; and more than by all things whatever that his grief could have been compared unto. This you have in these words, 'For the arrows of the Almighty are within me.' He had sores without in his body, and afflictions in his outward man or condition; fears without, and terrors within. He complains not, that you hear, of them at all. Oh, but they are these arrows that are within me, says he, 'the arrows of the Almighty;' that is, which none but an Almighty hand could shoot, and shoot so deep; such arrows as could come out of no other forge or quiver. The soul of a man is a spirit of a vast depth, and God, and God alone, can shoot up into it unto the arrow head. And yet again, besides the strength of the arm that shoots them, and the forkedness of the arrows themselves, they were all as arrows that are dipped in poison, envenomed with the guilt of his sins, which as chap. xiii. 23 and 26, God had now set on upon his soul, 'Thou makest me possess the sins of my youth.' Thus it follows in the next words, 'and the poison thereof drinks up my spirit.' They do not only let out the spirits (which wounds made by other arrows use to do), but they 'drink them up.' The strength and violence of the venom of them had such an efficacy on his very soul, and the very spirit and life thereof, as they drank all up. Again it follows, 'And the terrors of God have set themselves in array against me. God drew forth his wrath, as it were, into a well-ordered army, into rank and file, at once to fall upon him. If one man had a whole army set against him, and each armed man therein were to shoot a bullet or an arrow into him at once, and if, withal, we could make the supposition that that man should have his life still renewed after each wound given, so as never to die, and yet they still to renew to shoot all at once every moment, how dreadful is this to any one's thoughts thereof! But yet these are but men, not God, whose arrows he says these were. 'Oh that he would destroy me!' says Job; that is, kill me outright; so vers. 8, 9, 'Oh that I might have my request, and that God would grant me the thing that I long for! Even that it would please God to destroy me, and that he would let loose his hand, and cut me off.' Well, but Job, canst thou not stir up thy spirits, and harden thyself against all these present sorrows? 'The spirit of man will bear its infirmity,' if it be steeled with resolution. To this Job himself gives answer by way of pre-occupation to this effect: that if death indeed, or a being utterly cut off, should come upon me with all that host of fears (whereof elsewhere Job tells us death is the king), I could harden myself against that; yea, and to endure the pains of the most exquisite tortures

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any kind of death could inflict, if thereby God would thus cut me off; then indeed (if such news of death were brought me) 'I should yet have comfort; yea, I would harden myself in sorrow,' so ver. 10. And let it be the worst death he can put me to, for so it follows, 'let him not spare.' Oh but they are these arrows of his own within me! these I cannot bear: so ver. 12, 'Is my strength the strength of stones, or my flesh brass,' that I should be able to endure and bear up myself against these encounters? Oh no. Read on those his expressions further roared forth by him in chap. xvi. vers. 12–14, 'He hath broken me asunder: he hath also taken me by the neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach; he runneth upon me like a giant.' What should I instance in more, or how to comment on them?

That which, in the second place, is proper next to be done, is to provoke those that are secure sinners, &c., and others also that are awakened, to raise but up their thoughts from the consideration hereof, to infer and gather how dreadful this punishment in hell must be, above all that these dispensations can represent unto us. And this is most strongly inferred from these examples, whether they be the examples of good men, as Job was, or bad men, as Cain and Judas were, in both which I formerly instanced in.

I shall make inference from each of these apart, as in the first section I also did in arguing from them, the immediateness, &c.

First, From these of good men. If you consider that all these terrors which Job and Heman endured from God were yet all in love, out of so solid and substantial a love, permanent, and abiding in God's heart all this while towards them, and that all these were but chastisings of them for trial, and 'to make them partakers of his holiness.' And besides, what manner of anger was it towards them? It was but anger which love stirred up; and those his afflictions were accompanied and joined all with everlasting kindness and thoughts of peace all the while. According to that in Isa. liv. 8, 'In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.' Yea, those two known cordial *recipes*, so frequently made use of, and commonly taken by most Christians in their distresses, and cited by two apostles, James i. 12, chap. v. 11, Heb. xii. 5, and Christ himself from heaven, Rev. iii. 19. 'Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty,' were first spoken and directed unto this our Job whilst in the midst of these afflictions, in chap. v. 17, and are particularly applied to that his condition in the worst of it by the Holy Ghost, James v. 11. Yea, and all this that was upon Job was in itself (how great soever it seemed to his sense) but the touch of God's little finger, Job i. 11. Oh think, then, how great will that vengeance be which is pure wrath, Rev. xiv., which is out of fury, as was shewn, which is the fiery indignation of patience abused, boiled up into fury. This that befell them is said to be but a little wrath, and for a moment. And yet (as also it is said, Ps. ii. 12) if God be angry but a little, who is able to abide it! Then what will this last and extreme vengeance reserved for hell be? These chastisements of Job's and Heman's were, in comparison of what awaits men in hell, but as rods of birch or rushes, which we use to whip our children withal: Ps. lxxxix. 32, 33, 'Then will I visit their transgressions with the rod, and their iniquity with stripes: nevertheless, my loving-kindness will I not utterly take from them, nor suffer my faithfulness to fail.' These were all rods of mercy's own gathering and making, the stripes whereof are not so deep

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but they may be and were healed again; as in the same book you also find it, chap. v. 18, 'He maketh sore, and bindeth up; he woundeth, and his hands make whole;' and so was Job in the issue thus healed; and Heman likewise, and made thereby one of the wisest men in the world, 1 Kings iv. 31. Yea, but these wherewith wicked men in hell are eternally lashed and cut off, are rods of revenge's making; 'rods of iron' (as the psalmist in that second Psalm speaks), 'to break them in pieces like a potter's vessel,' never to be set together again or made whole. Again, those strokes on the children of God are in measure, as Isa. xxvii. 7, 8, but of these in hell it may be and is said that wrath cometh upon them without measure. Again, in the midst of these corrections he remembers mercy, but in this of hell there is 'judgment without mercy,' James ii. 13. In those other stripes given his children God himself is afflicted, and feels every stroke he gives them, as Jer. xxxi. 20, and Isa. lxiv; but in these in hell, vengeance and justice do satisfy themselves in their deserved damnation. It is styled a sacrifice to him, Mark ix. 48, 49, compared, and elsewhere.

Secondly, The same inference may be much more raised from those instances given of bad men suffering in this life the like terrors to those mentioned. If we but consider that when they fall and seize upon them in the greatest extremity, that yet then they are, in comparison to what remains to them in hell, but as the sippings of the top of that cup here, the dregs whereof are reserved for them there, to drink to the bottom: as Ps. lxxv. 8, 'In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.' Those words, he *poureth out the same*, and *but the dregs thereof*, are an opposition each to other, shewing how that in this life God promiscuously poureth forth the same from the upper part thereof, both upon good and bad. And that all that is but the overflowings of what is uppermost, but the dregs, the brackish, bitter stuff, is reserved for hell; and the truth is, men can bear but the sippings thereof here. Should they drink but a little deeper, their souls would be giddy, and reel out of their bodies in a moment. As the joys of heaven cannot be inherited by flesh and blood, so nor the torments of the fulness of this wrath. But in hell their bodies shall be nealed (as we speak of glass) that they may endure this fire. All the terrors of conscience here are, as is said of the joys of the saints, but the earnest-pennies, farthing-tokens, in comparison to that great, immensely vast treasure of wrath to come you have heard the Scriptures speak of. All here is but the shadow of death, and yet if that can wither men's souls so, what will the blackness of darkness do? as the apostle speaks of this. The utmost threatened here is, that 'the anger of the Lord shall smoke' against a man, Deut. xxix. It is but smoke; but in hell it breaks forth into raging flames of the fiercest fires, Luke xvi. 24, that fill every corner, and break out at all the windows of the soul.

The fifth and last head, which represents the dreadfulness of all this unto an infinity, is, that it is a 'falling into the hands of the *living God*.' The living God. The former exaggerations have been raised from falling into the hands of the great, powerful, just, and avenging God; but this further of *the living God*. Which, of all other attributes, the apostle hath singled forth to set out the dreadfulness of it by, and is therefore most of all to be heeded by us, as having as much weight in it to the thing in hand as any of the other. The *living God* notes out, not only God's activity, and how the whole of his life and being is engaged and active in this punishment (as was noticed), but further, both that, 1, he shall execute this to eternity; and, 2, that during that whole space of eternity he will permanently continue to

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inflict it. His being the living God notes out, 1, eternity; 2, with a continuation of acting all that while; and so his being the living God both threatens and effecteth, 1, an eternal, and, 2, a continual death in those that are the subjects thereof. And to imply so much it is that he hath that denomination, specially and so eminently given him here, when this punishment is spoken of.

First, consider thy soul is an immortal soul as to the duration of it, and that this great God is the living God. And sin in thee, and the injury of it to God, is an eternal stain, which hell fire cannot eat out or satisfy God for, but in an eternity of time; and therefore whilst God lives, and thou livest, he will inflict it on thee. That is one meaning.

Again, God's life, as it is in itself a continual act, so in its being attributed to him with respect to this punishment, it imports his continued acting therein without cessation or intermission. For he doth it as the living God. Job, whilst he endured the terrors of the Almighty, complains they were so incessant that God 'suffered him not to take breath:' Job ix. 18, he followed his strokes so thick, 'with one breach,' as he there speaks, 'upon another.'

You have both these set forth in one and the same scripture: Rev. xiv. 10, 11, 'He shall drink of the wine of the wrath of God; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night.' First, they have no rest day nor night; that shews they have no intermission. And then, that the smoke of their torment ascends up for ever shews the eternity. Yea, and further, to strike our dull hearts with the sense of this eternity, if one *ever* be not enough, another is added, *for ever and ever*. Which eternity, as you know, our Saviour is still careful to indigitate, when he speaks of hell, in love and warning unto men's souls, that they might be moved by the moment thereof to endeavour to escape it.

Now, it being thus, this infinitely superadds unto all the former. The former heads have given demonstration to us, wherein the substance of this great punishment consists, and then comes in this as the fatal and final rolling stone upon the grave or sepulchre of souls. And with the grave hell is oft paralleled. Or these two imports thereof are as two millstones hung about the necks of those that are plunged into this lake, to sink them down for ever; for these two things mentioned do work in the spirits of those that undergo it, perfect fear and perfect despair. The effects of both which make up a perfection of misery in such a state.

1. Perfect despair. Hope was given to reasonable and intelligent natures (and in peculiar unto them) to be as a breathing hole in time of misery, to keep up life in such an one whereby to sustain itself. And the reasonable soul being in its duration eternal, and having an eternity of time to run through and sail over, hath this privilege, denied to beasts, to take a prospect or foresight of time that is yet to come, and if it can spy out any space or spot of time in which it shall have happiness or ease, or outlive its misery, it will not utterly die; yea, it will harden itself against present misery with this thought, that, however, it shall not always be thus with me. But on the contrary here, by reason of this ability of foresight, it comes to pass that a wretched soul in hell, viewing and turning over all the leaves of time to eternity, both finds that it shall not outlive that misery, nor yet can it find one space or moment of time of freedom and intermission, having for ever to do with him who is the living God. And then it dies and dies again, and sinks into a gulf of despair for the future, as well as it is swallowed up with present sense of wrath.

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2. Perfect fear. Which these likewise cause, and keep up within that soul, and that continually, of all their misery that is yet to come. And the nature of fear is to outstrip a man's misery, and to take them up before they come, as hopes use to do our comforts, so as by reason thereof it comes to pass that the soul is not only tormented by what it at present feels, but with the thought of all that is to come, which still further strikes the soul through and through. So as this thought, that it will be with me thus for ever and ever, makes it completely miserable. Yea, hereby the soul doth come all along in every instant to endure and be possessed in fears and dreadful apprehensions of all that woe that in eternity is yet to come, as well as that at present.

CHAPTER IX.

The inferences and uses of the doctrine.—If God punisheth sins, he is not the author of it.—Let us be firmly persuaded of the reality of this wrath to come.—Let us adore and fear the greatness of God, and be moved to turn to him.—Let us consider what it is to die, and what the state of the other world is.—Let believers learn highly to value that salvation which Christ obtains for them.

If God in his wrath be the immediate inflicter of that punishment for sin, then certainly he is not the author of sin. Fulgentius, among other highly evincing demonstrations of it, casts in this: *iniquitatis cujus est ultor, non est autor;* God is not the author of sin, whereof he is the avenger; which maxim is founded upon an high principle of reason and equity. God puts the whole of this matter so far off from himself, that he lays all, both sin and punishment, wholly upon man; so as although the punishment itself be from his own just wrath, that is provoked to inflict it, yet even thereof he thus speaks, 'Do they provoke me to anger?' (it is true they do) but 'do they not provoke themselves, to the confusion of their own faces?' So as he ascribes his own wrath, that inflicts that punishment, wholly to themselves, returns even that upon themselves. As if he had said, I am angry indeed, &c., it is true, yet they are more the provoking causes of that anger than myself. They spite but themselves, when they sin against me. Like unto which is that speech also, Romans ii. 4, 5, 'Thou treasurest up wrath unto thyself.' *Thou to thyself;* although it be God's wrath in his breast that is treasured up, yet the treasuring of it up is ascribed unto themselves.

God will send his Son Jesus Christ on purpose to clear all such imaginable suspicions and suppositions that men or devils can cast upon him, for condemning of men, or executing this punishment himself. 'Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.' His work at that day is to convince, yea, and to convince is named first, as well as to execute judgment. And it is certain that in order thereto he will speak all fairness, equity, justice, and reason, it were not conviction else; and he will have all his saints and angels about him, as judges and witnesses. He will have all the world to hear it, and how equal it is for him to execute so sore a vengeance. And as he will convince them of their deeds to be ungodly and deserving it, so of their hard speeches; and that, whatever his decrees were, they themselves were un-

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godly, and their deeds ungodly, and ungodlily committed. Mark but how he doth *ungodly* them. And he will convince them, and stop their mouths for ever. Christ sent him in the parable speechless to hell, Mat. xxii. 12. And this is one great service the man Christ Jesus is to do for God at the latter day: and if he should not do this satisfyingly, and clear all these things, he must shut up his books, and come off the bench, and proceed no further, either to sentence or execution.

Let our meditation upon what hath been delivered be what Moses hath prompted to us; and let us make the same use thereof which he also did.

The 90th Psalm was penned by Moses (as the title shews, *A prayer of Moses the man of God*), and it was composed by him in his latter days, after he had seen his forty years, a whole generation in a nation of men removed out of this world, and their 'carcases fallen in the wilderness,' a spectacle so sad, as perhaps not any one man in the world hath seen, or age afforded, but at the flood, before or since, in so short a compass of time. His song is a funeral elegy, or meditation of death, made upon that whole generation, ver. 8, 'Thou turnest man to destruction; and sayest, Return, ye children of men.' And vers. 5, 6, 'Thou carriest them away, as with a flood. In the morning, they are like grass which groweth up; in the morning, it flourisheth and groweth up; in the evening, it is cut down, and withereth.' And God from that time began also to stint and limit man's years to that measure which it hath held to unto this day: ver. 10, 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years; yet is their strength but labour and sorrow: for it is soon cut off, and we fly away.' Our souls fly away like birds when the shell is broke; and then hell follows (as the Revelation speaks, chap. vi. 8), as in reality, so in Moses's discourse. And that was it which was the matter of deepest and saddest thoughts in this meditation unto him of any other. Ver. 11, it follows, 'Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.' Which he utters,

1. By way of lamentation. He sighing forth a most doleful complaint against the security and stupor he observed in that generation of men in his time, both in those that had already died in their sins, as well as of that new generation that had come up in their room, who still lived in their sins, Oh, says he, 'Who of them knoweth the power of thine anger?' namely, of that wrath which followeth after death, and seized upon men's souls for ever; that is, who considers it, or regards it, till it take hold upon them? He utters it,

2. In a way of astonishment, out of the apprehension he had of the greatness of that wrath: 'Who hath known the power of thine anger!' that is, who hath or can take it in according to the greatness of it? which he endeavours to set forth, as applying himself to our own apprehension, in this wise, 'Even according to thy fear, so is thy wrath.' Where those words *thy fear* are taken *objective*, and so is all one, and the *fear of thee*; and so the meaning is, that according to whatever proportion our souls can take in, in fears of thee and of thine anger, so great is thy wrath itself. You have souls that are able to comprehend vast fears and terrors; they are as extensive in their fears as in their desires, which are stretched beyond what this world or the creatures can afford them, to an infinity. The soul of man is a dark cell, which when it begets fears once, strange and fearful apparitions rise up in it, which far exceed the ordinary proportion of worldly evils (which yet also our fears usually make greater than they prove to be); but here, as to that punishment, which is the effect of God's own immediate wrath, let the soul enlarge itself, says he, and widen its apprehension to the

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utmost; fear what you can imagine, yet still God's wrath, and the punishment it inflicts, are not only proportionable, but infinitely exceeding all you can fear or imagine. 'Who knoweth the power of thine anger?' It passeth knowledge.

Now the use Moses makes of all this doctrine of death and wrath, in the next following ver. 12, is this: 'So teach us to number our days, that we may apply our hearts to wisdom.' This he spake to God in behalf of that present generation that then survived; and by spreading before them all these considerations, thereby also exhorteth them to that which is the only true wisdom, even to turn unto the Lord, so to escape that wrath that is to come. And he, as an holy man, that knew the terror of the Lord, doth thus persuade men; and oh let our souls be persuaded by it. And to this end,

Use 1. I would first persuade you to believe, that there is this wrath to come. 'We knowing the terror of the Lord;' that is, ourselves being assured by believing that such a wrath is in the heart and breast of God against impenitent sinners, as also understanding what and how dreadful that wrath is; we do 'persuade men,' 2 Cor. v. 11. And for men to apprehend and believe it, is the first most effectual engine to persuade them by. God did not, ere he placed these souls of ours in our bodies, first carry them down to hell, and then up to heaven, that so we having a fore-knowledge of either by sight and sense, might then be left to act in this world accordingly; but God hath left only the revelation of both these unto faith, in this world, by the word. Heb. xi. 7, it is said, 'Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.'

You know how the day of this great wrath to come, the day of judgment, is assimilated by Christ to the days of Noah, Mat. xxiv. 37–39, and that, among other, in respect of the security and unbelief that is and will be, afore it comes, in the hearts of men about it (which is Christ's special scope there). And the place in the Hebrews cited answerably, reckoneth that faith of Noah (who being forewarned of the flood, was moved with fear, and prepared an ark to save himself and his family) amongst those other instances of saving faith which that chapter doth enumerate, as that which had this wrath to come signified thereby in his eye, shewing withal the foundation of the condemnation of that world to lie in this, that though Noah declared this wrath to come unto them by his preaching and example (for as he was a preacher of righteousness, so of this wrath, as Enoch also had been), yet they believed it not, because it was unseen, as the words of that seventh verse are. For these things then happened in types of what was to fall out concerning this great wrath to come, that destruction of the old world being but the shadow of this, as expressly it is interpreted to be: 1 Peter iii. 20, 'The spirits in prison, which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing. The like figure whereunto is baptism, which now also saves us.' If the ark was of salvation, then the flood of damnation; and that, then, as the word *also* now evidently shews. This wrath, it is a thing to come, as that of the flood then was to them, styled therefore the wrath to come; and so it is a thing not seen, and so is reckoned amongst the objects of faith.

Men, indeed, have some lesser stitches in conscience aforehand, both from it and about it, but little do they imagine that these will or should ever become the matter of such torturing aches as they rise up to in the end. Men do as little imagine this of these fore-running warnings, or secret gripings and twitches, as the old world did then that the usual clouds of heaven

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that cause storms would ever have swelled to the drowning of the world. Nor indeed doth this fall out to men's souls until the curse or wrath of God enters, 'like oil into their bones,' as the psalmist speaks of Judas, Ps. cix. 18.

For this wrath is in the mean time a thing hidden in the breast and bosom of the Almighty, and is therefore termed 'a treasure of wrath;' a treasure, because hid, so treasures use to be (they are termed 'hidden treasures,' Prov. ii. 4, and elsewhere). And for the same reason, the coming of it upon men is called the 'revelation of the righteous judgment of God,' Luke xix. 42. As the things belonging to men's peace, so their destruction are 'hidden from their eyes.' Though 'damnation slumbers not,' 2 Peter ii. 3, but is on its march, and proceedeth in its approaches towards them, every hour nearer and nearer, yet men slumber in respect of the belief thereof, and not so much as dream of it in their slumber, 1 Thes. v. 3, 6, 9. The apostle's complaint there is the same in effect with that of Moses: 'Who knows the power of thine anger,' so as to 'apply his heart to wisdom?'

The Baptist, who began the publishing of the gospel, he began it with fore-warning men of his wrath, and styled it 'the wrath to come.' And Christ, whose office was to preach that gospel, seconds him therein, and terms it hell fire, &c. Now observe how he speaks to the pharisees about it: 'O ye generation of vipers, who hath warned you to flee from the wrath to come?' Mat. iii. 7. It is *vox admirantis;* as if he had said, It is strange that the preaching of wrath to come should any way startle your so hardened hearts as to see you here attending at my sermons; and that the consideration thereof should any way arrest or make any dint upon your souls. The reason of his wonder was, because indeed men believe it not, or very slightly. 'Who hath *demonstrated* it unto you?' as his word is. And Christ useth the very same word about this matter, Luke xii. 5, 'I will forewarn you' (or demonstrate to you) 'whom you shall fear, even him that can destroy in hell.' All this still tends to shew how hidden it is from the most of men. The very same unbelief is more darkly, and in other terms expressed in the Old Testament: Deut. xxxii. 29, 'Oh that they would consider their latter end!' and Eccles. xi. 8, 9, 'Remember the days of darkness, for they are many; but know thou, that for all these things God will bring thee to judgment.'

Now to help you a little in the belief of this:

Besides what the Scriptures speak hereof,

1. Consult thine own heart. Thou hast a busy principle within thee. Conscience, that like a spy sent in from an adverse party into another's quarters, observes and takes notice of all that passeth; not thy actions or speeches only, but what is done in thy privy chamber, or closet of thy soul; and not only so, but thou mayest hear the noise of his pen still a-running, and punctually writing that which it observeth; and there is not a motion, a lust, a desire, a purpose, an end, a flying thought, but it diligently doth set down, and can give thee the sense thereof, and thou canst not stop the course hereof. And what is the meaning of all this, but that thy judgment is continually a-preparing, thine examination a-taking all thy life long? For where there is a register, a clerk of the assize thus busy at work, there is a judge, whose officer he is. Be wary, therefore, what thou dost. Thou art surprised and undone if thou heedest not, for all this is in order unto judgment. And as letters written with onion or lemon juice appear not at the present, so may not the impresses of these sad lines against thee; yet bring but thy soul to this fire we have been speaking of, and every character, tittle, yea, accent or aggravation of sin, will be made visible and legible. And hence it is the books are said to be opened, Rev. xx.

2. Again, do you not hear daily the noise of cannon shot from heaven let

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off, and the bullets fly about your ears, and see them strike this man and that man in your view? It is the apostle's conviction to the Gentiles, Rom. i. 18, that therefore there is a treasury of wrath to come, which he speaks of, chap. ii. 4, because at present even in this world, 'the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, that withhold the truth in unrighteousness.' The meaning whereof is, there is no sort or kind of unrighteousness or ungodliness, but in the instance or example of some man or other, God hath by some manifest judgment shewn his wrath against it, in the view and observation of the very heathens themselves, of and whom it is he speaks this. There was never a nation of the heathens, but the stories of it would have afforded a theatre of God's judgments against all sorts of evils in one person or other, singled out by decimation (as it were) in this world, to shew thereby that there was an hidden wrath to come in the other world, which would fall upon all the rest, who yet escaped at present. Those few and scattered instances manifested a treasury, a magazine of wrath in heaven; his phrase is *from heaven*, that is, *in* and *from God*, which the heathens also were sensible of; witness their sacrifices of atonement directed unto heaven. And this to be the apostle's scope is clearly seen, in that he prosecutes this in the following chap. ii., vers. 1–5, 'Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.' And unto this account you may put the enumeration of those instances of judgment made by the other apostles, as those upon the angels that fell, and on the old world, on Sodom and Gomorrah, Korah, &c., whereof though some were outward and temporal punishments, yet because they were evidences of that wrath to come upon like impenitent sinners, both these apostles do to that purpose allege them, and make use thereof to beget this belief in us. For so expressly the one begins his discourse thereof: 2 Peter ii. 3–5, 'Whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.' Then the other apostle adds, Jude, ver. 7, 'They suffering the vengeance of eternal fire. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.' Consider also what his wrath hath been to whole nations; and how he says he will one day turn 'all the nations into hell that forget God,' as the psalmist tells us, Ps. ix. 17. He hath prisons large enough, and chains strong enough to hold them all. When the Jews saw one hundred and eighty thousand of the Assyrian's host killed in a night before the very walls of Jerusalem, 'fearfulness surprised the hypocrites;' their hearts melted with terror to think what the wrath of God must be for ever, Isa. xxxiii. 14, &c.

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Use 2. Then learn to adore and fear the greatness of our God, to the end to turn to him.

Where he shews favour, 'his favour is life,' Ps. xxx. 5; yea, his loving-kindness is better than life:' Ps. lxiii. 3, 'Whom have I in heaven but thee?' There needs no other there.

On the contrary, if he be provoked, there needs no other judge or avenger but himself. I may say, the weapons of his warfare within himself are mighty to revenge all disobedience. This great general needs not borrow, nor call in the aid of his creatures (though in respect of their being his militia, he is styled 'the Lord of hosts'), to make war and destroy. That very face of his gives life, and strikes dead and kills. 'In thy presence is fulness of joy,' Ps. xvi. 11. And 'from his presence is destruction,' 2 Thes. i. 9. 'Oh hide us,' say they, Rev. vi. 16, 'from the face of him that sits on the throne, and from the wrath of the Lamb.' They point to the fountain of their anguish, and speak what above all was it they dreaded. It is greatly observable what and how God talks to Job to this very purpose. Says God to Job, chap. xl., 'Wilt thou contend with me?' So, ver. 2, he begins to dare him: Come, says he, let this be among other one trial of thy power (who had been a prince, &c.) in comparison of mine; take upon thee (as I mean to do), and be judge of all the world; put on thy judge's robes, and thy biggest looks. Thus ver. 10, 'Deck thyself with majesty and excellency, and array thyself with glory and beauty.' And particularly try, try what thou canst do or effect, when thou art most angry, by thy mere looks. 'Cast abroad the rage of thy wrath,' ver. 11. Throw sparkles of thy most fiery indignation from thine eyes. Canst thou look a man dead, and cover a man's face for ever with confusion? 'Look on every one that is proud, and bring him low.' So ver. 12, 'Hide them in the dust together,' be they never so many, 'and bind their faces in secret;' that is, cover them with confusion of face, with a look or rebuke of thy face; make them run into holes or seek mountains to cover them, to avoid the terror of thy looks. Now all this I can do, says God, with a mere look, whenever I please. And I can as easily save also, as I can thus destroy (which thou canst not do thine own soul), as the next verse insinuates, 'Then will I confess thine own hand can save thee.' You see he resolves saving and destroying into the same power of his, and maketh the same estimate of either, which the apostle also doth: chap. iv. 12, 'There is one lawgiver who is able to save and to destroy.'

My exhortation therefore in fine is, let us not fear creatures, but 'fear him, and make him your dread;' and learn to know what a God ye walk before every day, and have for ever to do withal. Christ, that came out of his bosom, knowing him, doth (Luke xii. 4 and 5, compared with Mat. x. 26 and 28), upon knowledge of this God, make this same exhortation: 'I say to you,' says he, and 'I will forewarn you' (he says it twice, and it is as if he had said, Take it from me that know him), 'fear him that is able to destroy body and soul.' The apostle succenturiates, 'We know him that hath said, Vengeance is mine,' so here, Heb. x. And again, we 'knowing the terror of the Lord,' 2 Cor. v. 11, which they know, by an estimate taken from his goodness, that his wrath must be answerable. And Moses also, that had seen his back-parts and his glory, he cries out, 'Who knows the power of thine anger?' Hypocrites and carnal professors (as those were whom God professedly takes to task, Ps. l.) think to play with the great God, and deal with him anyhow (as we say), as with a man that is their fellow. They know him not: Ps. l. 21, 'These things hast thou done, and I kept silence; and thou thoughtest I was altogether such an one as thyself.' And what things they had done and were guilty of (see if thou hast not been

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guilty of the same or like) the 18th, 19th, and 20th verses shew: 'When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.' And God was silent or long-suffering. The like you have, Isa. lvii. 11, 12, 'Of whom hast thou been afraid, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?' &c. But mark what is the issue of all this; in Ps. l. 21 it follows, 'But I will reprove thee, and set them in order before thee.' They had never felt the smart of his anger in all their lives, and little thought that the lion was in him; but it follows, 'Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.' Oh take heed and turn to him, or on the sudden he will start up like a mighty lion and tear your souls in pieces, as a giant might do cobwebs, and prey upon the blood of your very souls, and break the bones thereof as a lion could of the most silly creature. Add to this,

Use 8. Consider what it is to die, and what the state and condition of the other world is. It is to have to do with God immediately, either in wrath or love, and from his own hands, as well as from the immediate sentence of his mouth, to receive thy weal or woe. That we come naked into this world, and go as naked out of it, was Job's meditation first; after that David's: Ps. xlix. 15, 'We shall carry nothing away,' that is, of what belongs to this world; then after him Solomon the son: Eccles. v. 15, 'As he came forth of his mother's womb (speaking of man), naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.' The effect of which divine meditation comes to this, to put secure and careless man upon the consideration of his immortal soul's condition, which first cometh into this world naked, as well as his body. And, poor thing! the meaning of its first cry (if the soul itself could then speak out its mind) is, I am an empty thing, and have brought nothing with me; who will shew me any good? But after its being grown up, it begins to find the world richly furnished with all things to enjoy, as the apostle's phrase is, 1 Tim. vi. 17. But yet again, when he goes out of this world, he is then turned out of house and home as perfectly naked as he came into it; and, as Rev. xviii. 14, 'The fruits that thy soul lusted after, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.' Death is therefore compared unto the breaking or failing of a merchant or tradesman proving bankrupt: Luke xvi. 9, 'Then when ye fail,' &c., says Christ; of which I have elsewhere spoken.

Now, if this be thy case as to this and that other world, think with thyself what thine eternal soul must then betake itself unto, and also unto whom in that other world. My doctrinal part hath informed you that it is God himself, God immediately: Eccles. xii. 7, 'The spirit returns unto him that gave it.' To explain which, there was that evident difference put in the making man's soul at first from that of his body, that God made the body out of the earth, but the soul was breathed in by God; and therefore not out of any pre-existent matter, as the souls and forms of all other living things are. And upon this dissolution or separation of each from other, it is that Solomon says, 'Then shall the dust return to the earth as it was, and the soul to God that gave it;' that is to say, the same common law befalls either in their kind, that to other things in their kind, they are reduced unto their first principles. And so look as the body is materially resolved into the earth, which was the first matter of it, so, according to

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some kind of analogy thereunto (and so far as the soul is capable of a like return unto God), the soul returns to God that gave it, as having been the immediate original of it, not materially, as a spark is out of the fire, but as the immediate efficient. It came from God by way of gift, God *gave* it; that is, freely and voluntarily produced it by a sole single free act of his will and power, whereby he created it out of nothing; and so in the whole of it, it was an entire and mere gift of his. And, therefore, in the beginning of his exhortation, verse 1 of this chapter, he had aforehand laid this as a foundation for it, 'Remember thy Creator,' or 'Creators;' and is so styled, because he is in a more special manner thy Creator, than of our bodies, or of other creatures; and that because himself immediately gave thy soul in such a manner as he produced not our bodies, nor material substances. And hence it is it returns to him, as the immediate judge or arbiter of its eternal condition. It returns to *Elohim*, which, as à Lapide and Ferdinandus have observed in their comments, signifies also a judge as well as a creator, and so was chosen out here, as a word more fitly serving that his scope, than any other name of God's. Now then, think what it is to die; it is to to return to God, so as eternally and immediately to have to do with him.

And then withal consider the different dispensations of this great God towards you in this world, and that next. In this world men's souls having creature-comforts, God communicates himself unto them thereby, and by reason of his patience and longsuffering to them added hereto, they hear not of, nor from him immediately; the most of men do not otherwise than in these mediate ways. 'I was altogether silent,' says God, Ps. l. He answers them neither good nor bad. And thus, though he is not far off from any of us, but men live and move in him, in respect of his power to uphold them, as Acts xvii. 28, or, as ver. 25, 'He giveth life and breath unto all things' (which clause doth interpret that other, ver. 28), yet as to converse with, or intimate knowledge of him, he is the 'unknown God,' ver. 23, and men live without God, in that respect, in this world, as Eph. ii. 12.

But although men thus live without God here, they shall not live (I might say *not die* rather, for it is a death) without God in the world to come. I beseech you, think with yourselves, how your converse with this great God in this world is (I express it by that of men with a lion comparatively), but as through a grate (as that of the spouse's with him is said to be but through a lattice, Cant. ii. 9). And he keeps to the laws of his ordinary providence; he breaks not forth immediately, but lies still and quiet, and through his patience suffereth and permitteth men to walk by him, and do all their heart's desire, and lets them alone. But, brethren, when you come to die, it is as if one were turned in unto that lion with the grate open; and those repagula of his patience removed, your poor souls, your naked souls, are upon him immediately, and must (in a clean contrary way to what the saints do) dwell with him for ever. The consideration of this struck dread and horror into the hearts of the sinners of Zion, as it may well do in any soul that hath not communion with God. Isa. xxxiii. 14, 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?' (I opened that place before, and shewed that this devouring fire was God himself.) These speak one to another as men affrighted use to do, and as struck on the sudden with apprehensions of the greatness of that God, whom their consciences (now awakened) told them they had to do withal for ever. And they look trembling one upon the other, and the common cry and voice among them thereupon is, Whose portion will this

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prove to be? For it will be the portion of some; or, who of us, or all creatures, is able to bear it, or endure it? And upon this conference (as I may term it), and inquisition among themselves, God by the prophet steps out and answers them, but in a clean contrary way, and to their further confusion, and tells them, there are those that shall dwell with me thus immediately, unto whom I will be glory and happiness, who shall walk in the comfort of this fire which you thus dread; and who (like the three children in that fiery furnace) shall be refreshed therein. So it follows, 'He that walks righteously, and speaks uprightly, he shall dwell on high.' And therefore it further follows, 1, as a promise to the upright and pure in heart, ver. 17, 'Thine eyes shall see the King in his glory.' And, 2, with a further threatening to the hypocrites, 'Thine heart,' who art an hypocrite, 'shall meditate terror,' ver. 18.

Now then again, seeing you have thus to do with the great God alone for ever, let every one of us 'prepare to meet our God,' Amos iv. This necessarily puts you upon seeking of him here in this world, and to seek that face and favour of his, in which alone is life. You must therefore also give up your souls unto him here, to live in him, as in your chiefest good, and not in your lusts; and to live to him as your highest end and constant interest, and as whose glory should act and steer you in all your ways, and not unto yourselves. And therefore you, that have neglected this great God, or served him but in formality and hypocrisy (which in Scripture hath the denomination of those that forget God), who never knew what it is to have intimate communion and fellowship with him through faith, in prayer and other converses, joined with hearty love unto him, and to the interest of his glory, think, oh think with yourselves, when you come to die, that you must go to him, and be with him for ever, in that sense I have given. Think with thyself thus: My soul will be turned naked out of this world, and there is nothing, no, not a rag of any of the comforts I pursue after here, which shall be carried with it from hence; but it is the great God I must be turned naked unto, and appear before; and if my soul be found naked of his image too (which to have renewed in me was the only errand he sent my soul for into this world), and if I bring not that along with me, as my current token, ticket, and pass into the other world, there will not be a dwelling-place of bliss for me, to receive me into; not such an one as the apostle speaks of for the comfort of the saints: 2 Cor. v. 1, 3, 'We know that if our earthly tabernacle be dissolved, we have a building of God; if so be we shall not be found naked,' ver. 3, that is, devoid of his image, as also of Christ's righteousness. But instead thereof, this great God will be unto me as a furnace, and I must dwell with those everlasting burnings spoken of, even for ever.

And then think with thyself again, What communion or correspondency hath my soul kept and held with God? What acquaintance hath it had with him? For otherwise it will be strange you should commend your souls into his hands (as Christ did, and the saints use to do when they die), and that with a desire and intention to live that eternity with him which is to come, and yet not to have lived at all with him, or to him here. How dost thou think thou canst look him in the face at thy first appearance before him? If they should take thy soul away from thee this night, as Christ's speech is, Luke xii. 20, how canst thou think God should then at first look on thee, much less take thee into eternal, immediate bosom-communion with himself for ever? I pray, upon what acquaintance? And so may God also say unto thee. Oh, therefore, 'remember thy Creator in the days of thy youth;' learn to know and fear him; 'acquaint thyself with him, and

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be at peace. Receive the law, I pray thee, from his mouth,' &c., Job xxii. 21, 22.

Again, think with thyself, What do I pursuing after the things of this life with my dearest affections, and utmost intentions? Alas, I am to live for ever with God, and not with these. The apostle sets forth a *manifesto* upon it, 1 Tim. vi. 7, 'We brought nothing into this world, and it is certain (or manifest, says he, τὸ δήλον) we carry nothing out;' and thereby provokes them to pursue with might and main after godliness, which alone is great gain, and only current money in the other world. And this is the manifest coherence of those two sayings, following immediately one the other in those two verses, vers. 6, 7, 'But godliness with contentment is great gain. For (says he) we brought nothing into this world, and it is certain we can carry nothing out;' the latter being a motive to the former. And therefore also upon the same ground it follows, 'Trust in the living God, and not in riches' (so neither in learning, wisdom, credit, &c.), ver. 17. For why? It is the *living God* whom you are to have to do withal for ever. Although he hath for the present given you, and provided all things in this world richly to enjoy (as it follows there), yet he hath reserved himself for you to enjoy in the other world. And it is the *living God* in my text likewise, into whose hands you fall, as of a judge and avenger, if you fall short of godliness, Heb. x. And it is this living God you must be made happy in and by for ever.

The great theme and subject of Ecclesiastes, you know, is, that 'all is vanity and vexation of spirit.' Now you may observe, how Solomon, upon this very ground and account I have now been pressing, doth set a fresh stamp upon, and his last seal unto that truth, that all is vain, Eccles. xii. 8, even from this ground, that a man's spirit returns unto God that gave it, ver. 7. Read and observe the coherence of those two verses, ver 7, 8, 'Then shall the dust return unto the earth as it was, and the spirit shall return to God who gave it. Vanity of vanities, saith the Preacher, all is vanity.' He had in the beginning of this book pronounced them vanities: chap. i., 'Vanity of vanities,' &c. And he had all along proved them vain at best, as they are enjoyed in this world, unto those who enjoy them most abundantly, most freely. But now when in the conclusion he had brought man himself, that is, the enjoyer of them, and discoursed him into his grave, laid him in the dust, and said thereupon that his soul must immediately go to God, then he cries out anew, having reserved it for the conclusion of all, and that also upon an account greater than all the former: 'Vanity of vanities, saith the Preacher, all is vanity;' and thereupon infers as the close, 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for God shall bring every work unto judgment, with every secret thing, whether it be good or whether it be evil.' You may observe how the apostle in a parallel manner also speaks, 'It is appointed for all men to die, and after this the judgment,' Heb. ix. 27, just as Solomon here.

Let me next deal *strictim*, or at downright blows with you. I first serve every soul here with an arrest, that he was once a child of wrath: Eph. ii. 3, 'Children of wrath by nature as well as others.' Let every man clear himself of it unto God as he can; all were born such, and continue such until now, 1 John ii. 9, if they have not become otherwise, by an escape made, from the sense of this danger, which is termed by the Baptist, a 'flying from the wrath to come,' Mat. iii. 7; an 'escaping the damnation of hell,' by Christ, Mat. xxiii. 33, as the murderer did when he ran to the city of refuge from the attack of the avenger of blood (as in Heb. vi. 18 the allusion is), a flying for refuge unto Christ. Which escape is made by a solid, and serious, and overpowering apprehension of that estate to be such, as

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that a man continuing therein, he apprehends he is every moment obnoxious to this wrath, which drives him unto Christ as a deliverer from that wrath, joined with a giving a man's self up to him. Both which, through the power of the Holy Ghost accompanying them, do work a change of heart and life in him, an actual turning of the soul unto God, from all sin to godliness. And until a man be thus ingrafted into Christ, and thereby made a new creature in him, 'all this wrath,' as Christ says, John iii. 36, 'remains or abides upon him.' Which word *remains* imports, as was said, his condition to have been originally, and in itself, and from the beginning, uninterruptedly under wrath; until saving faith, which is accompanied with regeneration and true repentance, puts the difference. So as there needs no more to be inquired of such a man, but what have you to say for the alteration of your estate? without which it is one and the same that it was at the first; he continues under condemnation until now, wrath remains. As we use to say, an outlawry, a sentence of death remains upon a man till pardoned. He says not only that the wrath of God is coming upon such a man, as the apostle's phrase is, but it *abides*, &c.; the apostle indeed says, it *comes*, as in respect to the execution of it, but Christ says, it *abides* on a man, in respect of a man's being bound over unto it, until the Son doth make him free.

Then again, think with yourselves, how that this wrath of God is declared to be 'against all ungodliness and unrighteousness' of any kind, continued in a way of disobedience. And be thy sins small or great, yet whilst thou art in that estate, this wrath is in their proportion due unto all that ungodliness and unrighteousness in thee, and remains upon thee for them. First, against all ungodliness, though it be but in deadness, averseness unto, and running aside from God unto the creature; whereupon follow neglects, contempts of him, enmities to him, and thence omission of duties towards him, and 'not glorifying him as God,' as there ver. 21. And, secondly, all unrighteousness unrepented of and continued in; the enumeration of the particulars of which you may have in the same chapter: vers. 29, 30, 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,' &c. And to strike thy heart yet more, think what sins the apostle more especially singleth out, as those for which he specially indigitates that 'the wrath of God cometh upon the children of disobedience.' Col. iii. 5, 6, Even 'fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh upon the children of disobedience;' that is, that live in them in a way of rebellion and disobedience unto God.

And consider, they are not heathens only, whom the wrath of God is poured forth upon; though so, Ps. lxxix. 6, 'Pour out thy wrath upon the heathen that have not known thee;' and Ps. ix. 17, 'All the nations that forget God shall be turned into hell;' but it is also those that live under and 'obey not the gospel,' and those especially. In 2 Thes. i. 7–9, the subjects of this wrath are reduced to these two: those that know not God,' they were these heathens; and those that 'obey not the gospel,' that is, who professing it, and living under the means of it, even the children of the kingdom (as they are called, Mat. viii. 12, and Mat. xiii. 41), there 'shall be gathered out of the kingdom' (that is, the visible professors of religion, in the strictness of it), 'all things' (that is, persons) 'that do offend, and do iniquity,' or are workers of it. Those first, and especially, that have given scandal by doing iniquity openly, and repented not, and then those that secretly *do iniquity*, that are found workers of it in any kind, they shall be

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gathered, says Christ, 'and cast into a furnace of fire;' and hypocrites especially, they are made the measure and standard of all other that are cast into it, both by Christ and the prophet Isaiah.

But not only these, but in Mat. xii. 22, 'He that but wanteth the wedding-garment;' not the positive doers of iniquity only, but that want true grace, sincerity of faith, and love unto Jesus Christ; the wanting all those graces, Col. iii. 12, Gal. vi. 15, which as a garment he should have put on, as in those places, that came to such a wedding, the wedding of so great a person. And when there, he says to such a one, 'Friend' (it is an upbraiding speech, such an one as Christ used to Judas, Mat. xxv. 40, because he had professed himself to be a friend, but is discovered to be a false and feigned one), 'how comest thou hither?' here is no room for thee. And though Christ is said to spy out but one such among that company, yet it is the case of many: for, that the conclusion of that parable, ver. 14, importeth, 'many are called, few are chosen;' and so that one person is professedly made but the instance or example of what Christ will do with all others that are such, who will prove many. And it is said that he was speechless, or strangled as with an halter (as the original word signifies), through obstupefaction of spirit. Now of this man, and all other such, Christ the King saith, ver. 13, 'Bind him hand and foot' (that he may not be able to help himself, or deliver himself), 'and cast him into outer darkness: there shall be weeping and gnashing of teeth.' And the true reason is, because if men's estates be found unrenewed or unregenerate (as this man's was through want of true grace), then the sins of their whole lives do abide upon their score, and are charged upon them. And every such an one, even the finest-spun hypocrite, hath sins enough (if he had no other) in those very deficiencies and fallings short of true and spiritual grace, which he wholly wants. And the highest and most sublimated work of the Spirit, which a man remaining unregenerate is any way capable of, through heavenly enlightenings, and tastings of the powers of the world to come, stirring up but self only, and the affections thereof towards spiritual things, is capable of being discovered, not only that it is a deficient work, and short of true holiness at that day; but also when all the inward obliquities, motives, ends, purposes, affections, that are in such men's hearts, that were the influencers and guides of their ways and actions, are discovered, it will be found that they all are matter of wrath, as truly as their other sins; and their persons will be proved to have continued under the wrath of God abiding on them, as well as grosser sinners. And that there will be the discovery of these things in such men, is the genuine scope of that passage, Heb. iv. 13, 14, 'The word of God' (understand it whether of Christ, or the word of Christ) 'is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: neither is there any creature' (that is, of the heart of man) 'that is not manifest in his sight, with whom we have to do.' For unto such professors among the Jews, as had been enlightened, &c., as chap. vi., of whom you also read up and down in that epistle, and yet still remained in real and spiritual unbelief, as ver. 11 of this very chapter compared with Jude ver. 5, is this passage particularly directed, and of them intended.

Consider, moreover, that the longer thou goest on in this estate, or in thy sin, the more of wrath thou 'treasurest up unto thyself,' as Rom. ii. Every moment sins do add unto that heap; and all thy sins are barrelled up in thy conscience, as gunpowder fully dry, and an answerable proportion and measure of wrath is laid up in God's heart; and when these meet, and that it

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comes to pass that the fire of God's wrath breaks forth out of his heart into thine, then thy soul is blown up in an instant, and a fire kindled that burns for ever in hell.

And meditate also how frail thy life is, how thin and slight a screen of flesh there is betwixt all this wrath and thy bare soul; which, if worn, or any way sliced through, the soul runs out. Nay, that venomous spider, thy soul, dwells but in a cobweb, which, if broken, or any violence be done it, it instantly flies away into the other world. Job, in several places, delights to compare our lives and condition in this world unto a candle or lamp. Now let the candle be let alone to burn itself out fairly to its full length, yet some last but a very little while, and those of the greatest size cannot long. Oh, but how many intervening casualties are there, that afore do put it out? The 'candle of the wicked shall be put out, and destruction cometh upon them,' Job xxi. 17, that is, *ab extrinseco*, from without. How many thieves in the candle, or fatal accidents, do men meet with, that unawares consume it! Immoderate sorrows and cares swale it; intemperance, like too much oil poured thereon to feed it, choketh and extinguisheth it; too much intention of mind turns the flame downwards upon itself, and so it evaporates. Often another man's breath, in seasons of malignity (which fall out more or less every year), blows and puffs it out. A friend's breath comes in with an infectious vapour, and throws his soul out who visits him; yea, an unskilful or else a mistaking hand of a physician, who undertakes to snuff and brighten it, unwarily clean snuffs the candle out. Yea, men strong and vigorous 'go to the grave in a moment,' as in the same 21st chapter of Job, ver. 13. Yea, as Ps. lv. 15, they 'go quick to hell:' it is an allusion to Korah, Dathan, &c., Num. xvi. 30, 33, of whom it is said twice, 'They went alive to hell.' Many die so suddenly, that they are in hell in a trice, and as it were ere quite dead. And truly the most of men live in this world like silly sheep in a pasture, as David's similitude is: Ps. xlix. 14, 'They are put into hell like sheep;' (so some*). It notes out their security in respect of that slaughter which comes upon them. This man dies, then that, then another, and they regard it not; even as the sheep do not, when the butcher (as his pleasure is) takes out first one, then another, and carries them to the shambles, whilst the rest feed on, and know not that they themselves are a-fatting to the day of slaughter also.

Let us consider also what millions of transgressions are we guilty of in one day! Oh, then, what in thy whole life! And what a reckoning will the sins of thy whole life come to, when every commandment shall bring in their bills! And that thou hast to deal with a God who,

1. Hath all thy sins before him: Isa. lxv. 6, 'Behold, it is written before me, but I will recompense,' &c.

2. That will never forget any one of them: Amos viii. 7, 'The Lord hath sworn, Surely I will never forget any of their works.'

3. With a God who will bate thee nothing: 'Every transgression shall receive a just recompence of reward.' He 'spared not his own Son,' Rom. viii.; and will not thee, unless by regeneration thou hast a portion in his Son. Think with thyself what a case thou art in, if thou must answer justice for all and every one of these.

The most of these things hitherto by way of use spoken by me, are no other than what David himself spends one whole psalm together upon; it is Ps. xlix., and styles it the 'meditation of his heart,' ver. 3, which caused me to entitle that former about what it is to die, a meditation rather

* See Ainsworth.

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than an use, as I had done that of Moses also, Ps. xc. This of David's I shall here add, to set the deeper seal and weight upon all that hath been treated.

He begins the psalm, and shews the moment of these matters, though in view but ordinary, with as solemn a preface and proclamation, calling upon attention and heed hereto, as anywhere we find in Scriptures.

1. In the first verse he summons all the world into a ring about him: 'Hear ye this, all the people; give ear, all the inhabitants of the world.'

And, 2, particulariseth forth his auditors into all sorts of conditions: ver. 2, 'Both low and high, rich and poor together.' For why? What he was to utter to them did as much concern the one as it did the other, and behoved them all alike to look to, as being that which especially concerned them in respect unto their being in the other world, how different soever their condition was in this.

And, 3, he cries up the matter itself as the greatest wisdom, ver. 3, and a deep mysterious parable and dark saying: ver. 4, 'My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear unto a parable; I will open my dark saying upon the harp.' Now, what should this matter be? It was to declare two things, which take up that whole psalm.

The first, how in the style of a *be it known to all men* (for we have seen he publisheth it to all), he aloud declares, I for my part am not afraid to die, and go into that other world. Which confidence of his he greatens by this supposition superadded, that if, when he should come to die, all the sins of his whole life were presented before his view, yet notwithstanding he should not be afraid. Thus, ver. 5, 'Wherefore should I fear in the days of evil, when the iniquities of my heels shall compass me about?' A strange confidence, which yet he found reason for from God; for he challengeth all or anything to bring in reason to the contrary. Let them all say, 'Wherefore should I fear?' And yet his other psalms as well as his story tells us what an infinite number of sins were upon his score, and how sensible he was thereof. And that this bold speech of his relates specially to the day of death, or days wherein he might have cause to fear it (though I will exclude no other times of trouble that were yet to come before in this life to be intended by him, which interpreters wholly carry it unto). That this is his scope, I shall make appeal to the whole drift of what follows throughout the psalm, which concerns the state of wicked men in their death, which I shall by and by shew. But specially I argue it from the reference and correspondency this speech hath with and to verse 15, 'God will redeem my soul from the power of the grave, for he shall receive me. Selah.' There you have the reason or ground of this his confidence, which he had at first uttered in verse 5, perfectly expressed, as that which he opposed unto all *therefores* or *wherefores* to the contrary; yea, though they should be fetched from his very sins, that might (if anything) make him afraid. But there in that resolve of his, ver. 15, he centres and landeth this which he had so confidently uttered in verse 5. And all the rest of his discourse that comes between, is apparently about the opposite condition of wicked men; as that they must die, and what their estate is in and after death. All which was but to illustrate this confidence of his.

He plainly in this verse 5 puts himself into the supposition, as if he were then to die, and as if death ('the king of terrors,' Job xviii. 19) were setting down his siege about him, and that all 'the iniquities of his heels,' or ways (which are death's strongest forces: 'The sting of death is sin, and the strength of sin is the law,' 1 Cor. xv. 56), were as an army formed up,

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'encompassing him round' (which out of Psalm xl. 12 I have shewed to have been his case, and the very metaphor he there also useth). But now David was so steeled, as though he placed himself thus aforehand in the full view and face of all these, single and alone in the midst of them. He yet outdares them all, as the apostle did, Rom. viii. 38, strengthened with this, 'for the Lord will receive my soul;' which phrase of speech to be the same that a dying saint useth, you all know. And this part of his speech, ver. 5, might have come in as comfortable an use as any other of that former doctrine, the innumerable number of sins; but that this other part that now follows doth properly belong unto what hath been now last insisted on, and so I rather placed both here.

The second thing is the opposite state of wicked men in their lives, and in relation to their dying, and also at and after death, by which he both illustrates and expounds his meaning in ver. 5 to be to utter his own blessed condition at his death, verse 15; and to that purpose it is he further dilates upon the death of wicked men in the rest of the psalm, and which is indeed a kind of summary of what in the former meditation I have pressed.

During their lives, 'they trust in their wealth, and boast themselves in the multitude of their riches,' verse 6, and yet they see (as the word is, verse 10), that they cannot redeem their own or others' precious souls from bodily death, or obtain of God by a ransom, that they should live for ever, 'for he sees the wise man die like as the fool, and so leave their wealth to others;' thus in verses 7–10. That which therefore (miserable wretches) they relieve themselves with against this is, 'their inward thought is that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names, and their posterity approve their sayings, though, when he dies, he shall carry nothing away, his glory shall not descend after him,' &c. And whither goes he when he dies? 'His soul' (so it is in the original, and varied in the margin) 'shall go to the generation of his fathers' (to the company of those giants of the old world, from whom hell hath its name so oft in the Proverbs). And where are they all? The 'spirits in prison.' So the apostle resolves us, speaking of the men of the old world, 1 Peter iii. 19. 'And they shall never see light' or comfort more, says the psalmist; but as for me (says David, verse 15), 'God shall receive me' into the bosom of his love and bliss. And then, again, upon their dying, 'they are laid as sheep in the grave; death shall feed on them,' and prey upon them; the first death upon their bodies in the grave, the second death upon their souls. 'And their beauty shall consume in the grave,' so as at the morning (as there) of the resurrection, the greatest personages that have had such a gleam of glory to attend them whilst they lived, accompanied perhaps also with dominion over others, shall then rise such ugly shabby death-eaten and hell-eaten creatures (as we use to say moth-eaten), all their beauty being preyed upon (that is his word) and consumed. And such shall appear in judgment, where the upright whom they despised 'shall have dominion over them, ver. 14. 'But,' says David, 'God shall redeem my soul from the power of the grave; for he shall receive me. Selah.'

And, for the further illustration of all this, and how it relates unto death, I shall only cast in a manifest parallel between what David here had meditated about the condition of wicked men at death, with what our Lord himself hath seconded it withal, in expressions fully herewith agreeing, treating of wicked men's dying also, Luke xii. 16–21. It is the parable of that rich man whose soul was taken away that night. 1. Says David, 'Their inward thought is,' &c., ver. 11; and says Christ, 'He thought within himself,' so ver. 17.

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2. 'Whilst he lived he blessed himself,' so David, ver. 18, namely, in those his inward thoughts about his goods and posterity. And the like speaks Christ, to be the inward speech and applauding himself, of his rich man: 'He says to his soul, Soul, thou hast much goods laid up for many years; take thine ease and be merry.' Again, 3, of this man Christ says, 'Thou fool, this night,' &c. ver. 20; and David of his, 'This their way is their folly,' ver. 10. 4. And finally, the reason of that their folly, which both Christ and David give, do centre in one and the same: 'This night thy soul shall be required of thee, then whose shall these things thou hast provided be?' thus Christ, ver. 20; and David, correspondently, 'His soul shall go,' &c. They shall never see light, ver. 19, and he shall carry nothing away, but leave his wealth to others,' vers. 10, 17.

But still withal let us remember what David's conclusion is concerning himself at his death, and which he placeth in the midst as the centre of his discourse, which hath all this other about wicked men round about it, and to the end to magnify the mercy thereof to himself. 'But God shall redeem my soul, and shall receive me. Selah.' The mercy of both which the last use of all that next follows doth concern, and so shuts up this discourse.

Use 4. Let all believers from hence learn how to set a due and full value upon that salvation which they profess to expect, and which God hath designed to give them.

Our great and gracious God, the more to bind and oblige the redeemed of the sons of men unto himself, hath twisted their salvation of a double cord of love. 1. A privative one, seen in what they are snatched out of, which is termed a being 'saved from wrath,' Rom. v.; a 'delivering from wrath,' 1 Thes. i. 10; an 'escaping the damnation of hell,' Mat. xxiii. 33; a not so much as 'entering into condemnation,' John v. 24. 2. The other a positive part, 'the glory to be revealed,' the greatness of which no tongue can utter or heart conceive. That blessedness or glory conferred on the elect angels, and that favour shewn them, hath not this privative part of salvation to greaten it, further than as by way of prevention, in that God upheld them from falling into the merit or desert of it, whereas we men are all become guilty before God, were actually under wrath, 'children of wrath even as others,' one as well as another, Eph. ii. And the weight of this, he in that scripture would have them put into the scale whenever they thought of salvation, 'By grace ye are saved,' so as with a note of remark it follows, ver. 8. God hath thus doubled the mercy of salvation to us, on purpose to make it salvation indeed; 'so great salvation!' as the apostle speaks, Heb. ii., which duplication is seen in all parts of our salvation as well as this, as might be largely shewn.

There are many gracious saints that have had no impressions of wrath, no fears and terrors of hell, set upon their souls in their first humiliation; nay, the consideration thereof hath had but small influence into their hearts by way of motive in turning them unto God, but it hath been pure free love hath taken their hearts and swallowed up their thoughts. Yet mark what I shall say unto thee in this case, although, indeed, the less thou hast been moved in thy turning to God with such fears or impressions of hell, it be in some respect the better, for the more kindly hath God's work been in that respect upon thee; and it also argues a special tenderness in God's heart towards thy soul to have restrained the roughness of the east wind from blowing on thee, as the prophet speaks. Yet let me withal say, that the more any one hath after conversion taken into consideration this wrath, I do not mean by terrors, but by a practical meditation of it, and his own

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desert thereof, the more, when joined together with the former, of God's pure love, it will move his heart to thankfulness to God for saving him. And the more thine heart hath this way been enlarged, the more God's love, which thou art either assured of or reliest on, must needs be greatened to thee, yea, and prove the higher incentive of love unto God again from thee. Whereas, on the contrary, that I may give a caution, because there seemeth to be such an ingenuity in grace, its working in that first respect mentioned, that wrath hath had no influence at all, hence such persons are apt too much to neglect, or not to mind the consideration of God's wrath at all, no, not so much as in this latter way mentioned; but thinking to keep up an ingenuity of love, they entertain not this at all in their meditations. But sure this is far more blameworthy than that other is commendable, and that by how much there comes thereby to be a loss, of so much and of so great a part of God's love purposely thereby designed to be shewn; I term it a loss, for what is not seen, and the heart considers not, nor is sensible of, is as if it had not been. And further, I add, that this valuing of God's love herein shewed, at its own full rate in both respects, is a matter of greater moment than the working of thy love to him in so ingenious and kindly a way, as thou supposest, without all or any consideration of hell or wrath, can arise unto; and this, by how much God's love to us, in the full latitude of it, is a thing more precious than our love to him. Of the two, God had rather have us apprehend his love towards us in the utmost extent thereof, than have our love, or love from us to him, to work but in that one way of ingenuousness; yea, and in the issue you will all find, that if you join the considerations of both together, they will concur to work an higher ingenuity of love, than that other way alone can do.

If we will come to comprehend with all saints the height, and depth, &c., of the love of God and Christ, in all the dimensions of it, we must take that course and way in our meditations about it, which God himself hath laid out and designed on purpose to set it forth and greaten it unto us by; which he hath done as well by so great a deliverance from so great a wrath due to us, as by conferring so rich an inheritance of glory upon us. And look as God hath two such vast contrivances of infinite weight each of them, the one in his right hand, the other in his left, for the manifestation of his love, so we should have two scales in the hand of our faith to weigh each by; and of the two, it may perhaps be hard to say which is the more massy, that is, in the apprehensions of some of those who have been deeply humbled for sin, and under sense of wrath, though I think glory carries it by far.

I observe, that our Lord and Saviour, Jesus Christ himself, though but made a surety for sin, and though it was impossible he should be holden of wrath or anything he was to suffer, Acts ii. 24, yet he doth consider, as well for his blessing God, as also to his own comfort, in Ps. xvi. 7 and 10, a psalm made wholly of him, and magnify the delivering part of salvation: 'Thou wilt not leave my soul in hell, nor suffer thine holy One to see corruption;' I say, he considers this as well as the joy which followed thereon, which yet also follows there, ver. 11, 'Thou wilt shew me the path of life. In thy presence is fulness of joy; at thy right hand are pleasures for evermore.' He reckons up both, as two distinct parts of favour shewn in that salvation of his, which is both the cause and pattern of ours. And that it was to bless God for both these, which he thus distinctly and apart mentions, his preface to both, ver. 7, 'I will bless the Lord,' &c., shews. Thus as man. And there is this further evidence of it, that look as what any one exerciseth faith for, and prays for much before it is obtained, that propor-

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tionably he is thankful for after. And the same is seen in Christ in this very particular; for as we read in that psalm, that he exercised faith for this deliverance as well as for that glory; so, in like manner, Heb. v. 7, that 'he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in what he feared.' And hence it came to pass, that we find him after his deliverance so greatly blessing God for it. So you read of his praising God for the same in Ps. xxii. from ver. 2 to the end, and in express words, ver. 25, even as well as you may read his prayer for this deliverance in the former part of that psalm.

If he who, but for us and our sakes, needed no deliverance, then how much more lies this upon us, the persons saved, and unable to save ourselves, distinctly to remember both these parts of our salvation with infinite praise and blessing of God's great name! 'Bless the Lord, O my soul; and all that is within me, bless his holy name, and forget not all' (that is, not any of) 'his benefits,' says the psalmist in his own person, Ps. ciii. 1, 2. And what sort of benefits were they? It follows, ver. 3, 4, 'Who forgiveth all thine iniquities; who redeemeth thy life from destruction:' there is salvation from sin and hell, the privative part; 'Who crowneth thee with loving-kindness and tender mercies' (over and above deliverance), 'and satisfieth thy mouth with good things:' there you see also is the positive part. You might observe the very same in this 40th Psalm, 'Thou shalt redeem me,' &c., and, 'Thou shalt receive me.'

By all that hath been spoken, although you are saved from it, yet, look down into hell a little, as it hath been set out to you; and think with yourselves, Hath God delivered me from so great a death, and given me such a deliverance as this, from a death so dreadful and eternal also! How would the devils and spirits in prison prize an escape and deliverance from wrath present and to come, if they could be supposed capable thereof, yea, if they had no more! A nobleman or favourite that hath run into great and high treasons, to have but mere life given him, how would he value it, though he never saw the court more, nor were never restored unto his estate and dignities, had he but wherewithal to live! If a man were in danger to be drowned, and a rope were thrown him and a crown, and bidden take his choice, with promise, Thou shalt be king of all the world, if thou come to shore safe with the crown on thy head; of the two he would in this case take hold of the rope, and refuse the crown. And why? Because it is salvation and his life. But for a man to be both wafted safe to the shore, and then arriving there, to have this crown besides, how great salvation would this be valued! stupendous grace and love!

These things the saints should consider chiefly unto two ends and purposes:

1. To be thankful to God and Christ.
2. To comfort their own souls.

1. To be thankful both to God and Christ.

(1.) To God the Father. It was his part to contrive the whole design of our salvation, to the end to set forth his love to us. And the Scripture spreads before us the love of the Father herein upon this double consideration: 1, that he appointed us not to wrath, which otherwise we should have in the issue and execution, by reason of sin fallen under; 2, that he ordained us to salvation. You have an express scripture for both these, setting forth the love of God the Father hereby: 1 Thes. v. 9, 'God hath not appointed us to wrath, but to obtain salvation.' Here are first, two parts of the mercy vouchsafed: 1, deliverance from wrath; 2, salvation. Then the love of the Father in his not appointing us to wrath (and so not

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to leave us under it), as well as appointing us to salvation, and both as appointments of God, the one as well as the other.

And then in the second epistle, chap. ii. 13, he provokes them unto thankfulness for this, 'But we are bound to give thanks unto God for you, who hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth;' which he speaks with reference to what was done to others (ver. 12 compared). Let me speak to you then in the apostle's language: Oh what thanks are yourselves then bound (if the apostle gave them for others) to give unto God for yourselves, to whom God hath given faith and holiness, upon both these respects!

(2.) To Jesus Christ for that hand which he had in this our deliverance from wrath, thus expressly, 1 Thess. i. 10, 'Ye wait for his Son from heaven, even Jesus, who delivered us from the wrath to come.' Here again you have these two parts of salvation set together. 1. His coming from heaven, which they waited for with hopes of his carrying them thither, as he tells them, chap. iv. 17, 'We shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord.' Then, 2 (which the apostle adds with an emphasis), 'Even Jesus, who delivered us from the wrath to come.' Take in that, too, says he, and forget it not, to endear your Jesus to you; and for ever know him by this character, it is that Jesus who delivered you from the wrath to come. It was the Father's work, indeed, to appoint and ordain this deliverance, and us unto the benefit of it through faith; but it was our Jesus, his Son's work, to effect and accomplish it; it was his soul that paid for all.

And the manner or way how he delivered us from this wrath, heightens this his love yet more; for he delivered us from it by being 'made himself a curse for us,' Gal. iii. 23.

2. The second thing I propounded was, to comfort your souls in the consideration of this salvation and deliverance. Thus Christ, Ps. xvi. 9, 10, for his deliverance, 'Therefore my heart is glad, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, thou wilt shew me the path of life,' &c. And David in the 49th Psalm, which led on to this, doth comfort himself also, ver. 15, when of wicked men he had said, 'Like sheep they are put into hell' (as some read it), 'Death shall feed on them;' he then for his own particular comforts himself with this, 'But God shall redeem my soul from the power of hell, for he shall receive me.' And the apostle to the Thessalonians, 1st epistle, chap. v., having, ver. 9, set before them (as was before opened) that God had not appointed them to wrath, but to obtain salvation, he subjoins, ver. 11, 'WHEREFORE COMFORT YOURSELVES TOGETHER.'

END OF VOL. X.

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